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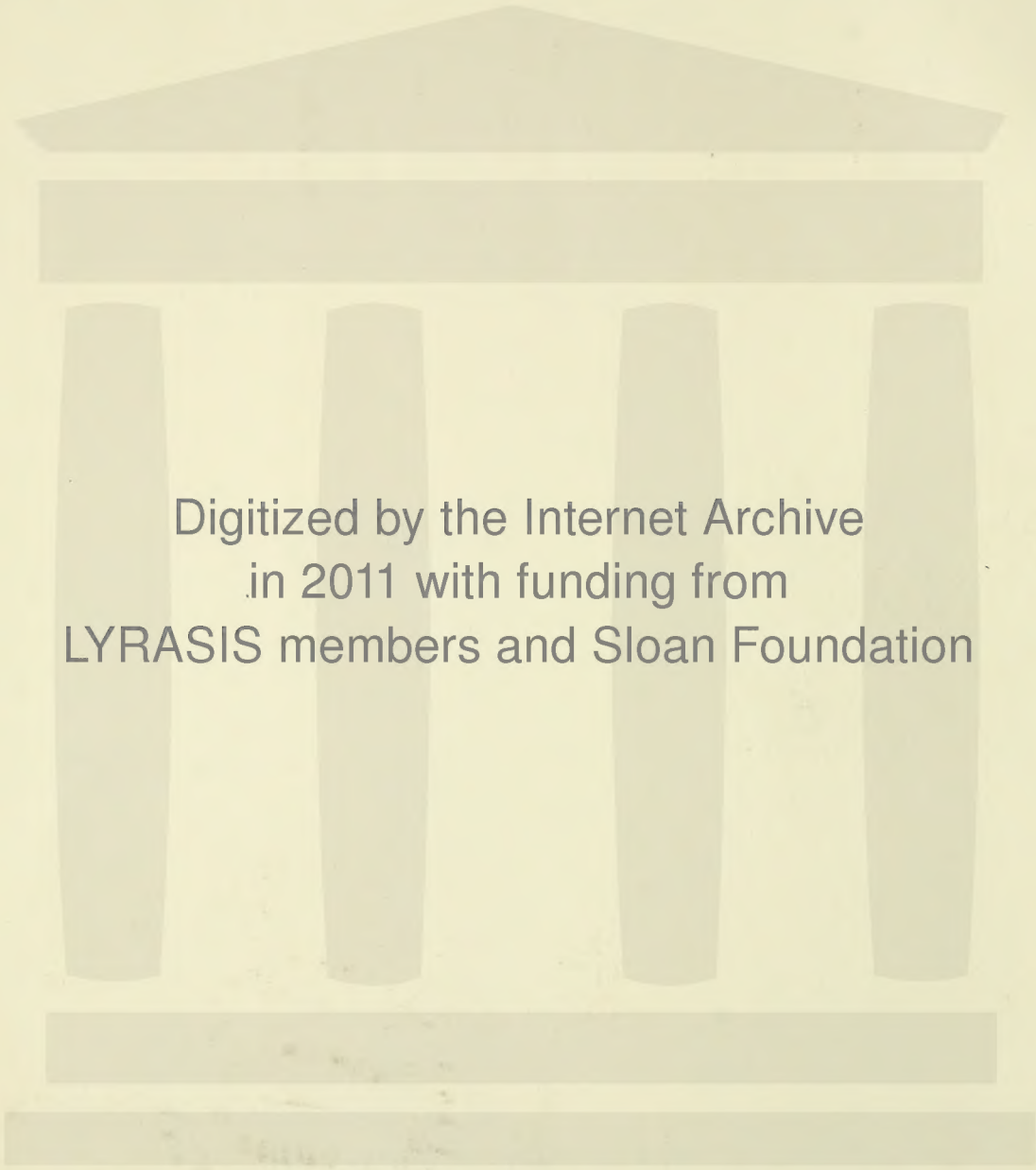
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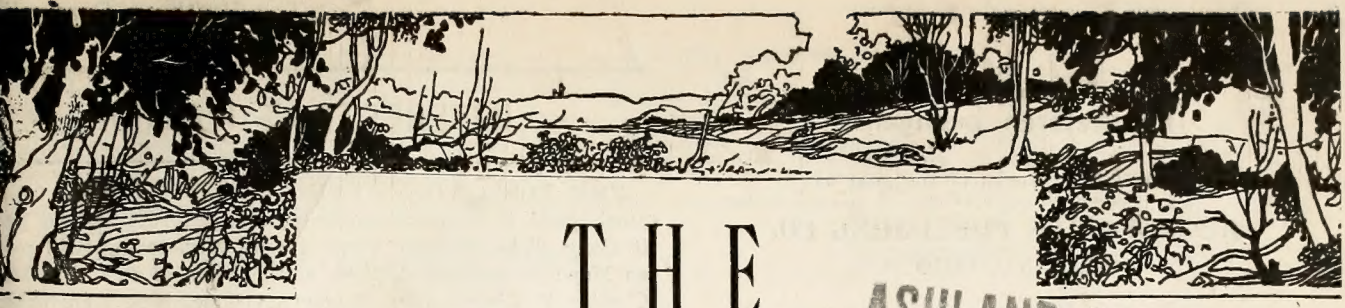
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THE Brethren Evangelist

ASHLAND COLLEGE.

Vol. XLIV, No. 1 January 3, 1942



As the New Year dawns,

And the Old Year fades away,

May our lives be lived

Before the Lord each day.



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of The Brethren Church

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INTERESTING ITEMS

THE FOLLOWING NOTE CAME TOO LATE to do much good in announcement, but for information we pass it along. "The Western Pennsylvania Ministerium will meet on Monday, January 5, 1942, at the home of Rev. and Mrs. Chester F. Zimmerman, Beamer, Avenue, New Kensington, Pa. Anyone arriving after 10:30 a. m. will have the pleasure of giving a forfeit." The notice is signed by Mrs. Chester Zimmerman, Sec.-Treas.

WE NOTE FROM THE MASONTOWN, PA. bulletin that there is a growth in attendance at both the morning and evening services. The average attendance for the month of November was as follows: Morning, 178; evening, 80. This seems to be the general trend throughout the entire brotherhood.

BROTHER H. H. ROWSEY, pastor of our Goshen, Indiana church, announces a "Family Day" at the church on January 4th. Also that the "Week of Prayer" will be held January 5-11, and that a class in Personal Evangelism will be conducted beginning January 13th. These are timely and necessary parts of the work of the church in these days.

WE QUOTE FROM THE MILLEDGEVILLE bulletin. The text of the message may be a little late for our readers, but it shows very definitely what some of our pastors are doing for the interests of the Publishing House. Read the following carefully.

"A FIFTY PIECE CHRISTMAS PRESENT"

"While you are considering what to give to the family, to married children, or to friends in the church, we suggest that you invest $1.50 for a year's subscription to *The Brethren Evangelist*, as your gift to them. They will appreciate your thoughtfulness.

"Thus each week throughout the year you will be remembered as the giver of a welcome Christmas gift.

"Others are doing this very thing. See your pastor for the details."

(Now that is what we, here at the Publishing House, call real cooperation. Thanks, Brother Benshoff, for that first page notice.)

P. S. "Go thou and do likewise."

FROM THE OAKVILLE BULLETIN, S. M. Whetstone, pastor. "The church is not a dormitory for you to sleep in. It is an institution for you to help in. It is not a rest camp. It is a front line trench."

The VINCO C. E. SOCIETY is conducting a contest. It is not a mere contest, it is a study of some of the churches throughout the brotherhood. The contest part of it serves its purpose, but the educational features are valuable. Brother C. Y. Gilmer, pastor, devotes an entire page of his bulletin to a report of the "Reds and Blues" and to some of the things they have learned concerning the churches. We are sure that Brother Gilmer will be more than glad to let other societies in on his plans.

Many *Evangelist* subscriptions are expiring now. Renew at once in order not to miss a single copy.

Look closely at your address label. It is marked plainly with the date of your expiration. If in doubt—write the office.

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EDITORIALS

FORGETTING—REACHING OUT

We have entered into a New Year. Only the Lord Himself knows what it holds for this world. How much of change and how much of settling unrest; how much of burden and how much of burden lifting, how much of return to Christ and how much of continuing of careless living—these are locked in the mind of the Eternal God.

But the past is past. It cannot be reclaimed. The future is before us. It is ours to make or mar. The clean page has been turned. How long will it remain unstained.

Have You Forgotten?

St. Paul, in that wonderful passage in Philippians 3:13, says, "Forgetting those things which are behind....." Is it possible to put things that have happened out of mind? Is memory something that we can "put on" and "take off" at will? Ah, no. Memory clings, and we are bound to revert to happenings in the past, be they good or evil.

But we need not dwell on them and exclude the more important things of the future. Someone has said, "Contentment with the past is fatal to all progress." But another says, "Memory is a precious gift; without it progress would be impossible. It is memory which enables us to carry on the advantages of past ages to the coming time. But the misery is that we burden memory with thoughts and feelings which cannot help, but hinder our future development."

These words are well taken and express the thought which we have in our mind as we pen these words. We must not live in the past. We must be constantly

Striving toward the future.

Paul, in this same passage, says, "I press on." There is a goal set in the presence of every Christian. The path that leads to the goal is not always in sight. Sometimes we must walk, not by sight, but by faith. And, while the path may be invisible that we tread, yet there always shines above the horizon the eternal star which guides us in the way we should go.

In this year of our Lord, 1942, let us forget the past, and, looking unto Him who goes before us as the Captain of our Salvation, march in a mighty force to bring victory to the armies of the Living God.

ANOTHER YEAR BEGINS

As this number of *The Evangelist* goes to press it marks the beginning of the second year for the writer as Editor of *The Evangelist*. It has been a year of difficulties, of education in a new task, of joys and sorrows, of frequent errors in judgment—but through it all you, the subscribers, have been more than kind, both in your indulgence in matters editorial and in your kindly expressions of good will. We have appreciated every word of commendation that has come from you, and many have come, and likewise we have tried to heed the criticisms which have been in many cases of a constructive nature. We take this occasion to express our thanks to those who have been closely associated with me in this work, both editorial writers and correspondents. Also my deep expression of appreciation goes out to the force in the back shop, who have done much in the way of helpful suggestion to make the publications what they are.

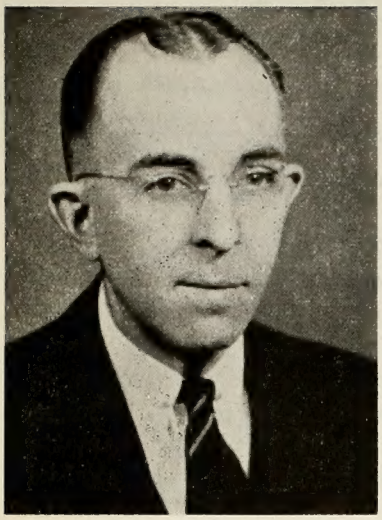
New Year—New Building—New Inspiration

We trust that these words express just what will be the force of the urge that will drive us on to a deeper appreciation of our task. You have been helpful in the erection of the new building, in that you have come to our assistance with your offerings. Now January rolls around again and the time for the Publication Offering has been set as of January 25th. How much will you send us again this year to help liquidate the debt on this new building? Brother Ronk will tell you about it in next issue of *The Evangelist*. But let me say right here and now that we solemnly promise again this year that NOT ONE CENT OF THE OFFERING SHALL BE USED FOR ANYTHING BUT THE NEW BUILDING. SO—DO ALL YOU CAN! F. C. V.

AND SPEAKING OF CHANGES OF ADDRESS

Please notify the Subscription Department of *The Evangelist* when you move. Ofttimes your *Evangelist* does not reach you when you move. If it does not—notify us of your change of address. The *Evangelist* goes out at the cheaper mailing rate, which does not cause it to be forwarded to your new address without notification and the sending of additional postage.

Help us to keep it coming to you without interruption by telling us when and where you move.



The Church and Her Altar

Rev. Floyd Sibert

In Old Testament times, the altar, the priest, and the sacrifice were inseparable. If we want to place the idea of the altar in the Christian church, we must be ever conscious of these two things:

(1) CHRIST IS OUR HIGH PRIEST. He presides at our heavenly altar. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

(2) CHRIST IS OUR SACRIFICE. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

BY CHURCH ALTAR, WE MEAN THE CHRISTIAN'S TRYSTING PLACE; the place of meeting where we, God's children, may present our three living sacrifices: (1) Ourselves, Rom. 12:1. (2) Our praise, Heb. 13:15. (3) Our gifts, Mal. 3:10.

May we classify these prayer meetings in three groups: (1) Public prayer in the regular service of the church. (2) The mid-week prayer meetings. (3) The intercessory prayer groups.

Public Prayer in the Regular Services of the Church

Someone has said, "We have lost the youthfulness of Christianity and have aged into calculating manhood. We seldom pray in earnest for the extraordinary, the limitless, the glorious. We seldom pray with real confidence for any good to the realization of which we cannot imagine a way. And yet, we suppose ourselves to believe in an infinite Father. God said to Moses, "Speak unto the Children of Israel that they go forward," when only the Red Sea lay in front of them. He expected them to obey, even before they knew His miraculous provision. He expects us to go forward, walking by faith where sight fails. He has glad and glorious surprises for every child of His who thus dares to trust Him.

No act of worship is worth anything without prayer. To attend church without praying is like sitting at a banquet without eating, or attending a family reunion without talking.

A prayer should be in every Christian's heart as he enters the sanctuary of the church. "Humble yourselves therefore, before the mighty hand of God, that He may exalt you in due time." The church is no place for self-examination. Each person should quietly seat himself, and look to the Lord. The first prayer to be offered at the altar is for self. This is, indeed, well pleasing to God. Then, the petitioner should ask God's blessing on the service, on the minister, and on the listeners. There is so much to pray about in those few moments! Why *will* we waste them? We have things all turned around these days. We have our minds on one another, instead of on the Lord. We nod and smile right and left. We even visit during the organ prelude, *when we ought to be praying.*

Praying is one thing that another cannot do for us. True, he can pray for us, but he can't do our praying.

When a brother leads the congregation in prayer, we should fellowship with him in prayer. My own prayer might be selfish. It might help a lot if I fellowship with the leader, and make his prayer my prayer.

But, you say, perhaps the leader isn't very helpful. That is often true. The man who leads in public prayer is not expected to preach the sermon in his prayer. Neither is he to give a report to the Lord. Reports are to be given in private. The public prayer should not be too long. The place for such prayers is in secret where there is no danger of praying to be heard of men.. The public prayer is not a place for rhetorical expostulation, nor yet a place for glibly quoted Scripture. Christ said of such, "Verily I say unto you, they have their reward." *Beware of hypocrisy.*

The Mid-Week Prayer Service

The mid-week service is the twentieth century Upper Room. It is the place where the Holy Spirit has the greatest freedom. It is the meeting place of the choicest of saints. It is the place where the greatest battles are won.

Again, this is not the place for long prayers, but for *many* prayers. Here prayer becomes an acceptable testimony. It is a spiritual exercise. The pastor should be the leader. Every person present should have a part in the service. An opportunity should be given to each one, children and adults, to find and read a verse of Scripture and to utter a short prayer. The mid-week service is the school where men learn to talk to God, and listen when He talks to them.

Few churches, if any, have emerged from any other source than a prayer meeting. *None* have borne fruit without an *oft-frequented* altar of prayer. The prayer meeting is still the thermometer of the church. It is more than that. It is the power house.

Intercessory Prayer Groups

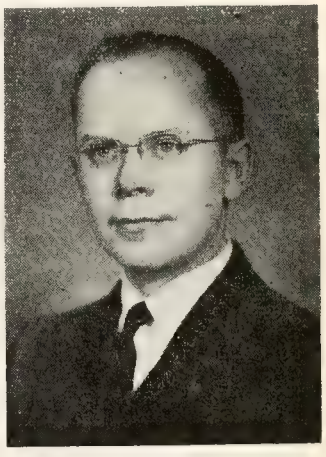
Jesus tells us to pray one for another. "That if two of you shall agree on earth as touching that they shall ask, it shall be done for them of my Father which is in heaven." Christ's intercessory prayer carried the disciples through a crisis. Intercessory prayer freed Peter from prison.

Praying may be equally effective when spoken audibly, when the words are spoken silently, or when the lips form no words at all. Forming words and speaking them is not the only exercise in prayer. The ears have their place. A praying man without listening ears may be heard for his much speaking but can never realize an answer. One of the greatest battles of prayer was won by a man who was, himself, the prayer. He was God's man, and God knew what he needed and gave it. Elijah had listening ears. He heard the gushing, rushing, refreshing rain, before he saw a cloud. Such praying is effective, refreshing, and fitting for any church service.

Among other things, prayers of intercession should be offered for the unsaved; for the weak and backslidden, for fellow workers; for the sorrowing and heartbroken; for revival among the churches, and for deeper consecration among the brethren.

"Every step in the forward progress of the progress of the church is directly traceable to prayer," says Dr. Arthur T. Pierson. "It has been the preparation of every new triumph and the secret of all success."

The Family and Its Altar



Rev. C. Y. Gilmer

Wordsworth in his poem entitled, The Excursion, gives a picture of the Wanderer's religious home "among the hills of Athol," Scotland. His parents and their numerous offspring composed

'A virtuous household, though exceeding poor!
Pure livers were they all, austere and grave,
And fearing God; the very children taught
Stern self-respect, a reverence for God's Word,
And an habitual piety, maintained
With strictness scarcely known on English ground.

Of the Cotter's Saturday Night composed by the well-known bard, Robert Burns in 1785, J. L. Robertson appraises the historical value of the poem as well as its poetical merit by saying that it faithfully describe a phase of peasant life in Scotland which is fast disappearing.

The Family

In "The Cotter's Saturday Night" we learn that a guileless life in an humble cottage is far superior to an artificial life in more convenient surroundings. To such a lonely cottage the toil-worn farmer wends his weary course on a wintry November evening. But all his cares are forgotten as he is greeted by thrifty wife and expectant children. Since it is Saturday evening the elder children drop in from their week's service among the farmers round about. "With joy unfeigned brothers and sisters meet," and, as they report the news of the countryside the mother prepares the clothing of the family for the Lord's Day and the father gives timely admonition. Here are the father's exhortations:

"Their master's and their mistress's command,
The youngsters all are warned to obey;
And mind their labors with a diligent hand,
And ne'er, though out of sight, to trifle or play:
And oh, be sure to fear the Lord alway,
And mind your duty, duly, morn and night!

Lest in temptation's path you go astray,
Implore His counsel and assisting might:
They never sought in vain that sought the Lord
aright!"

When Jenny, woman-grown, has a young man caller, the anxious mother is glad that he is a neighbor lad of good reputation. The young couple are well content to enjoy the society of the entire family. How strangely different this from the ways of youth of today! There is no true love without proper respect.

The frugal wife serves a substantial supper to unspoiled appetites. The poet then describes

"The cheerful supper done, with serious face
They round the fireplace form a circle wide;
The sire turns o'er, with patriarchal grace,
The big hall Bible, once his father's pride."

This decent, sober head of a family introduces family worship by saying, "Let us worship God." After the family has tuned their hearts to some sacred hymn "the priest-like father reads from the sacred page."

"Perhaps the Christian volume (N. T.) is the theme,
How guiltless blood for guilty man was shed;
How He who bore in heaven the second name
Had not on earth whereon to lay His head;
How His first followers and servants sped;
The precepts sage they wrote to many a land:
How he who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Bab'lon's doom pronounced by
Heaven's command."

The priest-like father selected the sublimest parts of both "volumes," the Hebrew and the Christian. Now note:

"Then kneeling down, to Heaven's Eternal King,
The saint, the father, and the husband prays."

The poet contends that in the family altar we find a pure and unadulterated religion.

"Compared with this, how poor religion's pride,
In all the pomp of method, and of art,
When men display to congregations wide
Devotion's ev'ry grace, except the heart!"

Here, if anywhere, is heard "the language of the soul." And now, gentle reader, see the poet's appreciation of a scene like this:

"From scenes like these old Scotland's grandeur
springs,
That makes her lov'd at home, rever'd abroad:
Princes and lords are but the breath of kings,
'An honest man's the noblest work of God.'"

Finally, the poet himself concludes with a prayer for his beloved country:

"And oh! May Heaven their simple lives prevent
From luxury's contagion, weak and vile;
Then, howe'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much-loved
isle."

(Vinco) Conemaugh, R. 1, Penn'a.



Some Outstanding Experiences in a Ministry of Fifty-five Years

Twelfth in the Series

Dr. Martin Shively

Following my second term of service on the Pacific Coast, we returned to the Miami Valley in southern Ohio. This time it was to serve the Miami Circuit of churches, composed of congregations at Bear Creek, Miamisburg, New Lebanon and Salem, or Clayton, as it is now known. In a former paper I told my readers of the beginnings at the two places mentioned, and now at the beginning of this paper I want to speak of the two first mentioned herein.

Bear Creek was among the very first congregations organized in this section of the state, and, next to Pleasant Hill, perhaps the very first. The names of people associated with the beginnings of this congregation were Abe Beeghly and wife, M. C. Kimmel, wife and mother, Andrew Kimmel, Brother and Sister Reynolds, Marion Johns and wife and perhaps some others whom I did not learn to know. And I think that Elder P. J. Brown was largely concerned with the beginnings here.

I knew all of these intimately and led them in evangelistic services late in the last century. Later it fell to me to officiate in connection of the last sad rites as their mortal remains were laid to rest in the cemetery which adjoined the church, and where my body is also to find its last resting place here on earth. The Kimmel funerals were very difficult for me, for I said then that I could have officiated at

my own father's funeral as easily as at the services when Mike and his mother were buried side by side on the same day, and later at the funeral of uncle Andy, as we called him. Others later were leaders in this fine group, among whom were Ezra Coler and Ida, and Israel Beeghly and Amy, who were all very close to my heart. Now all of this early group are gone, except Sister Coler, lately bereft of the husband who for many years was most active in the congregation.

As the Dayton congregation grew, and the automobile made it possible for country folks to attend services in the city, the surviving members of the group decided to cast their lot with the city church, and Bear Creek was abandoned. Now and for some years past, the splendid brick building has become a mausoleum, and within its walls and the cemetery adjoining, many of the people who once worshipped there find a resting place for their mortal remains. I never pass the building without thinking of some blessed occasions with which I was associated within its walls. It suffered the fate of many a country congregation since good roads and rapid locomotion came upon the scene.

Another of the congregations which composed the Miami Circuit was the one called the Miamisburg church. This church was located five miles in the country, between Miamisburg and Springboro. It was very definitely a country church, organized and served for some years by Brother Edw. Mason. Three families were prominently associated with this congregation, a considerable number bearing the name of Early; several families bearing the name of Fox, and the Neible family. Among the Earlys was uncle John and his good wife and uncle David with his sons, Charley and Dave who, with their wives and children, made splendid material socially. This is fundamentally essential to the organization of any kind of group.

This was the church home of aunt Lydia Fox, whose maiden name was Early, and whose initial gift of $5,000 led finally to the establishing of The Brethren's Home at Flora, Indiana. This congregation was also the church home of Dan Beachler whose son, William H., of lamented memory, was later so well known and greatly loved by many thousands in the denomination.

The congregation passed through various stages, never finding it possible to support a pastor who could give it a full time service. It was however served by such men as Edw. Mason, and Dr. J. M. Tombaugh, who were towers of strength in the pulpit. Tombaugh especially served it as pastor for quite a number of years, in connection with services given to other groups at Bear Creek and Fairview. He continued to serve even in connection with his service as president of Ashland College. But in spite of the services which such men gave, and in spite of the consistent lives of the membership, the congregation grew weaker as time went on, and finally suffered the fate of so many of the country congregations. The older folks died, and many of the younger folks sought and found positions in the cities, and at last all effort to maintain the work ceased, and the congregation disbanded. The property was sold, and the Miamisburg Brethren Church was no more. The few who are left have either found church homes elsewhere or have held their membership as Christians intact in their homes. The Fox sisters, Dave Early and his wife, Lewis Null and wife Esther, and perhaps a few others are all that remain of a once active Brethren church.

My heart is heavy with sorrow as I recall the great services which were held in these two congregations, in which I participated, and above them I would raise a monument bearing the inscription from Holy Writ, "Blessed are the dead which die in the Lord. They rest from their labors and their works do follow them."

Two congregations remain of what once constituted the Miami Circuit—New Lebanon and Salem. In a former paper I told at some length about the beginnings of the work at both points, a work in which the Lord permitted me to have some part. Recently it was my privilege to attend the annual Rally Day and Home Coming service at New Lebanon, this being my fifteenth annual visit made upon such an occasion. This time it was to have a part in the installation of a new pastor in the person of Clayton Berkshire.

It will matter little if there should ever be a marker above the grave in which my body shall rest, for just inside the door of the church there is a bronze tablet inscribed to me by the Adult Men's Bible Class of the New Lebanon Church, telling something of my relation to the congregation there.

The New Lebanon church stands as a monument to the devotion of such men as Frank Weaver, Christ Snider, George Hepner and others who gave it their undivided support and effort in the days when it was young. I cannot but believe that when they and those who like them, stand before Him whom they served so faithfully, He will say to them, or has already so said, "Well done, thou good and faithful servant, thou has been faithful, enter into the joy of thy Lord."

Beginning with a membership of four it was my privilege to lead into baptismal waters 64 persons at New Lebanon, and most of those who survive are faithful members of the church at this time. I thank God that He would use me thus.

The church at Salem is one year older than the one at New Lebanon, and while it does not have so

fruitful a field, it too has been used by the Lord in bringing blessing to the community which it serves. One thing I remember especially associated with the church there is a Sunday School which was superintended by Brother Harry Patterson, whose service was among the most outstanding of any in my experience. He had originality and initiative which made his service among the best I have ever known. He was especially successful in and with the little folks, and it was but natural that he should have a school which was outstanding. He has long since gone home, and others have succeeded him as leaders and workers and the congregation continues to serve. It was my blessed privilege to administer the rite of Christian baptism to 56 persons here.

The four congregations which constituted this circuit had Dayton at their center. Miamisburg was fourteen miles south, and reached by trolley and private conveyance. Bear Creek was six miles west, and New Lebanon ten miles west from Dayton, and both reached by trolley car. Salem was fourteen miles northwest from Dayton, also reached by trolley car. Bear Creek and Miamisburg had services on the same day, and the other two on the succeeding Lord's Day, and such services in connection with evangelistic services, all conducted by the pastor, fully occupied his time. The two years during which we served this circuit ended, and next we entered the work at Masontown, Pa., about which I shall write in my next article, if the Lord wills.

IMPORTANT NOTICE

Since the Annual Conference number of *The Evangelist* has gone out, Conference Secretary, Dr. L. E. Lindower, has received at least one additional ministerial name and address. This addition appears below. It is set up in such a manner that if you desire you may clip and paste in your annual number.

From time to time, if there are changes in pastorates or addresses among the ministers, we shall be glad to print such names and addresses as are necessary to keep your "year book" up-to-date. Each time these names will appear in such form that will make the changes easily made.

Add the following name to your present annual:

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Ashland, Ohio
306 College Avenue
Ripley Congregational Church
Greenwich, Ohio

It is our purpose to keep such addresses before you that are necessary to you for intelligent correspondence with Boards and Board members. So if your address is changed, please notify the Editor of the Brethren publications and proper correction will be made through *The Evangelist.*

DAILY BIBLE READINGS

(To be used in connection with the Sunday School Lessons.)

DECEMBER 29 TO JANUARY 4

M. The Messiah promised. Isaiah 11:1-5
T. The Messiah's purpose. Matthew 1:1, 17, 21
W. The Messiah proclaimed. Luke 1:1-4
T. The Messiah's Preaching. Mark 1:1, 14, 15
F. The Messiah's power. Mark 2:1-12
S. The Messiah's promise. Acts 1:1-5
S. The Messiah's plan. Matthew 28:18-20

JANUARY 5 TO JANUARY 11

M. The Saviour in prophecy. Isaiah 9: 2-7
T. The Saviour born. Matthew 1:18-25
W. The Saviour identified. Luke 2:25-35
T. The Saviour acclaimed. Matthew 2: 3-12
F. Jesus' normal boyhood. Luke 2:41-52
S. Jesus' early training. Isaiah 7:10-16
S. Jesus to be worshiped. Hebrews 1:1-9

JANUARY 12 TO JANUARY 18

M. John prepares the way for Jesus. Luke 3:1-6
T. John exalts Jesus. Luke 3:15-18
W. John baptizes Jesus. Matthew 3:13-17
T. The baptism of repentance. Mark 1: 1-8
F. The baptism of the Holy Spirit. Acts 2:1-8
S. Christian Baptism. Acts 2:37-41
S. The promise of the Holy Spirit. Joel 2:28-32

JANUARY 19 TO JANUARY 25

M. The temptation of Jesus. Matthew 4: 1-11
T. Jesus vanquishes the tempter. Luke 4:1-13
W. The temptation in Eden. Genesis 3: 1-8
T. Why resist temptation. I Peter 5:6-11
F. Possibilities in perils of temptation. James 1:12-15
S. Flirting with temptation. I Cor. 10: 6-13
S. Help in temptation. Hebrews 2:9-18

JANUARY 26 TO FEBRUARY 1

M. Jesus calls disciples. Matthew 4:18-22
T. Called to follow. Mark 1:16-20
W. Called to serve Luke 5:1-11
T. The cost of discipleship. Luke 14:25-33
F. Jesus teaches his disciples. Matthew 5:1-12
S. Jesus commands his disciples. Mark 6:7-13
S. The need for workers. John 4:31-39

The Editors Speak

The Brethren and the War

Dr. Charles A. Bame

(The following article was written before the U. S. was forced into the present world conflict.)

Almost the surest observation one can make about this war situation is that no one can speak for anyone else. Some of us are glad that we are not inclined to do so. Absolute silence is the position of some who do not have definite convictions. It is none too safe to "stick the neck out," to use what once would have been considered a vulgar phrase. Yet there are some things which even Brethren can do and perhaps help other Christians to do if they have the courage.

Perhaps this very day, our neutrality (if it has been that) is to be discarded. Political fences have been broken down and strange surprises have been the order of the day on this subject showing that even our legislators are more or less confused; this is proven by their conduct in both major political camps. Our status is all very confusing to all kinds of leadership.

The outstanding proof of our democracy to date to me, is the present set up with regard to the consciences of the pacifists and the non-combatants. The present "political-powers-that-be" have shown more regard for the consciences of those who oppose war than any heretofore, if I know. Still, that statement may be too strong. It may be that they have simply provided better for it. Be that as it may, it would seem that much of the harshness of other countries and regimes toward the peace-loving peoples is to be averted by the non-combatant camps afforded to men who will not take up arms. Peace peoples can remind others of that, for one thing.

The President himself discerned in that fashion: it may be indeed because of the alertness of certain peace-lovers in keeping close to him and the very apparent humanitarianism of the President and his wife may be back of this kindliness, compassion or Christianity. He himself discerned between the position of the Christian as such and his conduct as a member of the citizenry. Which of us is not continually forced to do things we desire not to do by the simple force of unavoidable situations?

It should not be expected that a nation among the family of nations could be able to carry forward its existence trying to live by the principle of the Golden Rule until all its citizens and all other nations were pledged, by a rule stronger than any known to be practiced by man, could be evoked to enforce it and then it would be no longer democracy nor Christian. In other words, a Christian has a dual relationship recognized by the Master when He said: "Render to Caesar the things that are Caesar's and unto God the things that are God's." Or, as a Christian, one has certain duties that may be modified by his responsibility to the country of which he is a citizen. It is because of this that mercy and grace must be evoked to cover our weaknesses and failures.

Another thing Brethren and Christians can do is to stop pretending they are the guardians of the national policy in a secular world. They are "not of this world" and are not to love the things of the world. They are the guardians of their own consciences and of the heritage of other Christian heroes and pledged to the promotion of the Kingdom of God on earth. Their guardianship is for eternal and other-worldly policies. If to this they be true, they will surely be respected as they have been recently in this most wonderful of all nations in the world's history. In some countries this has been lost, alas! I wonder if it was not lost at this very point: duplicity.

Then, Brethren can cry out against atrocities and slaughter. Only shortly since, we decried the senseless slaughter of the innocent women and children. Lately, one does not hear much about it. Have we forgotten? Has it become more righteous because it is forgotten almost altogether by every fighting country? Will it be forgotten also, as soon (if we do) as we get into it? How frail and forgetful we have become! Any man (moreso the Christian) should rather die himself than to become the agent of such ruthless and pagan atrocities. Yet how can it be avoided if we sanction the necessity of modern methods of warfare? Universality can not make it right.

Once more, Brehtren can become leaders in the movments that look toward merciful and sane treatment of the wounded, the helpless and hungry, and in the humanities in times of modern warfare. They need not be mentioned. They cry out to us continually and loudly.

Finally, Brethren can keep their hands and hearts clean so that they may be the first heralds and spokesmen for peace. This of course, should be true of all Christianity. Stability, democracy, perma-

nency, Christianity—for all are challenged more than we casually think—are to be desired more than ever when the smoke of battles has cleared away. If we have been in the fight, we can not be umpires. If our skirts have been tarnished with the blood of our fellowmen, we can not arbitrate. Raw materials must be made available so all may live, equable distribution of necessities must be practiced as it has since 1918; high tariff walls must be torn down and society must be cleared of its paganism and idolatry, now becoming more of an issue than for a thousand years.

Withal, we can not do this alone nor even with the help of all sympathizing Christians. We need the help of God. We need to implore Him, and study to know His will; and moreover, be courageo enough to follow our consciences in all our conv tions against this ungodly and hateful thing that call war. By no means can one justify war as method of progress. If it was ever dreamed to be how could it now, after what has been done to stroy heritages and all that has had to be done l all art, architecture and precious documents be stroyed in this present holocaust? War wastes; pe saves. War tears down; peace builds up. War li on hate; peace lives on love. War breaks famili peace creates them. War comes of lust: peace con of mastery. Let us have peace! Let us preach pea Let us pray for peace. Peace is God's way.

Cleveland, Ohio.

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer

The National Sunday School Association
of the Brethren Church

REV. E. L. MILLER, Vice-President
REV. N. V. LEATHERMAN, General Secretary

WHEN TEACHERS TEACH

Rev. N. V. Leatherman

Teachers teach when some one is taught by their teaching efforts. This is true in the sacred as well as in the secular field. And please, teacher, do not despair whenever it seems no one or some of your class is not tanght. It is often true that you teach more than you may know. Remember too, that to teach you must have pupils, learners, and that it is altogether possible to have folks sit there before you who are neither pupils nor learners. This experience may not be so unusual as some may at first conclude. You may have pupils who can grasp very readily every intellectual concept of the lesson, and do much talking about it even; but who are so spiritually ignorant, irresponsible, and irresponsive, that when the class is over they will go out the same kind of creature as when they came into the class room. This may sound harsh; but spiritual teachers must be realists, too. Besides many teachers become discouraged when their results are not too promising. Remember the multitude left our Lord when He presented Himself to them as the bread of heaven saying, "This is an hard saying. Who can hear it?" You must be prepared, like your Lord, to take such things.

The other side of this picture the evidences you will see as a result of your faithful teaching. Unless you have a very unusual class you will see response to the spiritual concepts you seek to plant. Remember in the parable of the Sower there were the four kinds of soil, and that even the good soil brought forth variant results: some 30 per cent; some percent. and some 100 per cent yield. While ev faithful teacher knows the result may be variant, must ever keep as our objective the 100 per ce yield or harvest.

Much has been said relative to the qualificati of a good teacher. We remember an occasion wh we were emphasizing these qualifications in a Su day School Institute and one teacher afterward ca forward and expressed her discouragement and d paragement of ever becoming a good Sunday Sch teacher. Do we hold the standard too high? We ha thought much about this. We believe we have held the standard too high; but that we have ma it too complex, too confusing, whereas we ought have been making that standard clear, plain, a simple. There was just one qualification that mad disciple an Apostle. He must have been with Lord during His ministry, and a witness to thi which He said and did. While we will never apostles in this sense, nor by any other sense, th is something akin to the teacher, in this experien There is one good qualification of every good Sund School teacher that is fundamental to every oth No teacher can teach Christ who does not KN HIM. And a knowledge of and love for Jesus Chr will go a long way to fill in the gap of our ma other short-comings and lack. By emphasizing general knowledge we have failed many times centralize on Christ. Paul said he determined know nothing else than Jesus Christ and Him c cified. Doubtless if we had this same determinat we would be much more successful as teachers th we now are. No qualification should ever suppla this one.

A teacher begins to teach when the pupil is interested. We mean interested in God and the things of God, and not just entertained for a spell. Pure secularism consumes too much of the lives of the people as it is. Certainly there is no time in our teaching program of the church to culture secular interests. But the things of God are in themselves the most interesting things that can be addressed to the minds and hearts of our pupils. It will take a lifetime and eternity to pursue the golden text of the Bible, John 3:16, and view all of its holy avenues of interest. Every Scripture lesson should be interpreted by that text directly and indirectly. But the teacher, yes the church, must be careful in the use of it, lest it become a mere jingle, or a tinkling cymbal to the ear.

Interest is stimulated by doing. No class or individual is much interested in God or the things of God, where holy action is not stimulated into doing the will of God. Children should be taught God delights to hear them sing—He does—and that when they sing they are doing His will and pleasing Him. They should be taught that God wants them to store His Word up in their hearts, that they might not sin against Him. Young people and older folks as well, should constantly be taught stewardship, church attendance, prayer, Bible study, personal evangelism, teaching, and Christian service of many varieties is doing the will of God. Idle lives are disinterested lives. Busy lives are interested lives. Remember how Jesus said to His mother at the age of twelve, "Wist ye not, that I must be about My Father's business." The interest of the Scripture, and its intent also, is to set us all about our Father's business. Let the teacher direct this work and pupils will be taught. The parable of the two foundations informs us that the wise man was the one who heard and DID what he heard. The foolish man, just heard. A wise teacher will help provide for intelligent and spiritual doing. Hearing is only half the business. The disciples were commissioned to GO, to TEACH, to BAPTIZE. Certainly baptism was one of the first principles to result in action from their teaching. The wisdom of this method of teaching has never been surpassed. It is this method by which the Lord Himself has made His church. It just can't be beat. GO, TEACH, DO. This is the Lord's way. May it become marvelous in our experience.

Berlin, Pa.

WE ASK YOUR INDULGENCE

We have begun to move the Publishing House and it is quite some task. It will take time. PLEASE be patient with us for a few weeks. After that your papers will be on time.

The Brethren Emphasis Program

George S. Baer, Chairman of the Committee.

As previously announced, we are expecting to have the Brethren Emphasis Program material ready for distribution by the middle of January. The Publishing House is now at work on the printing job. The six lessons will be printed in booklet form similar to the "Woman's Outlook" in size and number of pages. We are hoping the churches and Sunday Schools are planning to introduce these lessons in their programs the first of February and continue for six successive weeks. They represent much hard work on the part of your committee and we believe they will prove a real blessing to those who make good use of them as study helps in the Sunday School, just as you do your regular lessons. We suggest that you drop the regular lessons for six weeks and use these. But if you prefer make use of them in some other way—at the mid-week prayer meeting, or at a Sunday afternoon study, or Sunday evening with the entire church meeting at the Christian Endeavor hour—you are at liberty to use them in the way that seems best to your local leadership. However, we urge that you make your plans with a view to touching the largest possible number of people, and to making the studies as intensive and effective as possible. *Make thorough preparation.*

Already a number of orders are in the hands of the Publishing House but we ought to have orders from every church in the Brotherhood in the next ten days or two weeks. As we said in our previous communication, the National Conference failed to make an appropriation for the printing of these lessons, so we are asking the churches and Sunday schools to cooperate in financing them by sending money with order, at the rate of 10 cents per copy. If impossible to send money with order the charge will be 12 cents per copy, the extra two cents to take care of the bookkeeping and the mailing of invoices. One small church has ordered 75 copies and has sent money with order. Another church has said an order would soon be forthcoming. And a prominent layman has written the chairman of the committee of his appreciation of the outline of subjects to be studied. Send all orders and money to the Brethren Publishing Company at Ashland, Ohio.



Our Children's Department

MRS. LORETTA CARRITHERS
SUPERINTENDENT



Dear Children:

When the merchants had bought Joseph, they took him on their long, long journey. He was treated kindly and though he was sad and lonely, he must have seen many things to interest him as they traveled on. At last they came to Egypt, a wonderful country over which a king ruled, whose name was Pharaoh. He was very rich and powerful and had many soldiers. One of his officers was named Potiphar and when Joseph reached Egypt, he was sold to this man. He must have greatly missed his home and his father who so greatly loved him. But he still tried to do right and to please God, as he had always done, and God blessed him, for He made his master very kind.

At first Joseph was given simple things to do, as he was only a boy of seventeen, but as he always did everything so well, his master trusted him more and more. When he grew older, he was placed over all the other servants, and the Bible tells us that Potiphar saw that God was with him and that all he did was well done.

God blessed Potiphar because Josph was with him. But after a time some one who did not like Joseph, told Potiphar that he had done something wrong, which was not true. Potiphar was very angry when he heard this and put Joseph in prison. Joseph must have found this very hard to bear, when he knew that he had done nothing wrong, but he tried even in prison to please God. Soon the jailer found that he could trust Joseph, so he gave him work to do and at last placed all the other prisoners in his charge.

Some of the king's servants were in prison and one night one of them had a dream. He was troubled and asked Joseph if he could tell him what it meant. Joseph said that perhaps God would help him to tell the meaning. When the servant told his dream, Joseph said that it meant that in three days he would be taken out of prison and would again serve the king. "Then won't you please remember me," he asked, "and tell the king I did no wrong and beg him to take me out of prison?"

Sure enough in just three days the king gave a large party on his birthday and sent for his servant who was in prison and let him serve him again. But, children, he forgot all about Joseph and did not ask the king to help him.

For two more long years Joseph had to stay in prison. Then the king had a dream and though he asked all the wise men, no one could tell him what it meant. At last the servant who had known Joseph came to him and said, "O king, when I was in prison, I had a dream and a young man named Joseph told me its meaning. What he said all came true. He begged me to ask you to help him but I forgot all about it until now. I think this man might tell you what your dream means."

The king sent quickly for Joseph and as soon as he had washed and put on fresh clothing, he came before the king. Pharaoh asked if he could tell what his dream meant and Joseph replied, "I cannot help you, but God will tell you its meaning."

Then the king told his dream and Joseph said that it meant that there would be seven years of plenty in Egypt, when there would be a great deal of corn and other grains, more than people needed. But afterwards there would come seven years of famine when nothing would grow and it would be hard to get food. The king asked what should be done.

Joseph answered, "Choose some wise man who shall go about the country and see that corn is put into great storehouses during the seven years when there is plenty, so that the people may have food when the famine comes."

The king and all his people thought this a very good plan and, children, whom do you suppose was chosen to do this great work? Yes, he chose Joseph, because he felt that Joseph was wise and knew just what to do. He knew that God was with Joseph.

Then, children, Pharaoh gave Joseph his own ring and put beautiful clothes upon him and a gold chain about his neck. And he made him ride in a chariot, or beautiful carriage, right behind his own and all the people bowed low when they saw him. Wasn't that a wonderful change for Joseph; from being shut up in prison, he became the greatest man in all Egypt except the king! I think God blessed him and made him great because whether he was at home with his father or a slave in prison. he always tried to do what was right.

With love, in Christ's name

Aunt Loretta.



Congratulations

SHELLENBERGER-LAUGHMAN. Dortha Laughman, daughter of Mrs. Elmer Sleppy, became the bride of Glenn Shellenberger, the son of Mr. and Mrs. Roy Shellenberger. The wedding took place at the First Brethren Church Parsonage November 24, at 7:30 P. M., and the single ring ceremony was used. We wish for these two God's richest blessing and look forward to many years of active service from them in the Church of Christ. Mr. Shellenberger, one of the stewards of the church, has held this office for six years.

Eam Adams.

SCISCOE-APPLEGATE. Sister Martha Sciscoe and Mr. Charles Applegate were united in the bonds of holy matrimony by the undersigned, at the parsonage. A host of well-wishing friends speed the young married people on their new journey in life. George H. Jones.

CONNERS-OSBORN. Brother Kenneth Osborn, a member of one of our most loyal families was wedded to Miss Muriel Conners of Royerton, Ind., on Hallowe'en by the writer. May the riches of a godly home be the best furnishings our young brother takes with him in the establishment of a home of his own. A host of good wishes were showered upon the young people at the wedding supper that followed.

George H. Jones.

C. E. NEWS

GOSHEN, INDIANA, C. E. BUSY

The Young People's Christian Endeavor Society of the First Brethren Church of Goshen, Indiana, elected the following officers and committee chairmen for the new year:

President, Zovelda Goodrich.
Vice President, Genevieve Warner.
Secretary-Treasurer, Mary Miller.

The following committees were selected: Membership—Mary Miller, Ora Baer; Hospitality—Marie Baer; Bible Reading—Jean Rowsey; Devotional—Genevieve Warner; Social—Helen Kester; Publicity—John Baer, Jr.; Building Fund—Lodema Hamilton.

The Christian Endeavor joined the other youth groups of the church in presenting the Sunday evening service on November 30th, with Dr. M. P. Puterbaugh, of Ashland College, as the speaker.

Our Christian Endeavor is planning a party for December 10th for the purpose of celebrating "Mother Clark's" 91st birthday, and Christian Endeavor's 60th anniversary. The money from this party is to be used for round-the-world work of Christian Endeavor.

I am hoping that when this article appears in *The Evangelist* it will be an incentive for other Christian Endeavor societies to write of their work and activities.

SinCErely yours,
Mary Miller.

The Editor of *The Evangelist* likewise trusts that there may come to his desk many other reports of our Christian Endeavorer's "doings" and that we may truly have a Christian Endeavor Page that will be worth while in reports and suggestions.



Among the Churches

Post Card Publicity

VINCO, PA.

Sunday, December 21, was a good day at Vinco. Gifts at the church altar were as follows: $38.23, White Gift; $29.99, church treasury; $357, Building Fund, making a total of $425.22. Santa Claus did not get all of the people's money. The Lord got His Christmas, too. The pastor was given a Christmas gift of $41 through the Sunday School in addition to an increase in salary given by the church in our December business meeting. We had a full house to enjoy the Christmas pageant in the evening, which was sponsored by our young people's prayer band and choir. Thirty-two young people, all affiliated with the church, took part in the pageant and chorus. Clarence Y. Gilmer.

THE BRETHREN BEREAN BAND

The Brethren Berean Band observed Thanksgiving in the Lathrop Brethren Church on November 28th. The church was filled. The meeting was in the nature of a delicious turkey dinner, thanks to the efforts of the cook-chairman, Mrs. Florence Wolfe and her helpers, and was held in the basement of the church.

Mrs. Harold Detling, president of the Bereans, had charge of the program and gave a warm welcome to everyone. "In the Sweet By and By," "Into My Heart," were choruses sung, with accompaniment on the accordion by Mrs. Rosalie Depriest. Everyone was then asked to join in the Lord's Prayer.

After dinner we assembled upstairs and were led through several more choruses by our song leader, Howard Crum. Following a duet by Elsie Johnson and Cecilia Smith, Paul Larson sang a solo. A feature of the evening was the gavel and pin, with the B. B. B. insignia, which was presented to the past president, Lester Schmeidt, from the Bereans in appreciation for his past services. The presentation was made by Harold Detling.

It was a great pleasure and a privilege to have with us again Brother Paul Hubbard and his wife. Mr. Hubbard delivered the sermon of the evening and his simple message and emphasis on many Scriptures was much enjoyed by everyone.

Mrs. Ella Mae Johnson then favored us with a solo. The closing prayer was offered by Rev. J. Wesley Platt, which ended our institute of precious fellowship.

Mrs. Nora Liddicoat, Sec. of B. B. B.

LOREE AND COLLEGE CORNERS, INDIANA

After three happy years with these congregations, we closed our work here September 1st. Never in our ministry have we been treated better than these fine people did. It was not easy to break away, but we felt the call to move on to where we would have one congregation in place of two. We were pleased to turn this work into the care of our good friend and brother, C. C. Grisso, who is already getting into the hearts of a very likeable people. May the Lord be with them to the winning of many precious souls in the years to come.

OAKVILLE, INDIANA

We came direct to these people from the General Conference, and from the beginning they have made us feel that we are at home here. Brother L. V. King had done everything possible to make our coming a happy one before he left for his new work at Ashland. It is a pleasure to follow men who are pastors in every sense of the word, and leave the field in extra fine shape for the man who follows.

On a Wednesday night, soon after we arrived, we were told following the prayer meeting, that we were wanted in the church parlors. There we found a most useful "shower" for the pastor and family, together with a very timely program. Such experiences of love and interest are always welcomed by this preacher, so this one was greatly appreciated.

We planned for and had our Home Coming on Sunday, October 26th. It was fitting to have as our guest speaker for the day, a former pastor of these people, Reverend J. Ray Klingensmith. He spoke in the afternoon hour and at the evening hour he showed the very fine lot of pictures which he has taken as he goes about his work as General Secretary of our Brethren Missionary Board. The day also served as the beginning of our two weeks of revival services. Reverend and Mrs. Harry E. Richer, of Peru, Indiana, were with us during this campaign and in charge of the music. As we write this they are beginning a two weeks pre-Christmas revival with our Brethren at Muncie.) The pastor did the preaching. This was the eighth time we had worked together with the Richers. The visible results were nine baptized and received into the church membership. We have made some contacts which we trust may lead to others coming soon.

Some progress has been made since coming here, and other plans for the future make it challenging for some months to come. A new furnace has been installed in the parsonage and plans are completed for putting hardwood floors in the parsonage also. A new furnace will also be installed in the church as soon as delivery can be made. In the face of all these repairs the Oakville congregation has come through with a very fine Thanksgiving Offering for Home Missions.

For every good thing, we thank the Lord and pray that He may have His will and way with us as we labor With Him.

S. M. Whetstone.

Oakville, Indiana

HAGERSTOWN, MD.

Program Presented at Yoder Mission Circle

"Love and Friendship" was the theme of the November meeting of the Yoder Mission Circle of the First Brethren Church, held in the social rooms of the Sunday School Monday evening with Mrs. John E. Keplinger as the leader.

The program opened with the call to worship by the group and Scripture reading by Mrs. Roland Stoddard.

Mrs. Lawrence M. Johns told the story of "Love, the Password to the Garden of Happy Life," in a most interesting manner. Mrs. Jack Beard gave the Bible study on John Mark. Other mission topics were given by Mrs. John L. Carnochan and Miss Charlotte Minnich.

Mrs. M. B. Ridenour and Miss Katherine Adams rendered an appropriate vocal duet, accompanied by Mrs. Keplinger. In keeping with the Thanksgiving theme, Mrs. Wilbur Stouffer recited the history of Thanksgiving and Mrs. Edwin Boardman, Jr., gave several impressive Thanksgiving readings.

The special feature of the evening was the story of the "Development of Heat and Light Thriugh the Centuries," By Mr. Ridenour.

Mrs. Stoddard presided at the brief business session when booklets were presented to each member outlining the year's programs. Progress was reported by the Christmas play committee.

Indications point to the Christmas pageant as being one of the most outstanding Christmas stories ever to be presented at the church.

Refreshments were served by the hostess, Mrs. Ernest Wolfe.

YOUNG MEN'S CLASS IS ENTERTAINED BY GIRLS

Amid mystery and merriment, the Berean Class of the First Brethren Church, taught by Mrs. Brayden Ridenour, closed the Hallowe'en activities Monday evening when they entertained their class and had as their guests members of the Young Men's Class taught by Mr. Brayden Ridenour.

The social rooms of the Sunday School were decked out in festive attire in keeping with the season.

The program opened with the usual guess identity game, with prizes being awarded to Miss Katherine Adams for guessing correctly the greatest number of characters present. The grand parade of personages followed, including in the review, old fashioned girls, gay nineties costumes, page girl, Aunt Jemimas, Chinamen, a lion man, the Lone Ranger and a colored parson. Mrs. Ridenour, Earl Lee McCauley, Ernest Lindsay and Lloyd Moser acted as judges and prizes were awarded to Mrs. Robert Ovelman for the most elaborate; Robert Ovelman the most comic, and Ernest P. Wolfe, the most original impersonation of Deacon Jones.

The girls' ghost parade game was won by Orville H. Myers and the boys' ghost parade by Mrs. Robert Ovelman. Mrs. Wilbur Stouffer was the winner of the corn contest. The witch, impersonated by Miss Ethel Myers, foretold humorous fortunes for each one present. The entertainment closed with the singing of Hallowe'en pep songs led by Mrs. Ridenour and Rev. Edwin Boardman, Jr., after which refreshments were served. The social committee in charge of the party was composed of Mesdames Clyde Martin, Ernest Wolfe, Henry Martin, Lloyd Moser, Misses Ethel Myers and Charlotte Minnich.

PROGRESS AT VINCO, PA

We are glad to report to the Brotherhood the good things that our Heavenly Father has granted. We appreciate very deeply the interest, the prayers, and the gifts that have come in from the Brethren. Like Samuel at Ebenezer, we can truly say it is "hither by Thy help we have come."

After the former church house was destroyed by fire on May 30, we held our services for four months in the gospel tent of the Mission Board of the Brethren Church. Brother J. Ray Klingensmith held us a very helpful two weeks' meeting in the tent. The visible results were sixteen candidates for baptism. Of these, ten became affiliated with the Vinco congregation and two others were added by letter. Since that time two more have been added by baptism. We now have an active membership of 125 members.

Due to the fall weather we had to abandon the use of the tent and we held our Sunday School for two months in five homes of the village. Our preaching services were conducted in one of these homes. This was quite a handicap to our work, but we carried on. On Sunday, November 30, we held our first service in the basement of the new church. This was just six months after the destruction of our former building. Incidentally, our last service in the old church was held in the basement as the auditorium was undergoing repairs at that time. All of our red letter day events such as rally day have been deferred until we could occupy the basement quar-

ters of the new church. The basement unit has been made commodious, comfortable and beautiful.

The stone case work and all the outside construction except two sets of steps have been completed. The inside of the auditorium will be plastered and finished during the winter months. The heating system is in operation. The stained glass windows are being installed at this writing. A large new bell has been placed in the stone tower.

The means for the construction for the Lord's house at Vinco has been coming in. Some have wondered what definite gift they might present to the Lord in this house. The beautiful "Elkhart Design" for the pews which our Rev. J. Ray Klingensmith planned for the new pews for our church at Elkhart, Indiana, was chosen by our building committee. We suggest that any church, auxiliary or individaul wishing to donate one of these pews may send thirty-five dollars to Brother Charles G. Lenhart, R. 1, Conemaugh Pa. Brethren, we are grateful and desire to remain humble in the midst of God's kindness to His children.

Clarence Y. Gilmer, Pastor.

R. 1., Conemaugh, Pa.

DAYTON, OHIO

On Wednesday evening, of November 26, the Young People of the Brethren Church of Dayton, Ohio, entertained the Miami Valley Brethren Young People. There were 103 present from the five churches represented: Dayton, Gratis, New Lebanon, West Alexandria and Pleasant Hill. Ministers present were: S. J. Adams, Clayton Berkshire, Virgil Meyer, Vernon Grisso and J. Ray Klingensmith, guest speaker.

A reception committee received and labeled each coming guest after which the host church banqueted the entire group. Marjorie Grisso was toastmistress for an interesting program of toasts and pep songs climaxed by Klingensmith's highly inspirational talk on "Jewels of the Kingdom." Following the program games were played and new acquaintances made.

It was found that such inspiration and fellowship as was felt at this rally would merit a continuation of similar rallies throughout the valley at the various churches in the months to come.

Vernon D. Grisso.

NEW PARIS, INDIANA

W. M. S. Public Meeting

This meeting was on Sunday evening, December seven, when a fine audience heard Mrs. U. J. Shively, of Nappanee, Ind., national president in her address in this church. Mrs. Willard Zellinger, president of the local society, presided, assisted by other leaders, Mrs. Max Smoker, Mrs. Mayme Miller, Mrs. Eva Roscoe, and Mrs. Leveta Immel. A feature of the meeting was the children's chorus, led by Miss Davis, teacher in the public schools.

In her pointed, though pleasing address, Mrs. Shively held before her audience the catchy figure of the "open window." The women of the church had been used of God to open windows, that their task now was to open the window of prayer, as enjoined in all their goals. Then attention was called to the open window of daily Bible reading, and how God was blessing lives by stressing this objective in their work. The open window of missionary endeavor, with the constant flow of small amounts was announced as making glad the hearts of our missionary boards in their ministry of making known the Gospel in the many needed fields.

The open window of training church leaders and ministers was a grave concern of the W. M. S. and was a constant joy to have some part in the future of the church by helping to raise up qualified leaders by training them in our own college and seminary. Every church has long since provided its own school for this very purpose. The closing appeal was on a new open window, raising a fund by which a new chapel may be built to adorn the other buildings of Ashland College, making it possible that the present student body may be able to all attend chapel services, now impossible because of lack of standing room. "Our women have never failed us in any worthy project, and you will not fail us in this most needy enterprise," said the speaker, and with the enthusiasm with which they accepted the coin chapels it was evident they will soon see a majestic chapel building going up at Ashland among the other stately buildings.

New Paris, Ind. G. W. Rench.

LOREE—COLLEGE CORNERS, INDIANA

I am sending you ten subscriptions to the *Brethren Evangelist*, eight of which are new ones from the College Corner church, where, up until now just two papers had been coming. Two members have recently been received into the fellowship of this church. The offering for Home Missions is being gathered, which according to first reports will be just about four times that of last year. At Loree one was baptized recently who had accepted Christ at our last regular appointment here. The Thanksgiving offering is being gathered here too, and indications are that it will be around $150, which too, is about four times the amount of last year. A brotherhood meeting was recently held in the church of the men of this congregation when there were seventyfive present. This was declared to be one of the best mens' meetings ever held here. We are busy these days in visitation and evangelism. Our next effort will be with the Roann Brethren and their faithful pastor, Brother Paul Neff, beginning January 5. Will you join us in prayer for a great victory in this evangelistic effort.

C. C. Grisso.

SMITHVILLE, OHIO, ROUNDUP

NORTHERN OHIO CHURCHES HOLD ROUND-UP AT SMITHVILLE. Sunday, December 14, 1941, marked the first Youth Rally to be held by the churches in northern Ohio. There were about 90 young people present for the afternoon program from six different churches: Ashland, 35; Smithville, 27; Louisville, 15; Canton, 11; Fairhaven, 3; North Georgetown, 1. Mansfield did not have any representatives present. Joan Eccard, student at Ashland College, led the song service and Roy Amstutz, of Smithville was chairman and took charge of the meeting. Each church took some special part in the service and there were two speakers. Dr. Leslie Lindower gave a short inspirational talk urging the young people to carry on this good work. Prof. J. Garber Drushal, of Capital University, spoke on the subject, "Problems and Solutions." His conclusion was that the best solution for all our problems today is to have courage and faith in God.

During the business session the following officers were elected:

President, Olive Whitted, Ashland, Ohio.

Vice-President, Paul Clapper, Louisville, Ohio.

Secretary, Roy Amstutz, Smithville, Ohio.

Treasurer, Mary Nolan, Canton, Ohio.

It was decided to hold these rallies quarterly and to leave the place, time and nature of the next meeting up to the officers.

Before the young people returned home, the Smithville women served a warming lunch of sandwiches and hot chocolate.

OUR GOAL -- $4000.00

You Helped Us Mightily

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Sunday, January 25th

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Lots of Tens and Fives -- And a multitude of Ones

THE BRETHREN PUBLISHING COMPANY
Ashland, Ohio

ASHLAND COLLEGE



THE Brethren Evangelist

Vol. XLIV, No. 2 January 10, 1942

The difference does not lie in the Seed,



But in the Soil.

The Master Sows - - BUT - - We must Produce

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INTERESTING ITEMS

THE CHAIRMAN OF THE BRETHREN EMPHASIS COMMITTEE, Dr. George S. Baer, urges that each church in the Brotherhood get its order in for the Brethren Emphasis Study Booklet. It will be off the press soon and it is urged that every church take part in this important study. The booklets are being printed at our Publishing House and will be mailed from our offices. If cash is sent with the order the books will be ten cents each. If cash does not accompany order the price will be twelve cents each, to cover extra cost of billing and bookkeeping. Single copies will be fifteen cents each.

FROM THE VINCO, PA., BULLETIN of December 28th. "Vinco achieves two distinct goals of significance. They are goals 6 and 7. Goal 6 is 'Brethren Training in Sunday School, with emphasis on deepening devotional life of members, using materials provided by the committee appointed by National Conference.' The Layman's Organization at Vinco was quick to take interest in this matter. Brother George Straub, a member of the organization offered to pay for the literature. It was suggested that six lesosns in this material be substituted for the international Sunday school lessons for the duration of six Sundays, beginning February first. The proposition was presented to the Sunday School and accepted.

"Goal 7 is '*The Brethren Evangelist* in Every Home.' (75 per cent this year.) The church took action on this goal at our annual business meeting and the subscription list is being sent in by our *Evangelist* agent, Mrs. Daniel Rorabaugh, the latter part of January. The church will send *The Evangelist* into every home represented in our active membership list. If any want to reimburse the church, they may, but the plan is 100 per cent effective to reach our people through the official organ of The Brethren Church, namely, *The Brethren Evangelist.*

WE WISH TO EXPRESS OUR APPRECIATION to Brother C. Y. Gilmer, pastor of the above Vinco Church for the interest he is personally showing in the publishing of our Brethren literature. Truly every member of the church should be a reader of *The Evangelist,* not merely because we print it, but because of the necessity for keeping abreast of the work of the church in general.

BROTHER ELMER M. KECK, pastor of the North Vandergrfit, Pa., church reports an average attendance for the past quarter in the Sunday school of 107. That is a step-up over past attendance.

BROTHER H. H. ROWSEY, pastor of the Goshen Brethren Church, announces through his bulletin that beginning January 14th, the mid-week services will include a devotional program, classes for all ages and choir rehearsal. Quoting, "Periods will run from 7:15 to 7:45, with Bible stories taught by Bob Higgins and Personal Evangelism, taught by the pastor. 7:45 to 8:15—A course in "New Training for Service", taught by Mrs. Maud Webb; "The Interwoven Gospels", taught by the pastor, and the choir to occupy the last period, 8:15 to 9:15."

Brother Rowsey also announces the approaching evangelistic campaign, March 17-31, with Rev. John F. Locke, of Maurertown, Va., as evangelist. Keep this meeting in mind on your prayer list.



EDITORIALS

MOVEMENT -- FORWARD

Some years ago, during a time of flood, and when the waters of the then turbulent Wabash River reached almost to the writer's door, the welcome word came, "The ice jam has broken and the water moves forward." As long as the ice piled up and jammed the river bed, the only thing the onrushing water above could do was to back up and spread over the adjacent land, flooding it with destructive flood tides.

For several weeks now, our Publishing House, while not having an ice jam, has had what we now have come to know as a "bottle-neck". This has slowed up the regular work and caused a dangerous flood-tide to come, which might turn into criticism because of our inability to deliver our periodicals on time. That "bottle-neck" has been the process of moving into our New Plant. But gradually we are breaking up this "ice-jam-bottle-neck" and soon will be ready to move forward.

Why So Difficult?

Have you ever moved? Yes, I expect you have. But such a moving is a simple process compared to the moving of a printing plant, with its heavy machinery, its delicately adjusted presses and linotype machines, its infinite number of small pieces of type and printing equipment and the proper reinstallation of it all. Coupled with this came the sub-zero weather, which made the moving of the machinery even more difficult, because of the danger of breakage due to cold iron, which snaps very easily when taken out in extreme cold weather. But so far everything is in the new building but the large presses. This number of *The Evangelist* is being run off on the old press down in the old location, although it was set and locked up in the new building.

You Can Help

Oh no, of course not. You cannot come to Ashland to help us set the New House in order, BUT on January 25th you can do your part in giving an impulse to the "Forward Movement" in this work.

The slogan of our government is found in three staccatto sentences—"Remember Pearl Harbor"—"Dollars for Defense"—"Keep 'Em Flying". These are very worthy slogans, and by means of them the United States and the entire world is being kept war-conscious. In keeping with the material side of life, let us send forth three similar slogans, concerning the just-as-important spiritual side of life. These slogans have to do with the coming offering date of the Publication Interests—January 25th. Here they are—"Remember Our Need"—"Gifts for Growth"—"Keep 'Em Rolling". The latter slogan pertains to our church printing presses.

You have received offering envelopes in your churches. They should be filled and returned at the earliest possible moment. Let us have a veritable flood of dollars. We have promised again this year not to use any of this offering for anything other than the building and its needs. Not one cent will be used for operating costs. You just send us *Eangelist* subscriptions and keep them coming and we will endeavor to do the rest. But we cannot do much without your continued support.

We Are Asking For $4,000.00

Is that too much to ask? We think not. That would be less than twenty-five cents for each member of the church—*if everyone gave.*

But the trouble is that not everyone gives. There are some who cannot—some who will not. This leaves a greater burden on those who can and will. We need more than mere 25 cent gifts. We need some who will give $500.00—$200.00—$100.00—$50.00—$25.00 and a *flood of* $5.00 and $1.00 gifts. Every dollar that comes cuts off interest and makes the building just that much nearer our very own.

We Wish You Could See The New Building

We have a just right to be proud of it. It is a beautiful structure. It graces the community and many are the compliments that the "Neighbors" have given us regarding it. It will never be an "eyesore" or a discredit to the neighborhood where it is situated. It will not be long now until we will print a fine picture of the building. Just a little to do on the outside and then we will be ready to release it to your view. We know you will be surprised and delighted with it.

Just Be Patient

Brother Ronk had intended to write fully concerning the building for this issue, but the burden of school work and the moving of the plant has weighed heavily upon him and he has promised that it will not be long until he will give the membership of the church a great deal of information concerning the process of the construction and the costs. Just be patient.

F. C. V.



The Marks of the Lord Jesus

Dr. Edwin Boardman, Jr.

(This message delivered to the Southeast District Laymen's Rally held in the Brethren Church, St. James, Md., on the evening of Tuesday, Nov. 4, 1941.)

In one of his most urgent messages to the early Christians the Apostle Paul enshrines a grand verse: "From henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus." (Gal. 6:17.) Paul uses a strong word for "mark" in this verse. It is the word "stigma" and signifies a mark pricked in or branded on the body. According to ancient oriental usage slaves and soldiers bore the name or stamp of their master or commander branded on the body to indicate to what master or general they belonged. There were also religious devotees who stamped themselves in this way with the token of their gods.

Paul makes use of this idea as he appeals to the fickle Galatians to remember the greatness and glory of salvation by the blood of the Cross. He reminds his readers that he refuses to glory in any other symbol than the Cross of Christ for his love for Christ was so deep and strong that his body bore the visible signs of the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ.

Paul no doubt had in mind the scars Jesus received as the result of His crucifixion—the thorn marks on the brow, the nail marks in hands and feet, and the spear thrust in the side. These all bore testimony to the suffering and rejection of Christ. They likewise are a measure of His love for us, for "God commendeth His love toward us in that while we were yet sinners Christ died for us." (Rom. 5:8.)

But above and beyond any physical scars the "marks of the Lord Jesus" betoken a way of life lived for the blessing of the world. Let us examine the marks of Jesus from this angle.

First, there is the mark of suffering. The Lord Jesus spent His whole earthly life as a crucifixion. So many people are prone to think of Jesus' sufferings as comprised by the final cruel trials and the six hours it took Him to die on the cross. But Jesus' martyrdom was vastly longer than that. Remember that the Bible record of His life insists on His deity. He was God. John 1:1-4 tells us "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God, All things were made by Him and without Him was not anything made that was made. In Him was life and the life was the light of man."

Jesus called Himself the "Bread of Heaven which came down to give life unto the world" (John 6:50); the "water of life" (John 4:14); "the Way, the Truth, and the Life" (John 14:6).

The apostles certainly proclaimed His deity. Peter cries, "Thou art the Christ, the Son of the living God" (Matt. 16:16). John calls Him the "True God and eternal life" (I John 5:20). Paul calls Him the "Lord of Glory" (I Cor. 2:8).

Such testimony can be multiplied and the sum total of it is that Christ was God incarnated: that for the purpose of saving man from his sins Jesus forsook the glory that He had with the Father; took upon Himself the form of a servant and became obedient unto death, even the death of the Cross. The magnitude of Jesus' suffering must be gauged in the light of what He is. To be the Lord of Life, the King of Glory, and to leave all of that for birth in a manger, poverty in a materially poor Galilean home, the mocking unbelief of His people, the treachery of supposed friends, the limitations of a poor physical body, was suffering indeed. These all constituted part of the suffering of Christ for us. His crucifixion crowned the suffering.

Paul recognized this truth and the mark of suffering to him was no mere scar on the hand or foot, but the mark of a whole life given over for others, a life laid down for the brethren, and one who follows in Jesus' steps must know to the full this self abnegation and suffering for His dear sake.

Second, Jesus' was a mark of sacrifice. He laid down His life in our behalf. Paul says, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (II Cor. 8:9). Paul recognized the cost of all this to Jesus for in his own life Paul had "counted all things but loss for the excellency of the knowledge of Christ Jesus." His love for Christ had caused him to "lose all things" (Phil. 3:8) which men counted of real worth, but Paul had learned to glory only in the Cross of Christ.

The following of Christ must mean for all Christians the surrender of wills, lives, and possessions to Christ, and until we approximate this total surrender for His dear sake we cannot know this true mark of sacrifice. It meant for one David Livingstone a life spent to bring light and life to darkest Africa. It has meant poverty, privation, and martyrdom to the saints and faithful through nineteen centuries. It will mean that we learn to mark the pages of our lives with the same "blood red" tints with which the pages of Jesus life were marked. Then, and then only, will we be able to claim His mark "branded on us".

Third, Jesus came to serve. He said of Himself: "The Son of Man came not to be ministered unto, but to minis-

ter" (Matt. 20:28). He went everywhere doing good and wherever He passed He left someone who was blest and helped. He preached the Word of Life in synagogue and on the highway. He fed the hungry, gave sight to the blind, helped the broken hearted, encouraged the despondent, humbled Himself in menial service. The whole bent of His life was to help others—above all to set forth the fact in every possible understandable way that God loved men and wanted to save them.

Paul in his own grand life followed his Lord closely. He was saved by grace in middle life and he spent the rest of his days feverishly laboring to bring men to the Christ he loved. See him in Athens going from person to person eagerly, anxiously, telling them of Jesus and the resurrection. Catch the fire of the man as he challenges Corinthian, Galatian, and Roman to love Christ and serve Him. Hear him as he cries, "I am made all things to all men that I might by all means save some" (I Cor. 9:22). Yes, Paul bore in his life this mark of service.

We are called also to serve Christ and our fellows. Maltbie Babcock sings this word for us:

"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle, face it, 'tis God's gift;
Be strong! O men, be strong!"

Jesus exhorts, "Let your light so shine before men that they may see your good works and glorify our Father which is in heaven" (Matt. 5:16). The true test of our love for Christ is found in how we serve His cause during our life. This is no task for the spasmodic worker, but a hard, grueling task which demands the ultimate in "blood and sweat and tears." It is no task a loyal Christian can pass on to a handful of ministers or Sunday School teachers. It is a hard service in which every man must find his place and really work. In our church work men have too largely allowed the women to take over and labor. We men have been too prone to sit back and feel that we have done our part when we "pay the bills".

There was a quiet, lumbering sort of a chap who married rather late in his life. His wife was a lovely woman and he loved her with all the strength of his being. A little daughter was born into the home, and the father found happiness in laboring for his loved ones. One day, due to ill health, his wife set out on a coastwise ocean trip to recuperate. On the day she and her daughter sailed she mailed her husband a card on which she wrote what proved to be her last message to him, for the boat was engulfed in a storm and sank with all on board. The blow nearly killed the husband, but his fellow-workers noted that in his deep grief he seemed to get mighty comfort from a message written on a picture post card. One day at work some scaffolding fell and the man was fatally injured. With the sands of life rapidly running low his mates saw John reach for the pocket where the postcard was kept. They helped him get the card, and when it finally fell from his lifeless hand they were able to read that last message from a beloved wife, "Remember, John, the Lord does not look for medals, He looks for scars."

There we have it men. Your Master and mine is expecting that his men will do good work in this present age, and I have the conviction there will be the light of an intense love in the eyes of the Lord "who trod the winepress alone" when He looks at those of us who have been faithful servants for Him here. We are at war with Evil, and war is no child's play. It is hard, stern, desperate reality, and brings with it pain, and loss, and wounds.

Brother Christian, have you been in battle for the cause of Christ? Have you faced the hosts of wrong? Have you dared fight the Devil's lies and his lusts because you love Jesus Christ more than any other in your life? Do you have scars and wounds to show that you have been in battle where the contest was hottest?

In my early ministry I knew two men who had served in the Civil War. One was a volunteer who entered service in January, 1865, when a $300 bounty was being paid, and when Sherman had cut the Confederacy in half by his "march to the sea." Thus when this man entered, the strife was over before he had left training camp. He never saw an enemy face to face in battle. He never fired a musket in defense of the flag. He was called a soldier; he wore the uniform; he received the bounty and he later sought the maximum pension. The other man was a straight shooting mountaineer who answered the call to the colors early in the war. No bounty of any import was his, but lots of risks and hard fighting came his way. Finally in a hot skirmish protecting a wagon train for the Army of the Potomac, this man was hit in the right breast with a bullet which tore a jagged hole right through his body. He nearly died from that wound, but grit, fighting spirit, and a good constitution triumphed over bullets and he found his way back to health and the battle line. Back in 1915, when I met this man for the first time, I hadn't been in his presence but five minutes before his blue shirt was unbuttoned and he was showing me proudly the big blue scar of his battle wound.

It is something like that in this war for the right and true. Some people gladly accept the name of Christ and closely grasp the salvation and freedom which comes through faith in Him; but they seem to fail absolutely to recognize that being a Christian in this present world means that they must fight for the right, and that fighting—soon or late—brings its scars of conflict.

Fellow Christians, don't you hear the clarion call to "Fall In!" Are your ears deaf to the roar of battle, or your eyes blind to loved ones who are falling in the ranks? Won't you resolutely, honestly, do your best in the glorious crusade for righteousness? Christ needs you and your loyal self-sacrifice to help fill up the gaps in the ranks of the faithful. He wants you to face the enemy of your soul with courage and desperate resolve.

Arthur Conan Doyle has enshrined some of the fighting spirit we ought to put into this Christian warfare in his war poem "When the Guards Came Through". It tells of men fighting an apparently hopeless battle "beaten and broke in the fight' 'when suddenly the whole scene was changed for them when the Guards came through: Conan Doyle tells it thus:

"Never a message of hope!
Never a word of cheer!
Fronting Hill 70's shell swept slope,
With the dull dead plain in our rear.
Always the whine of the shell,
Always the roar of its burst,
Always the tortures of hell,
As waiting and wincing we cursed
Our luck and the guns and the Boche,
When our corporal shouted, 'Stand To!'
And I heard some one cry, 'Clear the front for the Guards!'
And the Guards came through.
Our throats were parched and hot,
But Lord, if you'd hear the cheers!
Irish and Welsh, and Scot, Coldstream and Grenadiers.
Two brigades, if you please,
Dressing as straight as a hem,
We—we were down on our knees,
Praying for us and them!
Lord I could speak for a week,
But how could you understand?
How should your cheeks be wet?

Such feelin's don't come to you.
But when can me or my Master forget,
When the Guards came through?"

This grim resolve to do our duty, regardless of the cost, must always characterize the one who would bear the marks of the Lord Jesus. Paul must have thrilled at the thought that he had been able to bear some of the toil and endure some of the pain that Christ demanded of the faithful. His body was marked for Christ and he humbly but proudly let the Galatians know that it had cost him a very real price to follow Christ Jesus. May each of us be willing to accept not only Christ's blessing, but also Christ's burden. Then we too, can say with Paul, "I bear in my body the marks of the Lord Jesus."

Hagerstown, Md.

Are We Receiving the Blessings Our Lord Would Give Us In Sunday Morning Services

Dr. L. O. McCartneysmith

"O come, let us worship and bow down: let us kneel before the Lord our maker." Psalm 95:6.

Practically all of us are so busily engaged in what we call our own affairs that we seldom take time to review the public worship hour and ask ourselves: "What did I get out of it?" Therefore, few people seem to obtain the blessings and benefits from public worship that God has in store for them. Neither do we earnestly take into consideration the question of why we attend church services. Far too many attend services without anticipating a blessing or seeking one. God is able, willing, and ready to abundantly and consciously bless us, but we must place ourselves before Him in the proper mental and spiritual position to receive His gifts. Sometimes we do not receive full benefit from worship because of other matters breaking into the worship program. Have we been taught what worship is, and how to worship our God? There is an inherent desire in all of us to worship, but just how? This brings us to the question:

WHAT IS WORSHIP?

Sunday School is not worship. It is a period of instruction. Prayer is not always worship, although it has a prominent place in the worship program. We should worship God in our prayers, but most of our prayers are taken up by our own desires and intercession for the particular needs of ourselves and our friends. Preaching is not worship, but is for the edification of the church, and instructing lost men into the way of Righteousness. The announcements are not worship and should have no place in the worship program. What then, is worship? Worship is the act of paying divine honor and religious reverence to the Supreme Being, consisting of the Father, Son, and Holy Spirit.

HOW THEN, SHALL WE WORSHIP?

The Apostle Paul informed the Corinthian church: "Let all things be done decently and in order." (I Cor. 14:40.) Heaven is an orderly place and God is not a God of confusion; therefore our worship must be orderly in nature, because our citizenship is in heaven. Orderliness applies first of all to the waiting congregation. Our arrival and entrance into the Lord's House should be marked by the spirit of reverent quietness. God's House is a place of prayer and praise; not a place where the latest gossip should be discussed. We should enter quietly, humbly, prayerfully and expectantly. "Whosoever exalteth himself shall be abased; and whosoever humbleth himself shall be exalted" (Luke 14:11). We miss our first great blessing because we fail to humble ourselves and kneel in silent prayer of confession upon entering God's holy temple, asking Him to prepare us for the blessing He has for us.

TO WORSHIP GOD WE MUST VISUALIZE HIM IN HIS GLORY

The wise man of the ancients well said: "Where there is no vision, the people perish" (Prov. 29:18). Jesus said to the Samaritan woman: "Ye worship ye know not what: we know what we worship" (John 4:22). This poor woman did not know whether she worshipped an influence, a power, or a personality. Our Lord wants us to know whom we worship, and he has given his people sufficient information concerning the Holy Trinity that we may visualize the Triune God in our worship. In worship we come before His heavenly throne surrounded by the heavenly host, and with Jesus Christ our Lord sitting at His right hand as our intercessor. When we present ourselves before him to worship we should spiritually see Him and realize that as the angelic host chants, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isa. 6:3), we are also in this great Presence! When the choir slowly wends its way singing: Holy, holy Lord God Almighty, early in the morning our song shall rise to Thee," each member should full realize the important fact that he is marching into the immediate presence of our heavenly Father! Then, when the pastor silently signals for the congregation to stand and sings those wonderful words of the Doxology: "Praise God from whom all blessings flow; praise Him all ye creatures here below; praise Him all ye heavenly host, praise Him, Father, Son and Holy Ghost", we should consider that we are speaking directly to God in this song. If we are willing to thus visualize God as we worship, our blessings will be immeasurable. Are we not entirely too mechanical in our singing? With our lips we praise Him, but our hearts and minds are far away from Him. No wonder we get nothing out of our worship! "Brethren we have met to worship and adore the Lord our God" was one of the opening lines of the singing of the older generation, and I love it! Our minds and hearts must be fixed upon Him. We must have a more definite purpose in our meetings.

Following the processional and Doxology, the Invocation occupies a prominent place in the worship program. This is the presentation of the congregation unto the Lord by the pastor, and even though a brief period of worship, should invoke God's blessing and ask forgiveness of the sins of the people. Keeping in mind that as we visualize God upon His

throne, standing before Him for this presentation, would it not be well for both pastor and people to turn their faces in the same direction? Personally I have always wanted to turn my back upon the waiting congregation, and facing God's throne with the congregation, offer prayer. With the pastor facing the congregation, it has always seemed to me that he was praying to the people, and not for them, and with them.

WORSHIP IS AN OFFERING TO GOD

This offering may consist of singing, praise in prayer, testimony, or of our material gifts, Whatever offering we bring, we should be conscious of the One to whom we offer our gift. All may share the offering of praise in song and silent prayer or testimony if the opportunity is given. Special music should always be considered as an offering unto God and never to the congregation. We should realize that every song, either choir, congregation, or solo, is an offering to Him, and that we are singing to Him in His actual presence. The program of worship may close with an offering of our material gifts which we desire to present unto the Lord. During the days of our Lord's presence on earth men brought their gifts individually and placed them upon God's holy altar. Jesus speaks of this custom (Matthew 5:23, 24). The Southern Negro still follows the same custom, bringing his gift and laying it upon the altar. To save time, we pass the plate. Thanks expressed for the offering should close the period of worship.

THE PERIOD OF SPIRITUAL INSTRUCTION FOLLOWS

There should be no break in the worship program. We have presented ourselves before God to worship Him, and not to make announcements, discuss the business of the church, or anything that is foreign to the worship program. The congregation should know just when the worship program is finished. This period of intercession naturally follows the worship program, because the worship of God prepares us for the reception of Christian instruction. The continuity of worship should never be interrupted with either reading or announcements. It is better to leave the reading of the Scripture until the beginning of the sermon of instruction as this period is for the edification of the church. The announcements shown in the bulletin, where used, are usually sufficient, excepting in unusual situations, when it is well for the pastor to briefly call attention to certain announcements. How often have well-meaning but careless pastors completely wrecked a fine spiritual atmosphere they have brought about in the worship period by sandwiching in a fifteen minute discussion of the announcement. The period of instruction may be followed with an invitation, or the benediction.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8).

Waterloo, Iowa.

A Challenge for 1942

Edna Nicholas

Every up-to-date business man has already begun to check his losses and gains for the year. If the overhead is too great he seeks to reduce it; if profits are not all they should be, he at once sets about devising ways and means for an increase in 1942. This is the essential of a growing business.

Individuals should also check their losses and gains.

You should check your mistakes; recognize your mistakes and acknowledge your failures, and, as the merchant, strengthen your weaknesses and eliminate those mistakes and failures.

No individual who is trying to make the most of his life is ever satisfied with his progress. The miser wants more gold; the merchant wants more and better business; the homes better living; the Christian more and better service for Christ and the Church.

Are we as a church satisfied with our year's mark? Have you, my brother, done all you might have done for the enlargement of His kingdom in our cities and in our brotherhood in the past year? Have you made the progress in Christian living and service you might have made? Do you not agree that we, as individuals, should check our "profit and loss," check our failures and note our weaknesses? And above all, our loyalty to Christ in order that a farther reaching service may be given to our fellowman, our church, our Master?

What is true of individuals is true of our church. The work of the church today should be far reaching. Just how far reaching depends on you.

Her program for evangelism must be put across by you. Men have rebelled and must be subdued. Men are lost and must be saved. Men are savage and must be tamed. Man is a slave and must be freed—this is the work of the church—your work for 1942. Will you accept the challenge as individuals —as a church?

Our people here have accomplished a great work —a new building—have gone a long way in reducing the indebtedness. But are we content with this? We have a wonderful pastor, who is faithful in upholding the Truth and stressing Christian living and service in every day living. His efforts are tireless in serving his people whenever and wherever needed. Are we content to assure him of all this as we pass out the door and forget its application to ourselves as individuals? Are we satisfied with just our attendance—with our life as it is today? Are we ready for Christ's coming—that great day?

The challenge for 1942 is—More of Christ, less of self; greater living, greater service for Him. Unselfish living. Look only for the good in your brother—more kindness—more love. In brief—"Be about your Master's business."

Will you accept the challenge?

Elkhart, Indiana.

BUILDING THROUGH CHARACTER

Vernabelle Pope

Have you ever stopped to think what kind of a life you are building? One time as Jesus was talking to His disciples He shared with them His thinking about certain types of people: and as He talked He said: There seems to me to be at least two kinds of men. One of them takes the worthwhile things of life and builds them into his own character so that he is like a builder who builds on rock foundation. The other seems not to care much except for having merely a good time, he does not even select; his life is a jumble of things of little worth so that he is like a man who builds his house on sand foundation. (Luke 6:48, 49.) And when the real stress of life comes, when the winds of doubt blow and the storm of passion breaks, one man stands firm and the other man crashes, even as a house built on sand. So, today, men are much as they were in Jesus' time, some of them selecting from worthwhile things, those which will make sure foundation, and others, perhaps because no one has helped them, making no selection and no enduring foundation.

If you were called upon to define the word "building" would you be able to do it? It seems like a very simple word, one that we hear used almost every day in one way or another. Probably the best definition for building is, the act of construction. We have to build or construct our lives to do good wherever we may go. If we are going to build we will have to climb upward in life having a certain goal to attain. The use you make of the 24 hours of the day determines your character and destiny.

Character is distinctive quality or moral excellence. Every person has a distinctive type of character. The theme for a Sunday School convention was "Youth Building a Better Nation." It takes character to build a nation. Almost everyone has a dream to build a Christian nation, but of course a Christian nation cannot be built over night, neither can it be built permanently by persons whose characters are non-Christian like. If times are too good then people have too many other things to do besides build and if times are bad then too it seems that we are unable to build. There is always some kind of a reason for not building on a rock foundation.

Let us think about the person whose character has been well built. This person is always a very great help to his church because the leaders of the church and Sunday School must have high ideals. For instance, if a Sunday School teacher's character is not so good, then probably the attendance in his class will be very hard to keep. The officers of the church and Sunday School are looked upon with great respect, therefore, their characters must be well built.

I would like to give you an illustration which was given in our Sunday School class a few weeks ago.

"A group of Christians were on their way to a Sunday School convention. At a transfer point they were waiting to take another train. A huge locomotive was standing near on a sidetrack, and one of the of the company, pointing to it, said, "If that engine represented our Sunday School, what part would each one of you like to be?" One spoke up and said, "I would like to be the whistle to call attention to the fact that the Sunday School is on the move." Another replied, "I would like to be the great driving wheels, which carry the load." A third answered, "I would desire to be the searchlight to light the way before it." All responded in similar fashion, choosing some prominent part, until one remained, who appeared to be a retiring sort of an individual. "Well, brother, what is your choice?" the spokesman directed at him. Breaking the silence he quietly said, "I was just thinking that I'd like to be the coal, ready to be consumed that the Sunday School might have the power to move forward."

Are you building your character so that it might be a part of this locomotive to which the Sunday School has been compared? And if so, what part of the engine would you like to be?

Flora, Indiana

AN UNDERSTANDING HEART

By Grace Marie Prince

"None but the lonely heart could ever know my sorrow,"
"What truth this simple statement underlies,
When heart meets heart—to know and understand,
They needs must have lived beneath kindred skies.

To truly know and feel another's heartache,
Your life must suffer hurt along the way,
How could you ever give the help one needed,
Had you yourself just walked in laughter's way?

So when the burden you are bearing this mile,
Seems crushing, remember this and steady stay—
Someone whose path you will be crossing may need
The understanding heart you'll gain today.—*Selected*

REMORSE

My future, how about it?"
Asked a man about to die;
"Do you think I have set the proper pace?"
You are the judge, why doubt it?
Does your conscience in reply
Condemn or praise you now before His face?

"My future, as I see it,
Lies in what I leave behind. . . .
Judge merciful—, for mine's a tortured soul!
All man can do to free it;
'Tis not that I have in mind,—
There's One, I know, who has that for his goal.

That which now most alarms me—
Tho I know quite well I'm done—
Is, have I helped someone to fill his place?
That I have not—, disarms me
As I hear death's signal gun
Roar in my ears—'Have you improved the race?'

I live not!—I died surely
Since I failed to set a pace
That lifts life even higher than my own . . .
I'm worse than dead—I, truly,
Am a hindrance to the race . . .
For I have ceased to be a stepping-stone."

H. A. Gossard.

The blackest days provide the opportunity for the light of faith to shine brightest...

Some people are much more interested in winning arguments than they are in finding the truth...

Why the 1942 Campaign for Funds for Ashland College and Seminary

Dr. E. G. Mason, President of Ashland College

Brief announcements of the forthcoming campaign for funds for Ashland College and Seminary have appeared from time to time, but no detailed statement has yet appeared. It is presented now as the Campaign is launched.

At the June meeting of the Board of Trustees the Board approved a campaign within the Church for a Revolving Reserve Fund of $150,000, covering a period of two years. The reason for this action is this: A college is an educational institution. The primary purpose of its existence is to offer educational and cultural opportunities to its clientels. The more it can offer at the lowest cost to the student, the more likely it is to succeed in carrying out its purpose and the greater number it can educate. To keep up a high standard of offerings involves a constant or increasing expenditure of money for equipment and for instructional and administrative services. In other words, expenses increase as the income increases. Therefore there can be no accumulation of profits or reserve funds. When a surplus of income over expenditures does occur, new needs arise that are bound to absorb the apparent surplus if the quality of service is to be maintained. Therefore, as demands upon a college grow, its needs for additional funds grow accordingly.

OUR THREE SOURCES OF INCOME

Without a doubt, a frank statement of the sources of income will assist the reader to understand the problem better. There are three and only three sources of income for your College and Seminary. This is also true of all other colleges. The first is from student fees. When student attendance decreases as it does in our present emergency, the income from this source also decreases. Only exclusive private schools are able to make the student fees high enough to cover the expenses of operation. In tax supported colleges student fees are so low that it is difficult for colleges like Ashland to compete with them. Therefore any considerable increase in fees is neither advisable nor practical. Student fees now cover but little more than half the cost of education, the balance must come from other sources.

The second source of income is from endowment earnings. Endowment consists of trust funds in the hands of the Board of Trustees. It has been given by its donors for the purpose of founding a trust fund which, when invested, will earn an income that is to be used for current expenses. Only the interest on endowment funds, or endowment income, can be used for current expenses; the endowment principal cannot be used. It is easy to see that when interest rates are decreasing as they are now and have been for several years, the income from this source also decreases.

The third source of income is found in free gifts or annual gifts coming from the churches in Educational Day offerings or from Alumni and friends. When taxes increase and other demands upon the individuals who are able to give increase, the trend of free gifts is also likely to be downward.

During the war years ahead and the period of adjustment afterwards, a definite decreasce in our income from student and endowment income sources seems certain. The same condition may occur in our income from free gifts. We fear that despite our efforts we will not be able to either keep up or increase our present student attendance.

We can increase our fees but this may not be wise. We can do nothing about keeping up endowment interest earnings. The only real hope is found in our ability to increase our gifts and endowment funds. That is why the Campaign is to be conducted now. We want to offset by preventative measures that which seems inevitable. It is a wise and businesslike procedure.

SOME CONVINCING FIGURES

The college income from student sources now constitutes from 60 per cent to 56 per cent of the total income. Other income sources produce:

From endowment income 15 per cent to 16 per cent of the total income.

From gifts 17 per cent to 18 per cent of the total income.

From other sources 1 per cent to 8 per cent of the total income.

Income from other sources is from the sale of books and rentals of the grounds and the like. This table will show clearly the seriousness of considerable decreases from any of the above three sources of income. Expenses involving the operation and maintenance of the plant and the administrative and instructional services are quite fixed in amount, and when the income is reduced, it is very difficult to reduce expenses accordingly. The days and years ahead seem to offer no solution to the problem unless the gifts and endowment funds are substantially increased.

FINANCIAL APPEALS ARE UNAVOIDABLE

It is true that in the past the College and Seminary have asked the churches for financial assistance a number of times. The very nature of the work of an educational institution requires that calls will be made again from time to time. If Ashland College and Seminary is to keep pace with educational progress annual support and occasional drives for large sums are a part of the picture and must be expected in the future as they have come in the past.

TWO PRODUCTIVE CAMPAIGNS

Two campaigns, the Beachler Campaign in 1918-20 and the Bell-Bauman Campaign in 1926-27, have been made in the last 25 years. These campaigns yielded in cash and paid pledges about $310,000 in endowment and building funds. With other gifts for endowment we now have a total endowment fund of $350,000 plus annuities of $43,000. Counting the annuity funds in with the endowment we still have less than $400,000 in endowment funds. The total yield on investments during the year 1940-41 (June 10 to June 10) was $17,000 which is slightly more than 4 per cent and the trend is toward a still lower rate.

If the College had an endowment fund of $1,000,000 or more, the emergency now would not be so acute. It is therefore a matter of good business planning to build up our reserves in order to protect the largest single investment of the Brethren Church during the uncertain period ahead.

HOW THE $150,000 WILL BE USED

The use that shall be made of the funds is two fold. First, the money will be invested the same as endowment funds in safe securities. The income from it will be added to the endowment income. Second, if a deficit occurs in the operation of the plant in any year, the deficit may be made up from this fund, thus avoiding the drain upon our current income, by paying interest on borrowed money to cover the deficit. The administration will at all times, as in the past, endeavor to keep the expenses within the income, but if it is impossible to do this, this fund will protect the property of the Church against the losses incurred in operation during difficult days ahead, and at the same time preserve the quality of service the College is rendering.

I trust that this explanation is clear and that all who read it will understand the needs for the 1942 Campaign.

This Campaign must not be confused with the Annual Educational Day offering. It cannot take the place of our annual income from gifts. Any decrease there will directly affect the Reserve Fund. To decrease our annual gifts during the Campaign will create a deficit that must be met. The Campaign for a Reserve Fund is in addition to the Annual Educational Day offerings, and all other gifts to the College. It must supplement the gifts we now receive, rather than take their places.

WE OPERATE ECONOMICALLY

In the last three years there have been no general increase of salaries on our staff even though living costs have been increasing. This year instructional and maintenance costs have been reduced considerably in order to balance the budget, but there is a point below which reductions will affect the educational service rendered. We dare not go below that point.

Let every member of the Church begin to plan now for this Campaign and for Educational Day. Let us go over the top with flying colors for the cause of education and the future of for Brethren Church, your college, Ashland College and Seminary, in its effort to maintain and teach Christian ideals in the field of higher education. If Christian ideals are to be maintained and perpetuated in the years to come they must be taught to the youth of our beloved Church and to the youth at large. There never has been a time in the history of the world when the need for Christian education was greater than it is now. If the Brethren Church is to succeed in rendering its full responsibility in the maintenance and perpetuation of the teachings of Jesus Christ to a topsy-turvy world, it must do it now. We will be called upon to sacrifice much for the government and we must do our full share, but as a group of Christian people interested in the cause of Christianity, we must also carry our full share of the responsibility of working for a lasting peace and an intelligent recovery when the present crisis is over. We must uphold the hands of the educators and their facilities for education in your one and only College and Seminary.

IT SEEMS TO ME

If God's Word were as unstable as men's changeable and differing opinions concerning it, there would be no secure anchor for the human soul. But His Word is settled forever in Heaven and faith in it rests upon the Solid Rock, Christ Jesus. The soul that ties to that Rock need have no fear concerning the security of its anchorage, but only fear lest itself prove faithless. Or so it seems to me.—*The Mentor.*

Brethren and the War

Within a week after our nation was plunged into war, Brethren representatives were called to Elgin to face the situation from every angle. The possibility of more young men going into service for their country under the military as Conscientious Objectors was discussed, as well as the possibilities of some additional duties for men in Civilian camps. The problem of 'Relief' was another major issue of this conference.

Under the question of further duties for men in Civilian Service, allow me to quote one paragraph from M. R. Zigler's recent article in *Gospel Messenger*. He says, "In the light of the new war emergency the Civilian Public Service program is striving to develop constructive projects in areas of tension and immediate need to expand its work in the fields of health, reconstruction and relief. Announcement of this should be made only when these opportunities are really agreed upon by the government."

It is known that a goodly number of our own young men have taken their position as C. O. men and have entered the service under the military in fields listed as non-combatant duties. There are many opportunities in this field and many men are being used. Within a few days many more of our young men will be called to make a decision. In case you do not have a copy of the "Statement of Personal Convictions" mailed to the pastors sometime ago, please write me.

Herein are some suggestions copied from Circular No. 2 (War Dept. Jan 4th) "Trainees whose status as conscientious objectors has been established, will be assigned to the following units and installations:

1. Field Forces.
 - a—Medical department.
 - b—Quartermaster Corps.
 - c—Chemical warfare service (with some restrictions).
 - d—Signal Corps (with assignments to the following):
 - construction units
 - photographic units
 - depot units
 - repair units
 - pigeon units
 - e—Corps of Engineers (with certain exceptions)
2. Corps area service and war department overhead (certain exceptions)
 - a—Replacement Center Units.
 - b—Military Police Units.

(This report abbreviated)

Once more, may I inform those expecting to make a decision soon, that to become a C. O. under the military is fully consistent with our position as a Church. For further help, we ask you to carefully study Romans 13th chapter and read our published "Statement of Convictions" and do so most prayerfully.

RELIEF WORK

There are such tremendous needs in so many places, that we feel constrained again to call attention. Any church or group desiring to send money for Relief, please address M. R. Zigler, 22 South State street, Elgin, Illinois. Also those wishing to make contributions of clothing or shoes should address all parcels to "A. F. S. C. Storeroom, 1515 Cherry Street, Philadelphia, Pa." Please send parcels or boxes prepaid and in at least 100 pound lots for reduced freight rates. Some suggestions, very helpful, follow:

1. Durable, clean used clothing.
2. New clothing, layettes, articles for children. (Wrap and pack separately from used clothing.)
3. Pack shoes separately. Pack soap separately.
4. Use durable packing cases or boxes.
5. Mark plainly "Brethren" and the name of your church.

Gifts for Brethren Service

According to the General Conference Minutes (Conference Annual Number, page 20) volunteer gifts from local churches were urged throughout the year, for the work of the 'Peace Committee of the Church.' One church has responded to date.

Dutchtown Brethren Church, near Warsaw, Ind., $3.50. Your church will be reported soon after your gift for this work is received.

Finally. Ministers of the Gospel and church leaders, while our boys are away, doing a service that we likely cannot do, we want a powerful, praying church; and when they return we want nothing less than a Spirit-filled church to greet them.

Secretary for the Peace Committee,
E. M. Riddle.

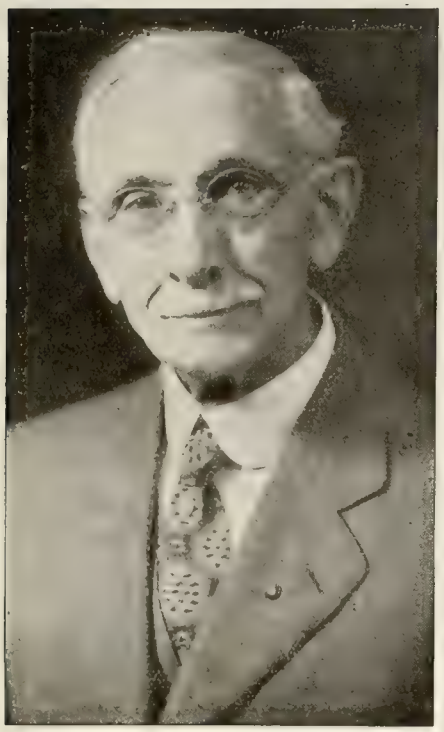
Louisville, Ohio.

DAYTON BULLETIN. "I am building a church," said a small boy playing on the floor with a set of building blocks, "and we must be very quiet."

His father, eager to encourage him in this unexpected reverence, asked, "And why are we quiet in church?"

"Because the people are asleep," was the immediate response.

Jacob Henry Hall



Professor Jacob Henry Hall died December 22, 1941, in the 87th year of his age, at his home in Harrisonburg, Virginia. Though he had been in ill health for some months he had not been confined to his bed until the day before his death. His mind was clear and he liked to talk of his early days when he began to teach music, a career which saw him travel over 20 states conducting thousands of singing school lessons, for God gave him the ability to teach as well as the gift enabling him to compose music. His name must therefore be written among —

"Such as sought out musical tunes
And set forth verses in writing."

He published "Hall's Songs of Home" in 1885. "The Star of Bethlehem" soon followed.He invented 'Hall's Music Chart" and published "Practical Voice Culture". For seventeen years he was employed in an editorial capacity by the publishers of the magazine "Musical Million".

Some of the hymn and song books which he compiled, are, "Fountain of Praise" "The Messenger of Song," (seven different editions), "Sunlight of Praise," "Light and Life," "Temperance Songs," "Spirit of Praise," "Sacred Melodies."

Some of his most popular Gospel songs are: "The Gospel Invitation," "Open the Windows of Heaven," "Go and Tell Others the Story," "Jesus is Your Friend,' "Helpers Are Needed," "We Will Walk and Talk With Jesus."

Professor Hall also wrote a 'Practical Music Reader" and published a book of Quartettes for men containing many of his own compositions. Many of his books on music enabled persons who had had no previous training in music to understand and appreciate music as never before.

He belonged to the company of singing school masters who brought congregational singing in America to its highest tide. Disdaining the hardships of travel and lodging he went about with vigor and determination to help people sing the praises of the Most High God

While Professor Hall will probably be remembered most for his composition of music to words written by others he nevertheless wrote a number of songs. His arrangement of "One Sweetly Solemn Thought" was sung at his funeral by the quartette from the Eastern Mennonite School of Harrisonburg. They also rendered a number of his favorite hymns.

Professor Hall's book on "Gospel Song and Hymn Writers" was published by the Fleming H. Revell Company and ran through several editions. This book contains a wealth of information on hymnology. It was said that no man living could match him in his broad knowledge of the biographical background of hymn writers, and how certain hymns came to be written.

As long as he lived he was interested in helping people sing with the spirit and understanding. He believed that worship should not lask Psalms and hymns and spiritual songs and that their use should be an edifying experience for the worshipper.

His pastor used for funeral texts: Psalm 57:7, "My heart is fixed O God, my heart is fixed. I will sing and give praise" and Psalm 104:33, "I will sing unto the Lord as long as I live: I will sing praise to God while I have my being." These could have served as golden texts for his life. Since youth he had been a member of the Bethlehem Brethren Church.

Professor Hall was a son of George G. and Elizabeth Thomas Hall. He was born near Harrisonburg, one of a family of ten children, of whom only Mrs. G. C. Dowell survives. Surviving also is his wife who was Miss Frances Bowman, and his son, Charles Ernest Hall, of New York.

The funeral services were conducted December 24, 1941, from the Harrisonburg Church of the Brethren. Dr. E. M. Bowman the pastor of the church and Dean Chester Lahman of the Eastern Mennonite School assisted in the service. The body was laid to rest in the Dayton Cemetery.

"Now he has joined the choir invisible
Whose music is the gladness of the world."

John F. Locke,
Pastor Bethlehem Brethren Church.

LONG LOST

Turn back life's whirring pages
To where they moved more slow;
Regain the long-lost cadence
And calm we used to know.

When people cherished Quiet,
And Rest for minds and feet
Grown heavy by love's plodding . . .
The Still Small Voice is sweet.

—*Annabelle Merrifield.*

It is always easy to condemn the man who faces temptations concerning which we know nothing...

There is too much disposition on the part of some people to think we do not agree with them in their opposition to an evil, because we do not agree with them in their method of correcting that evil...



Our Children's Department

MRS. LORETTA CARRITHERS
SUPERINTENDENT



Dear Children:

As soon as he had been made ruler, Joseph began to work for Pharaoh and the Egyptians. He went about through the country and bought all the corn which the people did not need to use and put it in great buildings, called storehouses. At first he knew how much he had, but at last there was more than could be counted because there were such rich harvests.

During this time Pharaoh gave Joseph a beautiful woman, called Asenath, for his wife. When his little son was born, Joseph called him Manasseh, which means "to forget," for he said God had made him forget all the unkindness which his brothers had shown him, and all the hard days he had spent in prison. His next baby boy he called Ephraim, which means "a blessing", because God had blessed him and made him such a great man. Every time he looked at his dear little boys and spoke their names, he wanted to remember God's goodness to him.

After there had been seven years of plenty in Egypt, during which corn and everything else had grown so well, the famine had begun. There was no rain and nothing would grow, so the people had little to eat. But Joseph had been wise enough to save up so much corn that he could help them, so they all came to him and they bought this food.

The famine was not only in Egypt, but even in the country where Joseph's brothers and father lived. Jacob heard that there was corn in Egypt, so he told his sons to go down to that country to buy some. He would not let Benjamin go with them for he was afraid something might harm him, and as he thought Joseph was dead, he loved this little boy, Rachel's other son, more than ever.

The ten brothers started and took the long journey to Egypt. Many other people, also, were going to this country, and when they reached there, Joseph sold food to them all. When his brothers came, they bowed low before him, for of course they did not know that he was their brother. They did not expect to find that the little boy, whom they had sold to be a slave, had become such a great man. Joseph, however, knew them at once, for though they had grown older, they were not much changed. But he wanted to find out whether they were still wicked and cruel as they had been when they sold him, so he did not let them know who he was. He spoke roughly to them and asked, "Where did you come from?"

They answered, "We came from the land of Canaan and we wish to buy food."

He said, "No, no, you are bad men; you are come to look over this country so that later you can fight against it."

But they cried, "Oh, no, my lord, we are true men. We are twelve brothers and our father lives in Canaan."

Oh, how glad Joseph must have been to learn that his dear father was still alive, for he had heard nothing of him in all the long years he had been away.

"Our youngest brother is with our father and one brother is dead." (They meant Joseph, whom they thought was no longer living.)

But Joseph wanted to see if they really told the truth, so he still spoke roughly and said: "I will see if what you say is true. You cannot go home until one of you brings your youngest brother to me."

Then he put them all in prison. After three days he came to them and said that he would keep one of them, Simeon, in prison, and that the others might take corn for their families and return home and then bring back their youngest brothers. The brothers all felt that this trouble had come to them because they had been cruel to their brother Joseph, and they were sorry.

Joseph could understand what they were saying, but he did not let them know that he knew. He had the servants to fill their sacks with corn and to put their money back in their sacks for he wished to give them corn instead of selling it to them.

When they reached home they told their father all about this ruler. They were greatly troubled about the money, too. They told him about their brother, Simeon, who was in prison, also of how they were to take their brother Benjamin the next time they went. Jacob was filled with sorrow, for he feared that something might happen to his beloved son, Benjamin.

With love, in Christ's Name,
Aunt Loretta.



Among the Churches

Post Card Publicity

TIOSA, INDIANA

The Tiosa Brethren recently enjoyed a two week revival under the capable leadership of Rev. I. D. Bowman. Every service was well attended and every message was deeply appreciated.

Brother Bowman preached with the zeal of youth and held the attention of his audience in a very commendable manner. His messages were scriptural and timely. It was truly a blessing to have him with us for these two weeks.

While the visible results were not so great as we would have liked to have seen, yet one made the great confession and who knows but what this is one of the greatest revivals he has ever held. I know that God's Word does not return void and Brother Bowman's messages will live on, for he preached the living Word.

O. C. Lemert, pastor

BURLINGTON, INDIANA

The wheel of time has borne us through another eventful year—a year unlike any we have ever known, yet amid the constant stress and strain, and change, The Lord has been mindful of His own, and we are living to start down the unseen windings of another year.

Never has there been a time when the Christian people and the churches should feel, that they have come "to the kingdom for such a time as this," when the very elect are assailed by the deceiver of souls.

In the past year we have tried to keep busy for the Lord, and in our visitations over the fields, we have had a great number of prayers in homes, have asked more people about their souls' welfare, and talked to them of the saving power of the Gospel. There is still a great need for this kind of work.

While we have come short of many things in our labors, we have accomplished some commendable things. We have observed all the special days and occasions.

At Burlington, a new Home Water System has been installed and all paid for, along with some improvements in the kitchen of the Manse, and the preachers are enjoying the conveniences thereof. A movement is now on to have the inside of the church decorated and rejuvenated. Newly elected officers for both the church and school are assuming their places with a renewed purpose and aim.

At Cambria, the year's work closed with a nice little cash balance on hands and all bills paid. The church school attendance and worship service are on the upgrade; new people are being reached and sought. The week night Bible Study had an average of 20 plus for the last quarter. Dr. L. O. McCartneysmith, of Waterloo, Iowa, begins a two weeks' revival January 11. We are praying for a real harvest and uplift. This church has a bright prospect for a good year ahead. Praise the Lord. W. R. Deeter.

MUNCIE, INDIANA

The Muncie Brethren Church has just passed through a very successful revival. The visible results are a larger attendance; a more enthusiastic membership, and eighteen (18) new converts on its rolls. We baptized 15 and have the others waiting for baptism. In harmony with the new practice of the church at large, we voted to begin our fiscal year with January first. In a brief review of our condition, preparatory to 1942, the pastor was called for his fourth year, the finances were found to be in unusually good shape. The Parsonage will be paid for in a few years, the building fund was given a splendid boost, almost $2,000 added to it, for the year, and best of all, normal support of the various institutions of the denomination were given healthy increases. This indicates a growing consciousness of the larger relationship of the individual member, beyond that of merely local giving.

The organization of the Sisterhood and Signal Lights, with a reorganization of our C. E., resulted in a great advance in attendance to equal the adult membership attendance, for which we are glad. Our youth hold out the promise of future vigor and vitality. We hope the time may come when we may have a larger and better organized group of young people than we now have. The new building when it is erected may furnish the enthusiasm and equipment, without which very little can be done.

The Muncie church has the honor of calling into the active ministry two splendid men and their wives, this past six months, Brother E. D. Burnworth and Brother A. R. Baer. The prayers and love of the congregation go with them into their new fields of labor. Beside this we have an outstanding young man about ready for the Seminary at Ashland. This we feel is a notable year of accomplishment for any ordinary church. So we look backward and are not only encouraged by the review, but look forward with a thrill of pride, *godly pride*, to the future, praying indeed that it may be just as notable and just as promising.

Brother H. E. Richer and wife, of Peru, Indiana, were the evangelists who so successfully led us in our pre-Christmas meeting of two weeks.

Sincerely in Christ,

George H. Jones, Pastor.

LOST CREEK, KENTUCKY

Possibly one of the busiest times we have ever experienced is the cause of our not having written anything for *The Evangelist* since Conference.

The school opened on August 20th, with a good attendance, which tells us there is a demand for this school—thus its excuse for existence.

The harvest time on the farm was also on, and this took time. With "Dick's" work as the motive power, the farm has yielded better this year. There is a real need for a MAN TO OVERSEE THE FARM. This should be a man who believes the Bible generally as fundamentalists believe it, and a man who knows how to make a farm produce. IS THERE A MAN IN THE BROTHERHOOD WHO WILL ANSWER THIS CALL FOR THIS FARM SERVICE? If so, we would be MUCH PLEASED TO HEAR FROM YOU.

There was much new wiring for electricity that had to be done. This covered many different things. The erection of the John and Sarah Wheeler Home was begun in August, and is about done now. This required much direct attention. The universal opinion is, "That this is a very good building." Economy, in the face of rapidly rising prices, has been a watchword. There have been no "extras" added to it at all. The money for this building was donated by John and Sarah Wheeler of Nickerson, Kansas. We believe that if they could be here and see this new building, they would be satisfied with it.

An adequate supply of water for the work has for years now been a serious problem. The conviction grew that only a new well would solve the problem. The Mission Board very kindly authorized this well to be drilled and equipped electrically. MUCH PRAYER WAS HAD FOR THIS WELL, that it be properly located in order that the supply of water be adequate for our purposes. The well has been drilled, the new electric pump installed, and it gives us great pleasure to tell ou that it all works seemingly perfectly, with a *good* supply of *good* water. We praise the Lord for answered prayer.

Then while all these things were on, a revival meeting was held from October 7th to 18th. Rev. H. M. Oberholtzer, of Huntington, Indiana, accompanied by his good wife, led these services. Splendid Gospel messages were given, souls were saved, the church edified, and MUCM GOOD DONE. It was a great pleasure for the writer and his wife to have this period of fellowship with this dear brother and sister. Brother Oberholtzer superintended the construction of the first building erected at Lost Creek for the Brethren Church. This revival was immediately followed by the semi-annual communion service.

The demand for clothing is very great. We wish you could see it. The donors have each been written as promptly as possible.

An experience: The writer was approaching his home. At the gate he met three persons, all young—the youngest fourteen.

"Good morning."

"Howdy."

"Will you come in the house?"

"No," the young woman replied, "we came over here to see if we could leave our brother here with you. His father and mother are dead."

'How old is he?"

"Fourteen."

"What grade of school work is he in?"

"The second grade. He has never had a chance to go to school, and he's a good boy, and learns easily when he can go to school."

"Does he smoke cigarettes?"

"No, he never smoked."

"Well, we cannot take him today."

They slowly walked off. We did not have room in the little building we are yet using. Neither did we feel that we could take in more orphan children than we now have without some assurance of financial help for this boy. Is there anyone, or a group, who would like to give this boy a chance? We did long to help him, for he was a fine looking lad.

Will you pray for the work here. Problems confront us which are beyond human power to meet. Only can they be met in His strength and under His leading. We thank you for helping in prayer. G. E. Drushal.



Laid to Rest

SHEETZ —George David Sheetz was born May 9,1870 and died November 20, 1941, his age being 71 years, 6 months and 11 days. He was the son of the late David and Susan Haun Sheetz. He is survived by his wife, Lillie Coffelt Sheetz and two sons, Ray and Carl.

The deceased was a member of the Brethren Church for many years.

The funeral services were in charge of the Rev. John F. Locke, due to the fact that the Rev. E. L. Miller was in Indiana.

Interment was made in the St. Luke Cemetery.

John F. Locke.

WERTZ. The pastor of the Muncie, Ind., church was called back to an old charge, at Conemaugh, Pa., to conduct the last rites over the body of one of our faithful and dear friends, Brother Charles Wertz. We had been his pastor in the years gone by and out of these many years of friendship and mutual regard, it was his wish that we be called for the service. A large gathering of friends and loved ones attended the services. Rev. William Shaffer, the present pastor was in charge while we brought the message of consolation.

Brother Wertz leaves a loyal and faithful family of loved ones to mourn their loss. Among them is our active and dependable Juniata Camp leader and Sunday School worker, Prof. Walter Wertz. May God comfort the widow and family with the blessed hope. George H. Jones.

BARTLEY. Mrs. A. C. Bartley was born June 4, 1881 and went to sleep in the Lord December 24, 1940. She was sixty-nine years old. For eight years Mrs. Bartley had been ailing and had not been able to attend services for about four years. Nevertheless she was devout in her love for her Lord. She was a never failing intercessor for her pastor and her church. She maintained a keen interest in the affairs of the church so long as life lasted. The First Brethren Church was home to her for she never knew any other. Mrs. Bartley was a member when the congregation worshiped in the little frame church on the rear of the lot. The church suffered a distinct loss in her departure. Her mind was a treasure house of wisdom and her love, loyalty and devotion to her church were exemplary.

The funeral services were conducted in the home 135 S. Grasham Street, by the writer. Floyd Sibert.

ALTMAN. William Altman was born December 3, 1865 and went to sleep in the Lord August 22, 1941. Age seventy-five years. Mr. Altman had been ill for about two years. We had many pleasant visits with him. His oft repeated statement was, "We had better be ready for we don't know how soon we may be called." He was a retired contractor of the Blawnox district. He was a member of the First Brethren Church of Pittsburgh for many years. He was the husband of the late Minnie B. Wilcox Altman. Mr. Altman was faithful to his Lord and his church. His home is remembered by its unusual Christian hospitality.

Services were conducted by Rev. George Little while we were away on vacation. Rev. Little was a Lutheran minister of Aspinwall and visited him often during his illness. Rev. Claud Studebaker was in the Pittsburgh district on vacation and conducted a short service at the home of Mr. Altman's daughter, Mrs. Mabel McQuate, of Aspinwall.

William Altman filled a distinctive place in the church and in the hearts of the membership. But he told me many times that he was ready. Floyd Sibert.

JOHNSTON. Mrs. Ida L. Johnston, pioneer resident of Buffalo Center, Iowa, passed peacefully to the life beyond Sunday morning November 9, 1941, being 78 years, 2 months and 21 days old. She was the widow of George B. Johnston, who preceded her in death in 1933. Sister Johnston was from early youth a devout and faithful member of the First Brethren Church, Waterloo, Iowa. On occasions when she visited in Waterloo, she attended the services of the church of her choice and gave evidence of a deep spiritual experience and a constant walk and fellowship with her Lord.

Sister Johnston was the daughter of David and Elizabeth Harrison and was born near Johnstown, Pa. She came, with her parents, to Iowa in 1865. In her early twenties she attended school in Edinburg, Pa., after which she taught school in Pennsylvania, Iowa and Minnesota. She was for a time a member of the Editorial staff of the *Brethren Evangelist.*

Sister Johnston was a resident of Buffalo Center from 1894 till the time of her death. She made a real contribution to the life of the community in which she lived. The esteem in which she was held was evidenced by the large concourse of people present at the funeral service. Active for many years in the W. C. T. U., American Legion Auxiliary and the auxiliaries of the local Methodist church. She is survived by three daughters, six grandchildren, three sisters and one brother.

Funeral services were conducted from the local Methodist church by Rev. A. W. Gauger of the M. E. Church and the writer. Another of God's dear children has gone to her eternal home. May the Lord comfort and bless the bereaved.
Waterloo, Iowa. W. C. Benshoff.

PUBLICATION DAY

Sunday, January 25th

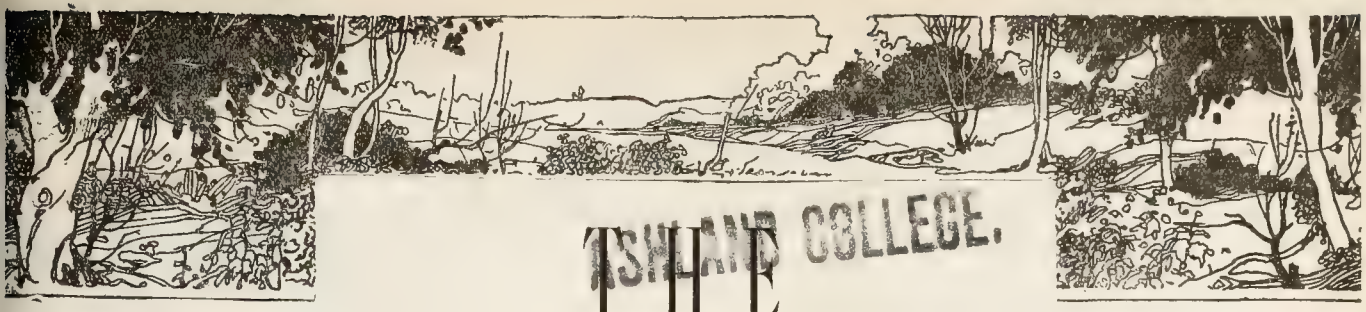
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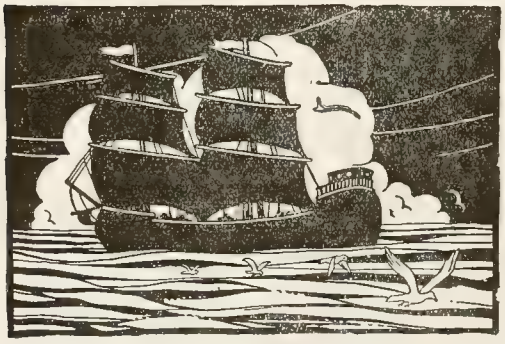


ASHLAND COLLEGE.

THE Brethren Evangelist

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In order that you may not be disappointed in the coming of The Evangelist each week, we are sending out this eight page number. We thank you for your patience.

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EDITORIALLY SPEAKING

NEXT ISSUE

Our next issue of **The Evangelist** will be one almost wholly devoted to Ashland College and Seminary. It will contain articles from the pens of such men as Dr. G. W. Rench, Dr. Martin Shively, Rev. John F. Locke, Dr. Charles A. Anspach and many others.

The material is of much interest to each one over the Brotherhood. Watch for this issue which will be off the press shortly.

Our Moving slow and difficult

We are working under great difficulties here in the new plant. We are experiencing difficulty in moving the large presses and since we must continue to operate we are being compelled to transfer large forms from the new building down to the press which is yet in the old building. But we are willing to withstand this inconvenience because the new building is so much better and working conditions are so far superior to the Old plant.

F. C. V.

INTERESTING ITEMS

IN A BULLETIN JUST RECEIVED from Brother H. H. Rowsey, pastor of the Goshen, Indiana, church, we glean the following: "Thirty *Evangelist* subscriptions were received in one afternoon by Mrs. Maud Webb. Was yours in that group?"

We thank the Goshen church for their interest in the work here at the publishing house. The Brethren Church is beginning to wake up to the needs of both the general church and the auxiliaries of the church. For Goshen is not the first church to send us in the "good news" of the drive for subscriptions.

A LETTER FROM BROTHER ED MILLER, pastor of the Maurertown, Va., church, (incidentally enclosing a list of subscriptions to *The Evangelist*, six in number), tells us of the "most enthusiastic quarterly business meeting," held for a long time. He reports that the treasurer's report brought forth much enthusiasm, adding that "that is not always the case at business meetings." A nice surplus remained in the treasury. But there were also other things that helped the meeting to go over big.

GLEANED FROM ELKHART'S MONTHLY PAPER—*"Paper and Ink"*—"The Evangelistic Committee is laying plans for making February a month of Evangelism. During the first two weeks the activity will be three-fold. Cottage prayer meetings will be conducted simultaneously in various parts of the city about two nights each week. Calls will be made by evangelistic workers. . . . During the last two weeks of the month we shall have revival and evangelistic services each night with Rev. W. S. Bell, D. D., as the speaker.

"That shy, smiling man you are likely to meet any time 'round any corner in the church is our very conscientious custodian, Mr. Henry Schroeder. Do all you can to make his work easier and more efficient.

NOW THAT LAST PARAGRAPH is one to make us all think. Just how much credit do we give to the church custodian? Too often we take it is a matter of course and never think to tell him how much we appreciate the cleanliness and warmth of the church building. Try it on your own custodian and see how much he appreciates it.

OF INTEREST TO FRIENDS OF ROBERT YODER. The following note came with the report of Doctor Yoder, which appears in this issue of *The Evangelist*..

"I am adding this note to explain why this report has been mailed in the United States. My father wants me to mail you this report as soon as I arrive in New York. I am coming to the States to study commercial aviation as a trainee of the Inter-American Aviation Training Program, sponsored by the U. S. Government. I was selected as a candidate, together with 52 others from Argentine alone who were awarded scholarships.

"On board this ship (S. S. Brazil) there are also trainees from Uruguay and Brazil. My visit to the U. S. will last approximately eight months this time. Soon after disembarking in New York I will be sent to one of several Training Centers where I can follow a course for my commercial pilots license. None of us know where we will be sent until we arrive in New York. As soon as I can send you my address I would appreciate receiving copies of *The Brethren Evangelist*. Thanking you in advance, I remain,

Yours in Him,

Robert Yoder.



The Lost Voice

Rev. Frank Gehman

In the presence of the unknown, the mysterious or the seeming great we are likely to be over-awed. We have seen people in the presence of death speaking in whispers when there was no real reason why they should not have spoken in moderate tones. We have seen others before some grand spectacle speaking in hushed accents as though a normal tone might do something unfortunate to the scene. We have seen pupils in school, over-awed by the seeming severity and superiority of the instructors, scarce able to make themselves heard. And grown men who, in the face of authority and position, could only find their voices in mouse-like squeaks that would be hilariously funny under other circumstances. From the sublime to the ridiculous range these human experiences in which men seem to lose their voices in the emotion or circumstance of the moment, and many people have experienced at least some of them.

As we have watched the Church in her dealings with the world, we have been led to believe that she has allowed herself to be dazzled and over-awed by worldly splendor and authority until she, too, has largely lost her voice in their presence. Instead of the thunderings of Sinai that brought a nation to the feet of the living God, instead of the fiery preaching of Elijah that called an idolatrous king and people to account, instead of the lashing call of John the Baptist that brought many out of an evil and adulterous generation to repentance, instead of the authoritative and discerning words of Christ that pierced to the very marrow of men's bones, or the gospel call from sin to faith by the apostles that caused multitudes to cry out for the knowledge of what to do, we have been listening to lamb-like bleatings from out the thicket of worldly things into which the Church has giddily plunged that appear to be meant to be so very meek and mild that no roving wolf might either hear them or follow them to their wavering source.

The Church has allowed herself to be over-awed by the mock greatness of the world and has become insensible to the true greatness meant for herself. Seeking favors with earthly powers and institutions, she has forgotten to desire the favor of the heavenly. She is too bold and self-confident before God in the handling of divine truth, and altogether too apologetic and reticent before earthly authority. She treads heavily and speaks loudly before God, but treads lightly and speaks softly before the sins and opinions of men. We fear she has lost the godly part of her voice and that to no good purpose. From a militant and vigorous shaper and leader of public opinion she has become a meek and lowly follower of public opinions. As a foolish dog that knows not her master's voice, she dashes hastily from one whistling boy to another and keeps herself worn out trying to answer all the false leads from those who would draw her aside from her real mission and purpose. Instead of speaking boldly and forthrightly upon the authority of her charter and commission, she allows others, largely unchallenged, to declare their theses and to question her commission. Her prescribed oracles match her strength of conviction and the one can be heard no further than the other can be felt. Because the Church has lost the "Thus saith the Lord" out of her preaching, she has come to this sad plight.

She possibly could not prevent her child, education —wilful offspring that it proved, from setting up strange fetishes, but she did not need to bow down to them as her gods. Much modern education has shifted the emphasis from the revealed facts of God's Word to the trembly basis of confused masses of scientific fact, fancy and foolishness. Science can never agree fully with God's Word, for science is man-made, while the Bible is God-given. The Bible is thus the final authority known to men on any question whereupon it touches. More and more, open-

minded students of science are learning that when its facts are at last well established they agree with the Bible. Each generation sees many scientific theories exploded and new ones advanced. Each generation, in love with learning itself and, like the Ahenians, interested always in hearing something new, quaffs deeply of the cup of worldly wisdow with scarce any to say it "Nay!" for the Church's voice has been feeble before the imposing image of worldly learning. The lost voice of divine authority is the major tragedy of much modern education.

Because the visible Church is very much in the world—and often far too much of the world—she has walked with worldly lovers in the sickly moonlight of mundane knowledge rather than with her heavenly Lover in the golden sunlight of God's unalterable truth. Though knowing the true God, she built shrines to the gods of her lovers and, like Solomon of old, followed after strangers. She courted the gods of the world and consorted with its idols. Compromised beyond measure, over-awed by the pretentious greatness of the company she has kept, blind to much of the eternal certainty of the truths of her Bible, convictions weakened and courage demoralized, her tremulous voice of half-conviction can scarcely be heard above the babel sounds of a generation intellectually intoxicated, spiritually bankrupt, yet louder than the loudest in the proclamation of its own lopsided attainments.

As these shallow, earthly foundations crumble and the whole ill-constructed structure trembles on the verge of eventual collapse, God grant that the Church may, by a heaven-sent miracle, recover the sense of her divine mission, see her Bible once more through the eyes of faith, and lift her voice this once more in thundering denunciation of all sin and in Christlike pleadings for all men everywhere to repent and turn to God in Eternal Salvation. Today bold men get the hearing; let the Church be very bold in her teaching of the Bible. Let her cry out loudly and persistently the undying word of Scripture that the wrath of God is revealed from heaven against all unrighteousness and that only those men need die who do not heed her gospel invitation. Let her drop forever her apologies to and apologetic manner with modern systems of learning, and let her declare with the conviction of divine authority that there is no truth which differs from God's Word. Modern civilization, with all its accomplishments, is only a tangled wilderness with pitfalls of false theories and wild beasts that are lies when it comes to spiritual and eternal issues. The Church can guide men through these dangers to safe havens, but she will have to lift her voice in clarion tones that all can hear and understand. Little Boy Blue asleep in the haystack while the sheep were in the meadow and the cows in the corn had no more need to awake to his duty and to blow his horn than the Church has today to awake to her unalterable responsibility and to vigirously preach her message and push her mission come devil, high water or what may.



Prophetic Questions

Dr. C. F. Yoder

A letter from a brother says: "You speak of 'the times of the Gentiles' as being a period of 360 sabbatic weeks instead of seventy sabbatic weeks as in the prophecy of Daniel 9:25-27. If you would tell us the starting point of this period we would then know the ending point."

The need of caution in dealing with chronological cycles lies in the fact that even with a correct starting point it is easy to make a mistake as to the ending point.

Daniel in captivity remembered the prophecy of Jeremiah that the Jews, on account of their sin in disobeying the law of the seventh-year sabbath (by which the land was to lie unreaped every seventh year) during a period of 490 years, were to go into captivity seventy years that the land might enjoy the rest prescribed by the law. He gave himself to a study of the scriptures in order to learn whether the starting point of the captivity was the year when he himself and his companions from leading

families of Jews, were carried away to Babylon, or whether it should date from the larger group taken later, or from the destruction of the temple, or from the taking of the last of the remnant of the people. Instead of being reproached for "trying to find out times and seasons which God has kept in His own hands," Daniel was greatly loved, and was blessed with new and grander revelations of the future history of his people Israel. See Daniel 9:1-24.

Among these revelations there is one that helps us to be more certain of the starting date of the larger cycle which measures the "times of the Gentiles." It is the interpretation of Nebuchadnezzar's dream, the vision of the great statue. The statue begins with the head of gold, and Daniel says to Nebuchadnezzar, *"Thou art this head of gold."* It is true that some maintain that the king stood for his empire and that we should count from the founding of the empire, but the language of the prophecy does not warrant this view. The following empires are called kingdoms but not the first. The Babylon of the prophecy begins with the head of Gold, which was Nebuchadnezzar the great king. It was he who carried away the Jews into captivity according to the prophecy of Jeremiah. Just seventy years from the first deportation the city of Babylon was conquered by Cyrus and in his first year the decree for the return of the Jews to their own land was given.

Common chronology gives the date of the first year of Nebuchadnezzar as sole king as 604 B. C., but the first captives, including Daniel, were taken to Babylon before this date and the last ones twenty years later than this date. From what point in this quarter of a century should we count to find the end of the Gentile age?

Grattan Guinnes, an able English writer and astronomer, wrote two very instructive books on the subject and chose the year of the destruction of the temple and city as the proper date. That was the year 587 B. C., common chronology. As 2520 years (7x360 sabbatic weeks) from 587 B. C. run out in 1934, superficial writers have scoffed at the historic theory of the fulfilment of these long prophetic cycles and refuse to give it any consideration whatever. A more sensible course would be to search the Scriptures to see if perhaps Mr. Guinnes might be mistaken.

By doing so we find that in Jer. 52:30 the latest deportation was not in 587 B. C., but in 581. The year 604 B. C. being the first of Nebuchadnezzar, the 23rd would be 23 years later, or 581 B. C. From this date the 2520 years end in 1940 or 1941. If the Gentile governments are not being broken into pieces now, then what is happening?

However, the common chronology has been shown to be 80 years in error because it is based on the calculations of Ptolemy in the second century A. D. who counts two Persian kings that cannot be found. The chronology of the Bible as worked out by Dr. Anstey and others, shows that the date of the last transportation of captives was 501 B. C. From this date to 1941 there are 2442 solar years of 365¼ days each, or a total of 891,940 days. In a lunar year there are 354 days. Dividing this we get 2520 lunar years, less only 14 days. Thus the present world crisis is indicated by both common and Bible chronology. The difference between the two is very approximately the difference between the solar and lunar time in 2520 years, and this period is the transition period from one dispensation to the next.

If, however, instead of counting from the latest deportation of the Jews, we count from the first year of King Nebuchadnezzar, 526 B. C., Bible Chronology, then the 2520 years runs out in lunar time in 1917, the rearrangement of the nations after the World War. If we count in calendar time of 360 days to the year, which was the most ancient method, the cycle runs out in 1956, which is just 6000 years from the creation of Adam. If we count in solar time then the cycle ends in 1996. These intervening years will witness the reorganization of the world on the basis of Christian principles.

There are many more things that might be said, but these are sufficient to show that it is no more wise to set the precise date of the coming of the Lord than to keep declaring for a whole generation that the social and other signs show that He is right at the door.



Laid to Rest

VARNER—Mrs. Lucinda Ann Varner, a resident of Turlock, California, and a member of the Turlock Brethren Church, departed to be with the Lord on November 24, 1941. She was a native of Okalusa, Iowa.

She leaves to mourn, her husband, James L. Varner, a son Harry, and daughters Bertha D., Maude, Bess and Artie; eight grandchildren and six great grandchildren. She was 71 years of age.

For about fifty years she had resided in Turlock, and during this time was a faithful member of the Brethren Church of Turlock, serving in the office of deaconess all this time. The church militant on earth yields a noble, humble, cheerful soldier of the Cross to the Church Triumphant. Many friends and neighbors gathered for her funeral. It was a pleasure to know her. God will sustain those who remain. J. Wesley Platt, Officiating Minister.
Ripon, California.



Our Children's Department

MRS. LORETTA CARRITHERS

SUPERINTENDENT



Dear Children:

You remember, children, how troubled Jacob was when he heard that the Egyptian ruler wanted to see Benjamin, and that he said his youngest son should not go down into Egypt. But after some time, when the corn they had bought was all gone, Jacob said to his sons, "Go down to Egypt and buy more."

But Judah answered: "We cannot go unless we take Benjamin, for the ruler said he would not see us unless we brought him. If you will let him go, I will take good care of him, and I, myself, will die rather than let anything happen to him."

At last Jacob said, "Well, you may take him, but it will break my heart if any harm comes to him."

He then prepared a present for the ruler of the best things that he had—some sweet spices, some honey and different kinds of nuts—and told his sons to take money to pay for the corn they had before and that which they wished to buy.

When they reached Egypt, and Joseph saw that they had brought Benjamin, he told his servants to take them to his own home, as he wished them to dine with him. The brothers were frightened when they were taken to the ruler's house. They thought it was because money had been found in their sacks. They told his butler how they had found the money and that they had brought it back again. And he said, "Do not be afraid, I knew you had paid the money before."

Then Simeon was brought out of prison, and I am sure he was very glad to see his brothers again. They all wondered at the beauty of the ruler's home. Tall trees and lovely flowers were in the large gardens and there was a little pond in the center which kept everything fresh and green. The brothers were given water to wash their hands and feet when they entered the house. Here they found thick, soft carpets and rugs, sofas and couches of different wood beautifully carved, and tables of ivory and gold, while vases of lovely flowers were to be seen everywhere. The brothers, who had lived in simple tents, must have thought all this very grand, and they were still more astonished when they were invited to eat with the ruler.

When Joseph came in, the brothers bowed low before him. Then they gave him the presents which their father had sent. Joseph asked, "Is your father well?"

How glad he must have been when he heard them answer, "He is in good health."

When he saw Benjamin, he asked, "Is this your youngest brother, of whom you told me?"

And then he said to Benjamin, "God be gracious unto thee, my son."

But children, he was so glad to see his younger brother that he could not keep back the tears, so he went into his bedroom to weep. Sometimes we weep for joy as well as for sorrow. He did not wish has brothers to know that he had been crying, so he washed his face and then came and asked them out to dinner.

The dining room had beautiful pictures on the walls and all decorated in gold. Many, many servants waited upon them, placing wreaths of lovely blossoms upon their heads and garlands of roses upon their shoulders, and bringing them delicious food. Musicians played sweet music as they ate. Joseph did not eat with them, for as a ruler he had to sit at a table by himself; but what surprised his brothers most of all was that they were seated just as they were at home, the oldest at the end of the table, then the next older, and so on down to Benjamin. They could not imagine how the ruler knew who was the oldest. Joseph was very kind to them and they had such a good time at dinner.

When they started home Joseph told the servants to put their money back in their sacks again. He also told his servant to put his own silver cup in Benjamin's sack, because he wanted to know if they would leave him here in trouble.

Joseph sent his servants to follow his brothers and ask why they had stolen the ruler's cup when he had been kind to them. The servant searched the sacks, one by one, and at last he found it in Benjamin's sack. The brothers were very much surprised at their brother, but do you think they left him? No, indeed, they all went back with him. They all promised to be his servants.

"No," answered Joseph, "only the man in whose sack the cup was found shall be my servant."

Then Judah told Joseph how he had promised to take good care of Benjamin. He asked to be the servant in place of his young brother. Joseph was happy to see that his brothers had become kind, so he told them who he was. He kissed them all, and told them to bring their father and their families and he would make a home for them until the famine was over. They were all happy again.

With love in Christ's name,

Aunt Loretta.





Among the Churches

Post Card Publicity

LINWOOD, MARYLAND

In answer to request, Sunday, January 4th was declared as Decision Day at the Linwood Brethren Church, by the Sunday school Superintendent. A fine young girl and two young men gave their hearts to the Lord. Not so many in number, but surely the angels rejoiced when these names were written in the Lamb's Book of Life. Rev. A. B. Cover received their confessions.

We are glad to report that Rev. Cover is back taking active part in the Lord's work again.

On Sunday, January 11th, after the Sunday School hour the invitation was given again and three more young men confessed Christ as their Savior.

A very impressive dedicatory service was then held when a gorgeous set of flags—the Christian Flag and the American Flag—was presented to the church by the Loyal Crusaders Class. This is the young people's class.

Following this, Rev. Cover administered baptism to the six candidates. Rejoice with us at adding this number to the fold.

Olive Messler

ELKHART, INDIANA

The church met in quarterly business meeting on January 12th. Much business was considered; reports from various organizations were given. Each of these organizations have definite projects and obligations. They are meeting the same in a very commendable way.

The pastoral report by Brother Flora was given. He has spent hours in prayer, labor and service for his people.

Brother Harry Gilbert, who has been acting as lay pastor of the Brighton Church, was given a call to the ministry. Brother Harry has been active in the church for years. We pray the power of God will keep and sustain him as he serves his Master.

Our special evangelistic effort with Dr. Bell will begin the middle of February. The weeks preceeding this effort will be spent in prayer. Calls will be made wherever contacts can be made. Classes in personal evangelism are being held that more efficient work may be done.

January 14th the Woman's Missionary Society observed a day of prayer— a day of closer unity, of inspiration and uplift.

Our Cash Day, January 11th, was a day of rejoicing and thanksgiving. The finance chairman, Brother Paul LaDow, reports more than 27 percent of the church's indebtedness on the new church building has been paid the first year.

The church decided to adopt Brother Charles F. Yoder, senior missionary to South America, as our personal missionary—our new project.

The Lord has graciously blessed our people the past year. The work has been strengthened and a greater vision for service has come. May His Spirit continue to abide with the pastor and his people.

Edna Nicholas

ARGENTINA, SOUTH AMERICA

I have just returned from another quarterly visit to our missions in Rosario and Buenos Aires and am glad to report that the work is going forward nicely in both places.

In Rosario I preached several nights to audiences that filled the halls and to Sunday schools that are ever on the increase. There are three in Rosario but they combined in one summer vacation Bible school which is to be conducted during nearly the whole of the vacation. At present a part of the time is devoted to the preparation of the Christmas program. Five more new members have been added to the mission in Rosario since my last visit. They are all adults who will be valuable helpers in the work. Their families were added to the Sunday school.

So far it has been impossible to find an available hall as large as the work demands, but there are vacant lots that can be purchased at a low price and on easy terms. By building according to our needs we could not only have greater success but with what we now pay for rent we could in from seven to ten years pay for a nice property.

In Gerli, Bs As, we found the vacation Bible school with a good attendance and a demand to continue the school during the summer. There is much enthusiasm for the Christmas program and a demand for a larger hall and also a hall for a branch mission. Brother Anton has as applicants for baptism a young man and his wife who want to be workers. May the Lord open the way for them to realize their desire.

In Gerli, for lack of a suitable house and hall combined, they are separated five squares, some meetings being held at one place and some in the other. Although there is no other mission in this suburb there are workers in districts on either side so small minded as to go from house to house in our field to work against us. But the Lord is blessing our work.

In Cordoba the priests, in learning of our work, immediately opened a school across the street from us, using a vacant lot in which to gather the children by use of candy and prizes, to teach them the Catholic doctrine. However, here, as in all large cities, there are thousands of people who have turned against Romanism and cannot be tempted to return.

At first the people were slow to come, but as they are getting acquainted with us they are beginning to come. Our Sunday classes have reached a combined attendance of about fifty and new people are becoming interested right along. The summer vacation Bible school has been the means of bringing quite a number of new children and both children and parents are so well pleased with the school that we plan to continue it on certain days all summer. I have been giving a series of studies on prophecy also which are appreciated.

Our Christmas program prepared by the Sunday school and Vacation Bible school was very successful. As we have no room large enough for such occasions we used the open court, which, however is more than half under roof. Since the people of the district are beginning to come we believe that the work will grow rapidly. The pastor, Roberto Romanenghi, will doubtless have more to say in his next report

We pray that the extension of the war may mean a more speedy termination, and that in any case the work of evangelism may not suffer because of the needs of the work of defense. The suppression of the liquor and tobacco traffic, and other revenues from vice, would provide ample income for defense. In fact if nations obey the Lord as they should He will be their defense.

Our son Robert has been awarded an aviation scholarship by the International Commission which will mean six months of training in commercial aviation in the U. S. He leaves on the same boat with this letter.

C. F. Yoder.

ROANN, INDIANA

A year has now passed since I came from Virginia to be pastor of the fine people of this church. Many blessings have come our way, many gifts have been bestowed upon us, and many kindnesses shown to us, during the year. Also some forward steps have been taken under the good hand of our God upon us. Therefore, we think it high time that we testify to these things so that our Brethren in other places may know that we are still upon the map of Brethren churches and that God is manifesting His presence and favor among us.

A year ago this month, a short time after we had arrived on the field, our congregation called us over to the church on a special occasion and filled two long communion tables with gifts of many necessary things, including some cash. Our pantry was well stocked and the cash enabled us to add to the poor stock of furniture we had been able to bring from Virginia. We are certainly thankful to the Lord and to these good people.

A revival service was held for two weeks last January with the new pastor doing the preaching. Weather was bad, but attendance and interest were good. Tears were seen on faces and the church was stirred and strengthened. The pastor spent most of the two weeks in exposition and application of one short passage in Luke. People were amazed to see how a familiar passage had so much in it that they never suspected was there. Several said they did not want to miss a single one of these messages, others expressed regret that they had to miss some. All agreed it was real Bible truth. The pastor loves evangelistic work, has been blessed with success in it, and would be glad to hold evangelistic meetings for other churches.

Later in the year we had a series of special messages on on the Parables of the Kingdom in Matthew 13 which also was very much appreciated according to the testimony of a goodly number. We are one of the churches which have a live Prayer Meeting. We have a season of prayer which is real and encouraging and helpful and has doubtless gained the power of God to stave off much of the fierce opposition of the enemy which we have felt in many ways since coming to this field, and also gained His blessed working to purge away some feelings and attitudes which were hurting and harming and which, under His wonderful blessing, are disappearing. In this season of prayer we do not say, Now we will be led in prayer by So and So. We say, Are there any special requests for prayer? And after these are stated we all go to prayer. Always there are many volunteer prayers, and sometimes all pray. Then we have a period of Bible study. We have studied through the book of Romans and are now half way through Daniel. Testimonies that this service has been a blessing are not lacking. In August we had Rev. A. B. Machlin, of the Buffalo, N. Y. branch of the American Board of Missions to the Jews speak in our church in the morning and evening services. Other churches of Roann joined with us in these special services. Attendance and interest was good and a generous offering was sent to the work of evangelizing the Jews by the hand of Brother Machlin. The pastor and many in our church would be pleased to repeat this again this summer.

We have organized a Christian Endeavor Society under the leadership of Miss Norma Fowler and Mr. and Mrs. Phil Burnworth and the pastor is very grateful for the earnest interest of these consecrated young people in the work they are sponsoring. We have also organized a Boys' Brotherhood sponsored by the pastor. Our Sunday School, W. M. S. and S. S. M's. are doing well Some members are being added to our church. Yours in Christ,

Rev. P. M. Naff.

FLORA, INDIANA

For some time I have desired to report to the brotherhood the activities here in the Flora First Brethren Church. After six months of service, the pastor can report his own growing ardor to serve the great cause of Christianity. The work with the membership and community has been encouraging and inspiring.

A fine home coming day was held last October 5th. More than 175 were present. A fine fellowship, a fine dinner, a fine program, a fine address by Rev. W. R. Deeter (Burlington) rounded out a perfect day.

Following the home coming, our two weeks revival was held. The pastor spoke throughout the services. Two names were added to our membership:Mr. and Mrs. Raymond Jones, the former by baptism and the latter by letter from the Burlington church.

Following the revival, our communion was held. Rev C. C. Grisso assisted, and the result was a most worshipful and cleansing event.

Our C. E. has been quite interesting, and well attended. A good percentage of our youth are faithful workers in various church activities.

The W. M. S. has been going along in a fashion long existing at Flora—"banner-like"! A new garage has been built upon the parsonage lawn. Other projects are planned, and it is truly a forward-looking group of ladies who make up this department.

The Sisterhood is gathering momentum and will make its contribution to the church program.

Sunday school attendance has been good. A fine percentage of the Sunday school attendance consistently remains for the worship hours. This figure is most frequently about 90%, and once was considerably over 100%.

Our attendance has not been alone in our services, but we have loyally taken our place alongside the cooperating churches in the community. On one occasion Dr. J. R. Schutz of North Manchester, most delightfully assisted in our union service. A fine, uplifting Universal Week of Prayer service was held, and our group attended—more than 40 Brethren being present on the concluding night.

We, too, have felt the grim coolness under the gathering shadows of war—and have seen some of our fine boys go to serve the colors. To ours, and to yours, we pay tribute.

Though we have been blessed by a calm, steady progress, the membership has lost the fine companionship of both Brother John Sieber (on January 11th at 86 years and 5 months) and Brother Francis Tinkle (on January 7th at 77 years).

An enthusiasm for the growth of the whole brotherhood is growing here. We are well aware that widespread unity of purpose and action alone can substantially serve our God in this day. Therefore, we desire to grow in our support of the total denominational church program. While we are working to stabilize our own local efforts, we desire to support adequately each separate phase of the activities of the brotherhood.

Bert Hodge, Minister.

ASHLAND COLLEGE

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Among the Churches

Post Card Publicity

UNIONTOWN, PENNSYLVANIA, HAPPENINGS

Some of our friends have been asking why there has been no report of the progress of the work at this place, so we are offering a few items that may be of interest to the brotherhood.

The writer took charge of this work on May 1, 1941, coming at the call of the congregation and under the supervision of The Missionary Board of the Brethren Church and the Pennsylvania State Mission Board. The group which extended the call to the writer is the group that were forced out of the original congregation now under the domination of the Dictator-rule of those who would be considered the real Brethren Church. In this group there were about 65 members, who organized themselves into a Brethren Church and began conducting services, having preaching services when-

(*Continued on page 16*)

INTERESTING ITEMS

GLEANED FROM VARIOUS BULLETINS

Oakville, Indiana. Brother S. M. Whetstone prints the names not only of the new Sunday School officers, but also a complete list of the teachers in the school. This causes us to wonder just how many of the members of the Sunday School know even the names of the teaching staff of their school. Do you know who is responsible for the teaching that your boy or girl is receiving? Have you ever paused to speak a word of appreciation to the teachers of your school? It won't cause you any inconvenience and it will help a great deal. Try it.

Bryan, Ohio. We see that the month of February has been set aside as "Go to Church month." The following suggestion in the announcement is one that might be taken seriously by each of us: "If you have to miss one Sunday, try and make up for it by bringing some one else with you the next Sunday."

Goshen, Indiana. We note that on the evening of January 18th that the Goshen church had a special service entitled, "The Life of Our Lord in Song." It included the birth, youth, friendship, refuge, cross, resurrection and second coming of Jesus. Often this type of service has a marked influence on our rethinking the life, suffering and glorification of our Lord. It, no doubt, formed a fine basis of thinking about the matter of getting ready for the revival services which will be held soon in the Goshen church with Rev. John F. Locke as the evangelist.

Dayton, Ohio. We quote from the bulletin of January 18th. "Again we are going to relinquish our Tithe Week and Cash Day Offering for a great cause. Other organizations of our denomination are building as well as ourselves. The Publishing Company at Ashland has just completed their new building across from the College Campus. (Not completed as yet—Editor) All the Publication Day Offering this year will go for the new building. Everyone give something—Also TAKE THE EVANGELIST."

Smithville, Ohio. We glean the information from the Smithville bulletin that a new departure is to be tried in the Sunday evening service of February 8th. The young people will have charge and will debate some of the issues of the church as related to young people. Brother Dodds, genial pastor, will then speak on the subject chosen. This service bids fair to be worth while.

Pittsburgh, Pa. Bulletin of January 11th. "In recognition of their faithfulness and long years of service, Ira Wilcox and Fred Stalker were elected Stewards of the First Brethren Church of Pittsburgh for life. This was done at the annual business meeting held January 7, 1942. With the title of Steward Emeritus these two beloved fathers of the church are retiring from active service. We feel they have met fully the qualifications set forth in I Corinthians 4:2, 'It is required in stewards, that a man be found faithful.' We hope to have the dignity of their presence and the wisdom of their advice with us for many years to come."

It is fitting that those who have borne the brunt of the battle in years past have honor conferred upon them, even as these two fine soldiers of the cross.



EDITORIALS

PERSONAL TESTIMONY

We are more than glad to devote practically all of the present issue of *The Evangelist* to the work and needs of our College and Seminary.

These are critical times for colleges and particularly denominational colleges. Ours comes under the last category. Ashland College and Seminary is our College and Seminary—it stands for our denominational ideals. It expresses our belief in education—in the knowledge of things, both temporal and spiritual.

In the years we personally have spent within its walls, years abundant with joys and replete with instruction in the important things of life; in the years of pastoral experience and its attendant relation to the student body, through Gospel Teams and individual contact; and finally in the past year, in renewed close relation with its work, we desire to again testify to its importance in the life of youth and its influence upon their ideals and daily living.

And so we feel no hesitation in devoting the present space in *The Evangelist* to this, our school of higher learning.

Our Ministry

One of the most important things that faces the Brethren Church today is a renewed interest in the need for the coming ministry of the church. More lives consecrated to the preaching of God's Word. More young men looking forward toward training that will enable them to fill the pulpits of those who, as age advances, must of necessity turn the task of a continuing ministry over to other hearts, hands and voices.

It is not just the immediate need, but by the time young men are trained to this task, more and more of our older men will be laying aside the burden of the heat of the day.

As the ranks must of necessity be depleted in this Christian warfare, there must be trained recruits, ready and willing to step into the breach and fill the gap thus made, in order that there be no weakening of the lines where the enemy may strike and overcome.

Young man, are you thinking of this opoprtunity?

Effective Preaching

Effective preaching is done more with the life than with the mouth. People today are not so much listening to the words of the Christian, both in and out of the pulpit (and by the latter phrase we mean both the ministry and the laity) as they are watching the lives that the Christians live. It is very easy to say things that have the ring of true Christian thinking, but it is not so easy to do the desired thing in the heart and make it appear bonafide to the onlooker, if, behind the thought there is something that is not measuring up to the realities of Christian experience.

A life spent with the Lord radiates a life spent with the Lord. There is no substitute for this manner of living. There is nothing that will take its place. We need so live from day to day that, like Moses, our faces will shine with the radiance of the presence of our God. If we so live and then speak, we will have an effective ministry in our church, our homes and our community.

Sure, Moses became discouraged because ALL men did not receive the teachings of God as they were delivered by him. But did he cease to prosecute the case of the Lord? Not for one moment. It only made him the more tenancious in his effort. It is true that not ALL who come within the sound of our voices or the influence of our lives will turn from the ways of evil—but some will: and that is our reward for faithful living. It becomes a "continuing ministry".

Hold Fast

We are admonished to "hold fast" to the essential and fundamental doctrines of the church. Our own "holding fast" does not in any way prohibit others, who have the same undying desire to see the cause of the Lord advance from holding fast just as we. We must remember that we do not all have the grasp upon the same identical spot in the line to which we hold. One's grasp may be firmer on one part of the Gospel's line than anothers. One may emphasize one portion more than another. But we must "hold fast" to the fact that as long as we are pulling on the same line (if it be the line which reaches from man to God) that we are helping lift the load and strengthen the "pull" of those before and behind.

Who Is Responsible?

Where does the responsibility for all this lie? The answer is self-evident. It lies within the individual. No one can assume my responsibility for me—no one can assume your responsibility for you.

Won't you read over this brief editorial once more and meditate on its implications? F. C. V.



Foreword

President E. G. Mason

The article entitled, *Why the 1942 Campaign for Funds for Ashland College and Seminary,* which appeared in the January 10th issue of the *Evangelist* formally opened the Financial Campaign. Following this introduction the present edition of the *Evangelist* is devoted to a more complete statement of the contributions of Ashland College and Seminary to the Brethren Church and to a fuller exposition of the needs of the institution.

In order to secure a clearer picture of the Campaign and the reason for its introduction, the reader is urged to re-read the above article and to read carefully *all* of the articles in this issue.

It is not possible to publish a list of district workers at this time but an announcement will be forthcoming as soon as all arrangements can be completed.

What Ashland College and Seminary Means to The Brethren Church

Dr. W. S. Bell

Ashland College and Seminary has been inseparably identified with the Brethren Church from its organization in 1883 to the present time.

The founders of our denomination and its leadership recognized from the beginning the imperative need of an educational institution if the church was to grow and have a future. They realized as we do, that no denomination can hope to make growth and perpetuate itself without its own educational institutions for the training of its leadership.

In a large degree Ashland College and Seminary has been responsible for the education and training of the ministry of the church through its entire history. Approximately seventy-five per cent or more of the ministers of the church received their education in Ashland College and Seminary.

It can readily be understood that if the church had been obliged to depend on other denominational schools with varied theological differences for the training of our ministry we would have faced confusion and defeat.

No one can estimate or over estimate the contribution that our College and Seminary has made to the church through its history.

The College and Seminary are inseparably related, supplementing each other in giving a Christian education to its students.

Those training for the ministry are required to have a four years college course before entering the seminary. The college gives this four years' course and refunds to the students taking the seminary course a substantial part of the tuition paid by them to the college. The Seminary charges no tuition and so makes possible the education of the ministry comparatively free of instructional cost. We should bear in mind that it costs the College approximately $10,000 a year to maintain the Seminary, besides the refunded tuition of the seminary students while in college.

In return the Seminary makes its contribution to the College in the spiritual activities of the campus and is responsible for teaching the Bible in the college, which is required in its courses.

Our school has faced many obstacles from its beginning to the present time. When our church was organized in 1883, the school was faced with many problems, financial embarrassment and debt. It was by great personal sacrifices of teachers and laymen, that made possible its continuation during those early days.

Through many years of struggle the school has developed and grown to its present rank and standing in the educational world. We have a right to take pride in our school, which has achieved rank and standing in the educational field. We have a faculty of Christian men and women, with academic standing and qualifications second to none.

Ashland College and Seminary is strictly a Brethren institution, controlled and directed by the Brethren Church, for the benefit, use and interest of the church.

Here the young people of our church can come and receive their education and preparation for their chosen field of work, in a school whose credits have the highest rating.

Parents can send their children to Ashland College in the environment of the Brethren Church and where every aid is given to encouragement and growth in Christian living. We have here the College Y. M. C. A., the Young Women's Christian Association, Gospel teams for men and women, chapel exercises, Brethren Church services or Y. P. S. C. E., Sunday School, Choir and etc.

Here, our young men and women receive their training for the ministry and missionary field. Here, those training for the ministry gain valuable experience in preaching in nearby churches, in gospel teams and other Christian activities.

The College and Seminary of necessity must look to the church for financial aid and co-operation, for no educational institution is self supporting. The future of our church as in the past, depends on our college and seminary for its leadership and the training of our young people, under Christian and Brethren environments.

The College and Seminary represents the largest financial investment of the church and it has equally received large returns.

Personally I feel it is imperative to the future of the church, that our educational institutions should have the fullest support of our people.

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Dr. Martin Shively

Ashland College and the Ministry of The Brethren Church

It is not too much to say that without the contribution which Ashland College has made, there would be no Brethren Church. More than fifty years ago, Dr. J. Allen Miller said to me that he was greatly troubled when he discovered that during the first fifteen years of our denominational history, that there were only three additions to our ministry. These, as I recall the conversation, were I. D. Bowman, himself and the writer. He easily foresaw that with such a record, the denomination could not survive. I think that it was as much this discovery as anything, which led him to dedicate himself to the task of preparing young men and women to serve as leaders when the older men should have passed from the stage of action. He had no feeling but one of profound respect for the men whom he found in the forefront as leaders of the church—such men as Holsinger, Brown, Bashor, Burnworth, Bauman, Yoder, Gnagey, Swihart, Tombaugh, and others, but since all these and some others were in middle life and older, unless others would be prepared to take up the tasks when these should have to yield, the

church, no matter how splendid its theology and its objectives, would fail. It was this situation as much as anything, which led J. Allen Miller to dedicate himself to the task of preparing younger men to succeed them, as they should have to relinquish the tasks. Thus when he and Dr. Garber reopened the college after a period during which its doors had been closed, he issued a call for young men to come for such preparation as he felt ready to give them. And to this call a considerable number responded. Among these were Beachler, the Burnworth brothers, J. A. Garber, DeLozier, Boardman, the Ronks, C. I. Shock, Benshoff, Platt, Ed Miller, Vanator, and others. It is not too much to say that without the great contribution which these and other like them made, there would be no Brethren Church today. To the end of his life, Dr. Miller lived only to do the work to which he had devoted himself, and no matter what the church could do to express its appreciation for what this man of God had done, the debt it owes could never be repaid. It may interest my readers to know that once each year a chapel service is devoted as a memorial to him.

Ashland College has never been exclusively a seminary and the student body has come from a wide list of denominational backgrounds, but it has offered its service to Brethren especially with a definitely religious accent upon all its activities. In accordance with the statement in its original charter, however, one of its chief aims is the preparation of young men and women for definitely religious service, no matter for what fields of service they came seeking preparation. It is an institution which belongs to the Brethren Church, and its endowment funds are almost exclusively the product of Brethren contributions. As many of the members of its faculty as possible, are members of the Brethren Church, and all are definitely Christian. It stands willing and anxious to serve the church in every way possible, and all who are in any way associated with it, regret that Brethren people do not avail themselves more of the advantages which it offers. While a considerable number of its student body, both past and present have come from Brethren homes, fault for the fact that the number has not been larger, does not lie at its doors. It stands now, as it has always stood, ready to serve the cause of Christ and the church which gave it being. And I close this brief paper as it began,—There would be no Brethren Church if there had been no Ashland College and without the service for which it was brought into being, and which it still renders, there can be no Brethren Church in the years which lie ahead.

—————O—O—————

Ashland College and the Future of The Brethren Church



Rev. John F. Locke

It is most certainly reasonable to suppose that every Brethren parent has the desire for his children which is expressed in the prayer of St. Paul:

"We do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1: 9, 10.)

Yet, if there were nowhere else to educate your child other than secular, tax-supported institutions of learning, the likelihood of your boy or girl knowing the will of God, or even believing in God, is not to be taken for granted. If the rising generation of Brethren young people were all to be educated in state universities they would probably be less Christian, and surely less Brethren. For a ministry for our pulpits we should then be in dire straits indeed!

The church colleges of America have educate practically all of our Protestant ministers. There i a simple reason why this is the case. That reason is The aim of the Christian college is to teach a perso all wisdom in order to present him perfect in Jesu Christ. After four years of Christian teachers, Chris tian environment and social activities, the youn men and women emerge from our college with different equipment for leadership and for life, tha those who have spent four years where spiritua realities were crowded out of the classroom and of the campus.

Certain denominations have sought to overcom the secularizing atmosphere of many of our gre

state universities by building a church just off the edge of the campus or by founding clubs of the students of their faith and employing a trained worker as a spiritual leader for them. But all of this is but the tossing in of a few crumbs of religion, whereas, the church college is organized around a religious core. There are two philosophies in conflict in the American educational scene. The one says that education is a function of the state and that it cannot be anything but secular in its approach and content. It believes that man is sufficient in himself. It does not deny God so much as it leaves Him on the outside of its little universe. On the other hand, the church college, (to us that means ASHLAND COLLEGE) is frankly Christian. It is so in the choice of teachers, in the arrangement of its curriculum of studies, in the organization of the activities of the campus community. At the very core of its being it sets for itself a Christian ideal and purpose. Its angle of approach to the individual and to the tasks of education are entirely different from the secular institutions. Our college differs in the kind of teachers, in the kind of courses, and in the kind of approach which the instructors make toward their subjects and their pupils. It is not surprising that the results in character are also different. We have a number of teachers on our faculty who have time and again refused attractive offers which would have doubled their salaries by now. They stayed at Ashland because they believe in the thing that our college is seeking to do. Their achievements have been outstanding and their labors prodigious but their salaries under par.

Now our one and only college is suffering acutely from the combination of circumstances which the war and its attendant evils has brought upon us. *Most Brethren will rally to the support of their college when they realize its need, for they know that the college and the church we love, have a very vital relationship.* Perhaps some may say that the church could get along without the college for awhile. Let us say, for the sake of argument that such is the case . . . for awhile. But then what would happen? For an answer to that question let us turn to the Pilgrim Fathers who might have reasoned that they could get along without a college:

"After we builded our houses, provided necessaries for our livelihood, reared convenient places of worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and to perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

Where would we get ministers for our Brethren churches if we had no Brethren institution of higher learning? You know what would happen . . .

We Brethren are a peculiar people; by that we mean that we are distinctive in our faith and practice. We regard the Bible as having an authority for us which all men do not admit and teach. Certain things are especially ours by reason of our fidelity to them throughout our history. How long could we keep these emphases if our leadership in the pulpit and in the pew cared nothing for them?

The place to begin our thinking with relation to the needs of our college is with this question: *How much does my church mean to me?* If we hold our precious faith in sufficiently high esteem, then the college will not lack for friends and students, for *the church must have the college.* To fail now to support the college with gifts and students and our sincere prayers, will mean that we want the Brethren faith and teaching to be altered, or to cease altogether.

Almost any Protestant can tell you about conditions which existed immediately before the Reformation, but I wonder how many people have gone back further to study what was taught in the schools to those who were to become the leaders of the church. One historian says, "Lost in the mirage of their subtle discussions, these logicians of theology, forgot the art of preaching; they could no longer speak to the heart, move souls, or communicate faith; they knew nothing save to argue, distinguish, and conclude." They dealt with such questions as:

"What is the interior construction of Paradise?

"Is the body of our Savior clothed in the Eucharist?"

"What do the angels do with the bodies which they use to fulfill a mission on earth?"

"What was the color of the Virgin's skin?"

Little wonder that Petrarch wrote to a friend: "Look at these men who spend their whole life in altercation, sophistical subtleties, in incessantly turning their brains upside down in order to solve empty little questions; and accept my prophecy as true concerning their future: their reputation will pass away with their existence, and the same sepulchre will suffice to enshroud their names and their bones."

That prophecy has been fulfilled for a long time. The church became what it *was* when Luther nailed his theses to the door, *because of what its leaders were taught.* What a very fundamental thing this business of teaching is! The Brethren Church cannot hope to neglect this vital matter without suffering greatly, perhaps suffering extinction as a denomination. Surely now is the time for the Brethren everywhere to come to the aid of their fine institution of learning, for it is a fine one and it is doing a splen-

did and progressive piece of work. It is, above all, the training ground for the church's future leadership, both lay and ministerial.

Let not the foul breath of war black out the lamps of intellectual and spiritual life! Help now, in this hour of need, your college. It will be a sad day for democracy, as well as for the church, if the denominational colleges of this our beloved America have to close their doors to the boys and girls who seek a Christian education in order to go forth and serve humanity.

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What Ashland College and Seminary Means to Ministers of the Past

Dr. G. W. Rench

All denominations have established colleges. This was deemed essential to provide for, and safeguard their future.

While the battle over church-schools was still raging in the conservative group, the Brethren people took over Ashland College with its enormous debts, and began the work of bringing order out of chaos. With a few others still living, I was thrown into that struggle, having been baptized into the Brethren Church just two years after the unifying Dayton Convention of 1883. That long drawnout struggle to reconstruct an institution "set for the defense of the gospel" (Phil. 1:17) was begun. For years, every district and general conference found that problem at the front. Our early church leaders, remembering the conflict over humanisms which again had brought division and disgrace upon the church, turned away from human creeds as a test of fellowship, and said from now on it will be "The Bible, the whole Bible, and nothing but the Bible." And believe me, when we used that term "NOTHING", our fingers were not crossed.

Thank God for victory. Ashland College still stands. It is better supported than ever; has more friends than ever. She knows her true friends are looking toward her as never before to provide a church leadership which will make another "Pearl Harbor" impossible. And, a new chapel-building is on the way. The W. M. S., with its superb organization, says so. That means it will be done.

Ashland College has walked by faith and not by sight. The world has never known more sympathetic and self-sacrificing leaders than those of the early eighties. They led me to Christ. They were deeply moved because so many young people were leaving the faith of their fathers because higher education was frowned upon. Out of the goodness of their hearts, and to save many fine young people for future leadership of the church, the college professors at Ashland lived on half rations. How they prayed none but God will ever know. Consecrated laymen prayed too; but they did more. They denied themselves of many home comforts in order that the debts on the college might be paid, and the institution might be saved to train leaders for the Brethren Church. I have personally known many of these choice spirits who have gone home to God. Bless God, they shall not lose their reward. The sad part of it is, the present generation has been permitted to lose sight of the glorious chapter in our history. Our literature has permitted the grass to grow over their graves with scarcely an allusion to their constructive work while the church was trying to make the grade.

My heart goes out to the boys preparing for the greatest work in the world, the work of the ministry. I know what it means to struggle through school without outside financial aid. But it is worth while. I have seen young men and their wives undaunted by the lack of financial assistance, become heroes and heroines in a month's time while keeping alive in their souls the call of God to preach the unsearchable riches of His grace. One of these young men with his good wife (formerly an orphan girl) came from my church at Milford the year I was teaching at Ashland. Toward the close of the school year he drove up to a house with a sewing machine. A gentle faced woman came to the door and said, "Take it around to the rear door, Sammy, (everybody called him Sammy) for some other young preacher's wife will need it next year." The good woman had loaned it so that this young preacher's wife might earn a few dimes sewing for students and herself, while her husband was sweeping rooms and mending shoes to pay their way while in school. God bless that good woman who loaned them her machine. I assisted in carrying the machine while he unfolded his plans for a week-end appointment in some nearby church. He gave me a brief outline of his intended sermon, and wondered if it would do. As he hurried on I caught a new perspective of the college buildings through the pine trees, and with a mingled sigh of emotion, I said, "Surely God is in this place."

My brethren whom God has graciously blessed in business; men and women with human compassion in your hearts, sit down and under the tender eyes of your Savior write your last will and testament. Provide for those whom you love, and then as you lift your pen from the ink notice that it is tinged with the blood of Calvary, and then leave a worthy legacy for the College that it may all the better touch young people's lives for God and His church.

Or give now whether it be much or little, and as you hear some preacher leading souls to the Savior whom you love, or see some missionary sail away for her field, you may have the joy bells ringing in your heart. Yes, there is a place "where moth and rust doth not corrupt."

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What Ashland College and Seminary Means to the Preservation of The Brethren Church

Dr. M. P. Puterbaugh

On the morning of last November 11th we sat in our College Chapel participating in a special Armistice Day program. I could not refrain from thinking of that first Armistice Day in this same college and I saw five others who were there in 1918—three of us were students in those days.

Now again we are at war. Each day brings something to remind us of those days of the other war; although many of the things today are striking by contrast. Of course, in those days I was a student, and today I am a teacher with more knowledge of the workings of the institution.

As I look back on the scene of 1918 I wonder how the school survived that ordeal. Indeed, I wonder how old Ashland College survived the trials through the decades. When we were going through dark days a few years ago, I was heartened tremendously to hear Dr. J. Allen Miller say, "I have seen Ashland College come through many trials and tests and I believe she will survive this stress also." I, too, have come somehow to have that calm assurance that Ashland College in the 65 years of her existence has served young men and women—the Brethren Church —the community—the state—the nation and that to her will rally stalwart defenders who will help her in hours of trial ahead.

These defenders will have something indeed worth defending. It will always be noble for loyal sons and daughters to defend and support and promote the school that has given them mental—yea and even spiritual rebirth. It will be no credit to any of the hundreds of alumni to ever sadly say, "I'm sorry, my alma mater has ceased to exist."

The events of recent years have shown all members of the church the value of our college as a source of power, as a source of leaders, as a common project and cause to support and unify us.

But I am thinking especially at this time of our physical plant. No one who has not seen Ashland College in the dark days of 1918 can possibly realize how immeasurably much more there is to defend now than her defenders had at stake in those days. A beautifuul campus, five good buildings, a well-trained staff, a student body of about 400 in all departments, a comfortable starting "nest egg" of endowment making the financial assets of the institution reach a mark well over a million dollars—the good will of the community of Ashland shown in many tangible ways—consideration by her sister institutions, actually resulting in full accreditataion as a standard college.

When I say that none of these achievements were realities in 1918 I can repeat again—Ashland College has come a long way; we have a worthy school to protect and defend and promote.

Among the things we used to dream about in the earlier days, such as two candidates for the same position on a team, was the fond hope that our school should one day be accredited and hold her head high among her sister schools. We envisioned a day when young men and women who wanted to support the church college would be able to get training for careers in medicine and science, law, engineering and business and other fields perfectly adequate and recognized by professional schools and the general public.

That day, through toil and prayer and sacrifice and hope and more toil has been reached! Thank God! At last without reservation we can ask Brethren parents and Brethren pastors to send their young people to Ashland College with the full consciousness that the work will be standard and the training of the very best. There is little excuse these days for any young man or woman in the Brethren Church to go to any other college than Ashland and we are prepared to defend and prove this statement to all challengers.

Now the new crisis faces us as well as other schools. Indeed, the war touches every one of us in many ways. What shall be our answer? While the details must still be worked out as the menacing attacks arise, yet we must assure ourselves that

Ashland College must be defended at all costs. America and the Brethren Church has never needed well-trained, deeply devout, steadfast, courageous, Christian young men and women more than today. Our ideals at Ashland College must remain high, our courage must not falter, and our standards of work and achievement must never be lowered. There is only one way for Ashland College to go—and with the help of her loyal friends and God's leadership she will go—Forward.

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What Ashland College and Seminary Means to the Laity of the Church

Dr. R. R. Haun

An electrical engineer speaking to a group of salesmen and electrical workers gave a pep talk on the importance of electricity in modern life by describing the experience that the modern city man would have if he woke up some morning and there was no electricity. It began with the fact that he would be late in rising because the electric alarm clock did not ring and followed with the refusal of the coffee percolator and toaster to prepare breakfast, the necessity of walking to work because the street cars were not operating, climbing twenty flights to the office because the elevators could not function and finding all machinery silent everywhere he turned. The story continued on through the day into the night with the absence of artificial lighting. It made a very interesting talk though it was simple and evident in its reasoning.

It is true, as we are beginning to learn in many ways today, that we generally do not fully appreciate the values of things until they are taken away from us. I have wondered how we would feel if we should awaken some morning to find that the Brethren Church no longer had a college.

The apparent immediate discomforts might be very few. Of course, the appeals for money for Ashland College would cease, and that would be quite gratifying. There would be no visits by gospel teams, glee clubs, and other college representatives to give inspiration to the local church, but this would hardly disturb the life of the church very seriously. A few people would lose their satisfaction and pride in the ownership of the college property, and all that goes with it, but to many that would be no important loss.

It would be necessary to secure ministers trained in different denominational colleges. Some people would think that even that would not be very serious, but in time that might prove very divisive and disastrous. The results of too much difference in opinions and theology is clearly indicated in our denominational difficulties of a few years ago. Any group whether it is denominational or secular cannot be maintained without agreement of the group on the basis of existence. If one questions the importance of a denominational existence it should be remembered that groups of like faith and conscience will always arise, and there is a place for denominations just as there is a place for secular groups of like thought and purpose. If everyone can be happy in any other denomination then there is no need for denominations. But if as a denomination we have a group viewpoint that we cherish, then we must unite to maintain it and we must have a unified ministry and leadership to do so. If there were no Ashland College, then it is hard to see how there could be any united leadership among the ministry or among the laity of the denomination. The college must be maintained as a place where youth can learn to understand and appreciate the principles for which the denomination stands. If the college does not do that, it is not serving its denomination.

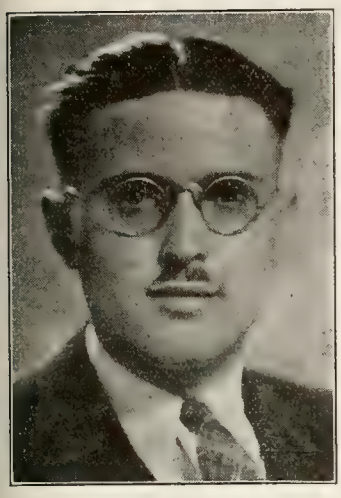
But looking beyond the selfish borders of the denomination itself, there would be other effects if Ashland College suffered a permanent blackout. The denomination would lose one of its greatest religious enterprises, one which is comparable in many ways to its missionary activities. If the Christian colleges were discontinued and all college students were trained in non-religious and non-Christian schools, the church would take such a setback that there would soon be a movement to establish mission points in the higher institutions of learning. Where can the church find a better place to approach youth with the message of Christianity than in the colleges? The denominational college justifies its existence as a religious enterprise alone.

Attention is just now being focused upon the importance of this whole matter in the current emergency. Our national leaders are undoubtedly realizing that the suppression of Christianity in Germany has been at least in part responsible for the present philosophy of that nation. At the recent Baltimore conference between college leaders and governmental authorities it is very interesting to note that a great deal of emphasis was placed upon the ne-

cessity of stressing Christianity in the training of youth. Democracy cannot be separted from Christianity and we are exhorted to teach both more effectively to prepare youth not only for the present emergency but for the readjustment period that is to follow the eventual close of the war.

The light of the denominational college must not go out, and the light of Ashland College must be kept burning not only for the Brethren denomination but for the sake of the nation and above all, for the sake of the youth whom the college can touch with the message of Christianity.

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What Ashland College and Seminary Means to the Youth of the Church

Dr. L. E. Lindower

This topic was assigned to me, and I cannot refrain from giving my thoughts frankly about it as it is worded. If this were a question, I could give my answer in three words—"Evidently not much!" In hasty explanation, please compare the number of Brethren young people in Ashland College, with those of college age outside, and in other institutions of higher learning. This is a fact which I cannot help mention, since I have heard a criticism something like this—"They shouldn't expect the churches to give the college any more help until there are more Brethren students there."

Now, what kind of reasoning is this? Who should get these students into Ashland College? Dare we come into your church or your home and say, "I'll just take these young people back to Ashland with me?" You would say, "Who do you think you are?" But we have come *asking* for your young people. Did they come; did you send them? Yes—about thirty per cent of a small student body! It seems to me—pardon my frankness—that this is passing the buck around in a circle. First, the Church will not send many of its young people; then the Church cannot give more support to the College until it gets more Brethren young people. I am trying to register my protest *loudly* against such criticisms.

Do you attend a Brethren church just because it is the closest one? If you do, then you should also go to Ashland, only if it happens to be closer than any other college. Are you a Brethren just because this is the *cheapest* religion? Then you should pay tuition at Ashland only if it is the cheapest education you can find. As a matter of fact it would only be a matter of Brethren loyalty to their own institution if every Brethren family who could afford it would pay tuition for a student whether they send one or not.

There are a good many Methodists in Ashland College to whom it means a great deal for the sake of a Christian education. There are not as many Methodists as Brethren, yet there is not enough difference in the number. A Methodist father told me that he was certainly glad he could send his daughter to Ashland because it was the best Christian college he knew. This does not mean that the Methodists are taking control, as some of our former friends would have accused. But we could wish that all Brethren people were as loyal to their own college as some from other churches are.

There are a goodly number of Brethren youth here who are our loyal friends—more than a few years back. But there should be three times as many. Are you who have influence with Brethren young people doing all you can to bring this to pass?

Perhaps the topic should be "What Ashland College and Seminary *should* mean to the youth of the Church,"—if all our youth were here. It would mean Brethren leadership in the training of higher education, and a training in higher education for a Brethren leadership. We will need Brethren leadership more and more. These are days when Americans are beginning to realize the need of Christianity. Are we ready to capitalize on this situation with our "Whole Bible Message"?

Ashland College is keeping a step ahead in educational needs of the present time. Every young person will need all the advantages he can get, not only for this wartime, but the times of testing following this war will demand the best and the most training. Ashland College and Seminary should mean the present adequate preparation for the future time of rebuilding and readjustment after the war. If we will think Ashland, talk Ashland, make them see it, feel it, *eat it*, Brethren youth will come. I know—it has been done.



The Seminary

Its Present Needs

Dean W. E. Ronk

Ashland Seminary has many needs, but the writer will discuss our most pressing ones. One of the greatest needs of the Seminary is students. Such a statement might be taken for granted at any time, but at the present the need is acute and the situation urgent.

The Brethren Church is undergoing a crisis and we face a tremendous shortage of ministers. To supply our vacant pulpits is in itself a challenge. One of our most heart breaking experiences is to say, "I have no recommendations," when churches are earnestly seeking pastors.

Our problems will be further heightened before many men can be graduated from the college and the seminary, for this is a seven year course and in seven years many of our present pastors will be much older and doubtless death will have invaded our ranks.

All that I have thus far said does not take into account the urgent need of the mission fields, both at home and abroad. We must broaden our home base, but how can that be done without preachers? And where will the preachers come from? Ashland Seminary? We can train only as many as will come.

At the present time the fields in all Latin America are ripe for the harvest. It seems that the present world conditions are drawing the nations of this continent closer together and will add to our opportunities. When the war is over, who can even estimate the open doors before us. This is a long time program and we must look far ahead. Pray the Lord of the harvest that He will send forth workers into His vineyard.

The outlook for seminaries in the United States is indeed very dark unless our government shall make some provision for exemptions from military services for pre-seminary students in our colleges. A recent meeting of educational authorities in Baltimore presented such a resolution to the government. The resolution and the discussion is worthy of note because of its emphasis upon the need of Christian leadership in this time of crises. We sincerely hope that our government will take some appropriate action in this matter. If this is not done and the war continues, our seminaries and our Church in particular will indeed face a grave crisis.

May I say again that our greatest material need at the present is students; but such a need arises in the last analysis in the spiritual needs of the church. When men fully realize that our greatest blessing is salvation, that men are actually dying without a Christ and without hope, that our task and privilege is to preach the gospel, and "Woe is me if I preach not," then men will respond, with joy to the invitation,—then Ashland Theological Seminary will have a large group preparing for the ministry.

In view of the foregoing I am suggesting another great need and that is the full co-operation of a truly Spirit filled church. Pray that the Lord will send forth reapers and *do not* forget to speak a word of encouragement to those who are contemplating the ministry as their life work.

As the Seminary is a part of that institution known as Ashland College and Theological Seminary, the material needs of the college are largely the material needs of the seminary. When Ashland College needs a liberal offering, it means that the Seminary needs a liberal offering, and when the College needs special endowment funds, it means that the Seminary needs them. Our financial needs are one. Let us not forget an educational offering! It has never been adequate! Let us do more this time!

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The College

Its Present Needs

Dr. E. G. Mason

The needs of the College now are urgent. Urgent because a reduction of income from all sources in the next few years seems certain. The needs are expressed in terms of money because money is required to purchase what we need.

Our buildings and equipment need constant attention as to repairs and maintenance. Our teaching staff must be kept intact or as nearly intact as we can keep it. Salaries and bills must be met when they are due. We shall keep our expenses as low as possible but dare not reduce them to the point where the efficiency of the institution is impaired. It is not advisable to reduce salaries in the face of considerably increased living costs.

The problem of keeping the efficiency and standards of the college up in the face of a reduced income is a real one. We are doing everything within our power to attract students; and to increase our income, but we have no definite assurance that we will be able to do either in the years just ahead of us. Our only hope is to be found in increasing our available funds.

You may say that the task of raising $150,000 now is too great. It may be answered that a task as important as the preservation of the future of the Brethren Church is not too great for the Brethren people to undertake. It is not a task beyond our capacity. To reduce it to concrete terms, it means that on the average, each member of the church could plan to budget $5.00 this year, 1941-42, and $5.00 next year, 1942-43, for this fund. In addition for current expenses we are asking each member for $1.00 per year. Therefore, if each member should plan a program of saving and systematically set aside less than two cents per day we can meet our goal. In fact, it amounts to 12 cents a week for 50 weeks. Of this amount $5.00 would go directly into the Revolving Reserve Fund and $1.00 into the current fund. And this program need be followed for only two years. After that the annual amount would be $1.00 per member.

The above amounts are goals and are set up as a guide to giving. Some members of the church may find some difficulty in meeting this goal. If each does all he can, those who can give more than the suggested amounts will offset those who cannot meet the amounts. What we need is *co-operation* and the *will* to meet the needs of our College and Seminary.

In the period of national crisis in which we now find ourselves, we will have many other demands for financial support made upon us. We must face them all with courage and confidence. Let us now resolve to meet also the demands of our own College and Seminary. Let us resolve to meet them fully. Let each pastor place the need directly to his entire congregation and work to see that it meets its share of the need fully and completely. It takes every single member of each congregation to become an effective part of this effort.

The district leaders will confer with each pastor and visit each congregation so that our canvas will be complete and every one will be given an opportunity to make a substantial investment in Ashland College and Seminary. To exceed the goal is far better than to fall short of it, but *we must do our best.*

We need a united church where all the organizations of the Brethren Church shall be supplied with the needs of each so that the church may go forward with leaps and bounds. We have never been in a better position to move forward than now. We are all working in harmony and accord and we must not let down.

We should not look upon this drive simply as a gift to the College and Seminary. It is much more than that. It is an investment in the future of the church we all love so much. It is an investment in the cause of cultural and Christian education. It is an investment in young manhood and young womanhood.

We are certain you will exert every effort to help us meet our goal.

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The Needs of Ashland College and Seminary of Interest to Accrediting Associations

Dr. Charles A. Anspach

We just returned from morning church worship after listening to an excellent sermon by the minister. He took his text from Ephesians 5:16: "Redeeming the times for the days are evil." He pointed out that the expression is commercial in origin and should be translated, "Grasp your opportunities for the days are evil."

You may be wondering what the connection is between the title of this article and the statement of St. Paul. The connection is here: Paul didn't advise people to give up, to quit in despair; rather he advised them to renewed effort because the days were evil. This advice is as good today as it was the day he gave it. The days are evil. So evil that many of us have difficulty of seeing beyond the dark clouds that envelop us. In such days some are asking why start a money-raising campaign for our college? The answer is obvious; in order that one more Christian institution might continue to live; in order that Christian idealism and Christian teaching may find expresson in a time alive with forces and movements which are antagonistic to Christian emphases; in order that the church itself may live, for if the institutions which support her die, she will have difficulty in living. For these reasons and others we must "grasp the opportunities" that are ours now.

One opportunity given us now is the responsibility of retaining what we have. We have a standard college, and its membership in the North Central Association of Colleges and Secondary Schools is the guarantee that its work is standard. Many lay and professional leaders of the church know the efforts

made to gain this membership. Students who were in attendance at Ashland before she became a recognized institution know the inconvenience they suffered because the college was not approved. These students and the parents of these students know that admission to graduate schools, to the professions and to governmental services, is conditioned on membership in an accredited association. I know that church leaders, college authorities and faculty, and students do not want to repeat the experiences of previous years. We must preserve the recognition we now have.

In order to do this, it is necessary to raise enough money to provide the college with a revolving fund. The next few years are going to be difficult for all colleges, state and private. Enrollments will drop, investments will not return a large interest rate, and taxes will reduce the total amount of money given to colleges. To stabilize the situation for the college by giving her a fund to offset some of these conditions is the purpose back of the proposed campaign. Unless such provision is made, we endanger our standing as an approved college.

An accrediting institution is interested in several conditions as the basis for approval or continued approval. Ashland is now approved but continued approval is the situation she now faces. Continued approval requires:

First: a progressive program, in keeping with changing needs of its clientele, which, in case of Ashland, is the Brethren Church and the region surrounding the City of Ashland. There is no such thing as a static condition. Ashland College must make such changes as are necessary to meet the needs of these two divisions of her constituency. This means that if an enlargement of the seminary is necessary, the expense must be met. This means that if the college program needs to be expanded to take care of changing social demands, the expense must be met. One can not operate a college on a program that is so completely curtailed that less than a minimum program is offered. Accrediting associations are concerned with the progress its member institutions are making. We can not afford to let our college lag behind because of no funds with which to work when the needs arise.

Second: Accrediting Associations are concerned with the provision made for purchase of new and maintenance of old equipment. With the rapid changes taking place in the field of science, it is essential that colleges provide adequate facilities for the education of young men and women who, upon graduation, must assume places in industrial, professional and scientific units. Our college now needs more than the minimum in equipment. This again requires capital outlay. A good college must spend funds if it would keep its place in the educational world.

Third: Accrediting Associations are interested in the expenditure for the library. The library is the heart of the intellectual life of the college. New books and reference materials must be added. The library unit is a growing unit and must be so considered when funds are provided for institutional maintenance. Ashland has a good library but it must not be sacrificed during the lean years that are ahead.

Fourth: Accrediting Associations are interested in the instructional staff. Salaries must provide at least an average standard of living. Loyalty has kept a number of teachers at Ashland, not large salaries. The instructors are not asking for large stipends but they are entitled to a fair wage. A "workman is worthy of his hire." Our rating with the accrediting association is low enough now, and it must not be allowed to drop lower. Good Christian teachers are hard to replace. Every effort should be made to keep the staff.

Many other reasons could be given to support our statement that this drive should receive the full co-operation of all churches in the denomination. Enough has been said to indicate the necessity of keeping what we have. Ashland has recognition now; she can lose it if standards drop because of lack of funds. Ashland can not stand still in her program, she must go forward. "Grasp our opportunities, even though the days are evil, and if we do we will say as did the young officer, who, being ordered to retreat immediately upon his arrival at the front said, "Retreat! Never, we just got here."

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The Plan of the Campaign



A. Glenn Carpenter

In all the activities of life there is no place that demands more planning and order than does Christian work. The Bible reveals the wisdom of God in the definite, detailed plan which He had for His people: the creation of the earth on which His people should live; the provisions of nature for their physical existence; the sending of His Son for their redemption and eternal salvation. Orderly planning is one of Heaven's first laws. So in the work to which we are called in this life, God requires that we be orderly, systematic, and thorough in carrying out His will.

We are particulaarly interested, in this brief message, in a plan to guarantee the present and future usefulness and stability of Ashland College. The present world crisis creates a situation in all pri-

tely endowed colleges that calls for action and a finite solution. We, your servants, at Ashland llege, have thought long and hard on this prob-n, and we believe we have a plan that will meet r situation. No plan can be executed by one man by a small group and accomplish much. But a ell organized group of leaders, meeting with a re-onsive brotherhood of men and women who be-ve in the Brethren Church, who have faith in shland College, who realize that the future of ethrenism depends upon the education and train-g of young men and women in a Brethren school, ch a group can realize the goal which the General nference of the Brethren Church has approved r Ashland College.

The plan is this: a campaign solicitor has been osen for each district of the Brotherhood. He will sit each church in his district, deliver a message herever possible, and will then personally or rough local committees contact every Brethren me in the community and give each an opportu-ty to share in the responsibility of meeting the mediate financial needs of his own religious edu-tional institution, Ashland College and Seminary. sh gifts will be especially acceptable, but payments pledges over a period of two years may be ar-nged. From these gifts certain percentage will be vested as permanent endowment particularly for e F. E. Myers Memorial Home. The balance of e gifts will be used to reduce current indebtedness, d also as a contingent fund to meet future emer-ncies arising out of the present national crisis er which we have little or no control.

It is hoped this campaign will progress as rapidly possible. that solicitation may be completed early is year. The plan is feasible; the need is urgent; e time is appropriate. Let us as loyal Brethren ct the issue with optimistic zeal, and determine our hearts that this is our responsibility. that the nefits accrue to our own beloved institution: and at through it all we are rendering a distinct Chris-an service to our Church and to our Lord whom e seek to glorify.

—o—o—

Authors Guide

guide to the writers of the articles in this issue may assist the reader

Dr. William Spencer Bell has rendered long and faithful service to the Brethren Church. He has held many pastorates and important positions in the various District and General Conferences. He conducted a very successful campaign for endowment funds for the College and Seminary in 1926, 1927 and 1928. Doctor Bell is a member of the Board of Trustees and resides in Milledgeville, Illinois.

Dr. Martin Shively is well known all over the Brotherhood. He has held many pastorates and has given the past 22 years of his service to the College, serving as Bursar. He is, perhaps, the best informed man today on the ministry of the Brethren Church. Doctor Shively resides at Ashland, Ohio, and still serves the College.

Dr. George W. Rench is another noble gentleman who has given his life to the ministry of the Brethren Church. He, too has held many pastorates and was at one time a teacher in the College. Doctor Rench resides at New Paris, Indiana.

Rev. John Funke Locke of Maurertown, Virginia, is one of the younger ministers of the Church. He is active in all branches of the work and is enthusiastic for the growth of the Church. He is a member of the College Board of Trustees.

Dr. Robert Ray Haun is Dean of Ashland College. He earned the Ph. D. degree at Chicago University. He has been very active in the layman's organization and is now serving as National President of that organization.

Dr. M. P. Puterbaugh is Dean of Students and of the Personnel Division at Ashland College. He is known throughout the Brotherhood and is very active in the work of the young people. He has the Ph. D. degree from Northwestern University.

Dr. L. E. Lindower is a former pastor but now a member of the Seminary faculty and well known over the Brotherhood. He has been Secretary of the General Conference for several years and is treasurer of the Sunday School Association. His interest in youth is widely recognized. He has the Th. D. degree from Dallas Seminary, Dallas, Texas.

Dean W. E. Ronk is Dean of the Seminary. He is also President of the Brethren Publishing Company. His services as a pastor and a worker in the Seminary, College and Publishing Company are well known.

Dr. Charles L. Anspach is President of the Central Michigan College of Education at Mt. Pleasant, Michigan. He was formerly teacher, registrar, Dean and President of Ashland College. He is a member of the Board of Trustees and greatly interested in the growth of the Brethren Church.

Mr. A. Glenn Carpenter is now Business Manager of Ashland College. He was formerly located at South Bend, Indiana, and was actively engaged in the work at the Ardmore church. He has been a prominent layman in the Church.

Dr. E. G. Mason is President of Ashland College.

(*Continued from page 2*)

ever a minster could be had to preach for them. For more than four years these people remained in this condition, holding on determinedly and hoping to locate a leader for their group. It may not be known generally that the writer served as pastor of the Uniontown field on two former occasions, and many of the folks whom he now serves were taken into the church by him. This fact makes an especial link of interest for him and the work and workers.

The congregation worships in the church building owned by the Hungarian Reformed Church, and has use of the building for all the services which are usually maintained by a Brethren congregation, except the morning worship service on the second and fourth Sundays of each month. This makes an excellent arrangement for the group while their work is growing. During the past summer the writer was permitted to preach for the Highland Brethren on the mornings when the Hungarian people were using the building, and while the Highland pastor, Brother G. L. Baker was confined in the hospital. This has given us better acquaintance with the Highland Brethren, and cemented the relations between the two congregations more closely. The writer is making it his business to use every talent and influence he has to conserve and protect the interests of the real Brethren people.

The congregation was acceptably represented at both the General and District conferences last fall by its full quota of delegates, and at least some of the delegates were so pleased with the gatherings that they have declared their intentions of attending both gatherings again next fall. At the district gathering, at Johnstown, we learned that Dr. W. S. Bell was going to be with the Third Church of Johnstown, in a meeting early in November. We immediately contacted Doctor Bell and received agreement to hold a brief meeting for us immediately following his meeting in Johnstown. Doctor Bell had led in six evangelistic campaigns for the writer in past years, so we were well acquainted and could start at once in the active campaign when Brother Bell arrived. Brother Bell came to us on November 30 and remained until December 10, preaching his uniformly convincing gospel sermons. As a result of his labors with us nine made the good confession and united with the church. On October 19 a family of five came with us by relation, besides a mother and two sons who made public confession of Christ for the first time. Two weeks later three more made confession of faith at the morning service. Of these three one has not yet been baptized because of acceptable reasons. At the baptismal service one other came with those who had made confession earlier and received the rite, and since that time another has been received by relation. And we are quite confident that there are others who are considering the matter seriously. What with the granting of one church letter there has still been a gain of twenty members in the eight month period. The praise for all this blessing on our work belongs to God. Quite a number of our recent converts are children of our older members and will be *trained up in the church*, as is proper. The finances of our work are in good shape, the congregation making contributions to all the auxiliaries of the general Brotherhood, as well as carrying on the local expenses.

We covet a place in the continued prayers of our friends and the brotherhood as we shall continue to endeavor to do work for "Christ and the Church" in this part of God's great vineyard. Dyoll Belote.

MASONTOWN, PENNSYLVANIA

For one who delights in reading notes from the field, this from this section of the brotherhood is perhaps over due. Yet perhaps it is better to do more than is reported, than to err the other way. Our work here is in every sense of th word, a full time work. Now that we have concluded our firs year on the field and have started down the portals of th second, perhaps a resume will be acceptable. The first yea usually is a time for getting acquainted, learning the fiel and general adaptation. There were outside issues to clos up in the district from which we moved, and other wor which took considerable time and travel. We were able t enjoy for the first time as a member, the Pennsylvani State Conference in Johnstown, Pa. We were highly honore with numerous offices. While the honor is appreciated, w can get along without the work, having plenty to do at home

In our local work we find that a complement to it is th fact, that the first year seemingly passed at a rapid pac As far as we are able to ascertain, our work is makin commendable progress because of unity, peace and harmony When all work together, then may victories be won. Forty four have been added to the membership roll of the church We have been called for twelve funerals, however not al of them have been members of the church. Perhaps a minor ity have been members.

We have seen our morning attendance reach a fine leve averaging 191 for December, while the evening service usually poorly attended in most places, averaged 111 plus Our mid-week service averages close to 40. Our work is wel organized, and each week usually finds various classes meet ing for their inspiration and benefit.

We had been on the field but a brief period until w realized we should have additional space for our Sunda School. Efforts were begun, which have fruited into a fin balcony, which gives us approximately 772 square feet o floor space, with six rooms in the new addition. The tw under the balcony, which are in the main auditorium prac tically add two more. As this is written the carpenters hav finished their work and the painters are starting to complet the task. We have not had more than the usual delays, al things considered. Three months from start to finish in thes times, are not at all bad. Accordion doors permit the room being used for extra seating space for overflow attendance Rolling soundproof cloth doors separate the four rooms i the first part of the balcony.

We have personally had a fine reception in the communit as well as the church. Being on the ground where so man of the Macks lived and worked has aided us in the wor considerably. Much material has been secured to be incorpo rated in the history of "Alexander Mack, the Tunker an His Descendants", which is now nearing the final writing and it is hoped will soon be in the hands of the publishe Suffice it to state at this time that we have in the seventee years of active research been able to gather over ten thousan names of descendants of Alexander Mack, the founder o the Church, and list them generation by generation.

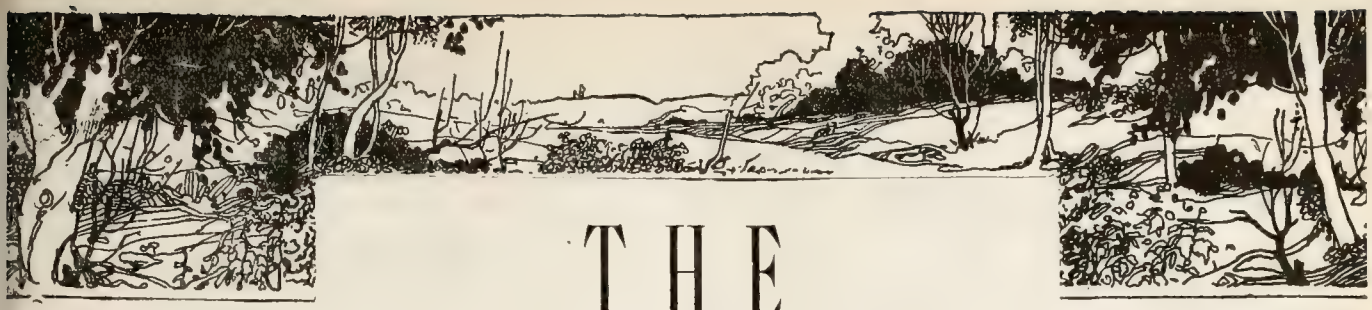
We are interested in the progress of the Church as whole, realizing that its progress must be general and no in unrelated sections. Freeman Ankrum.

Rev. E. J. Beekley, Ashland, Ohio, will assume his dutie as pastor of the West Alexandria Brethren Church Sunda February first.

The new minister, who is a graduate of Ashland Colleg was ordained at the General Conference of Brethren churche last August. He will serve the West Alexandria church a student pastor until June when he will graduate from th Ashland Theological Seminary. Following his graduatio Rev. Beekley and his wife will move to West Alexandria.

Reverend Beekley has served Brethren churches in Gle ford, Ohio, Lakemore, Ohio and Brush Valley, Pennsylvani

At present, Reverend Beekley is president of the Ashlan College Seminary Student Body.



THE Brethren Evangelist

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Give With a Kind Heart and a Benevolent Spirit



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THE BRETHREN HOME

The New Policy

Dr. Martin Shively

When this beautiful Home was opened at Flora, Indiana, it was intended to furnish a refuge for at least two classes of residents. First, the aged who could make an deposit of cash, or its equivalent, which would go far toward meeting the expense involved incident to board, room medical care and even funeral expense. So far as I recall, in no case was the amount deposited sufficient to meet all such expenses. In a few instances congregations assumed a considerable part of such expense, with weekly or monthly payments.

The thought in the minds of the promoters of the Home, was not that it could ever be really self supporting, though at least one of its trustees believed that it could be done (by the increase of the land holdings) managed under careful supervision. But such a dream was never realized, and we have come year after year to our Brethren for offerings in support of The Home received on the last Sunday of February.

And the Brethren have given loyal support, if not in sufficient amount to meet all its needs, still the amounts contributed did much to supply its financial needs.

One thing has been a source of disappointment to the Board of Managers—the number of those who sought its shelter and comforts, under terms as indicated in the opening statements of this brief paper, has never been as large as we had expected, and the service we offered in the way of comfortable rooms, good board, and faithful care, has not been asked for. It is not too much to say that we have been disappointed in this, and at the last meeting of your Board, with the full approval of the General Conference of the church, it was unanimously decided to set aside all the financial conditions of admission, and to admit any loyal member of the church (with certain physical restrictions still in force) either man or woman, to all that the Home has always been ready to offer. We do this with the belief that the members of the church will come to the rescue of the Board with their annual offerings. Of course in cases where those who seek admission have funds which they can deposit, it is assumed that they will give such help in meeting the costs of their domicil as they felt could be given, but none will be denied the comforts and care which the Home offers for want of ability to make such contribution.

Thus if any of my readers have eached advanced years and find it impossible to provide themselves with such comforts and care as they should have, and are interested in having such a home as this institution offers—I urge you to get into touch with officers of the Board, asking for such information as they will be glad to give you.

The Brethren Home is a beautiful place, with comforttable rooms and beds, and furnishes good board, and such care as a kind Matron and Superintendent can give. For such information as you may desire write to Rev. F. C. Vanator, 141 College Ave., Ashland, Ohio, or to Rev. L. V. King, 909 College Blvd., Ashland, Ohio.

Yours for the comfort of the aged,

Martin Shively, Ashland, Ohio



EDITORIALS

A VERY FRANK STATEMENT

Some years ago, when I was quite a small boy, I have a memory of an incident that left a lasting impression.

It was July 4th. A group of boys were "celebrating" in what was then known as the "good old fashioned way". Along the street were many people. Among them was an old man apparently asleep upon a box by a tree in the court house yard. One of the boys slipped over and placed a giant firecracker under the box, lighted the fuse and stepped back to await the results.

They came and came rapidly. Came the explosion and along with it the corresponding result. Results that were far beyond the fondest expectations of the youngster. The man, startled, moved to rise, but the box collapsed and he fell to the ground, stunned and bewildered.

A man nearby seized the boy and shaking him roughly, said, "Why did you do that?" To which the boy replied, "I just wanted to wake him up."

WHAT DOES IT TAKE TO WAKE UP THE BRETHREN CHURCH?

We have been making a plea for the support of The Brethren Home and the Superannuated Ministers' Fund for years. And through the years the Brethren Church has responded "Lackadaisically" to the plea. If there was anything left from the "tithes and offerings" it was most likely given to the support of these two institutions of the Brethren Church.

Now that word "Lackadaisically" is a perfectly good word. If you do not think so, just look in the dictionary. It means, briefly, "Affectedly languishing." it is the same thing as sitting on a box, leaning back against a tree, as did the old man that Fourth of July morning.

IS IT GOING TO TAKE AN EXPLOSION to wake up the Brethren Church to its duties and responsibilities? Will it take a collapse of the "box" to bring us to a realization of the urgent need of this, (not the Benevolent Board's) but Your Brethren Home and Your Superannuated Ministers' Fund?

Careful consideration of the article by the Treasurer of the Board, Rev. L. V. King, will give you an idea of the urgent need of the work. From year to year as these appeals have been made, we have endeavored to place the honest facts before you. We have appealed to the brotherhood in every way we know. We have, by the act of General Conference last fall, made concessions which, if taken advantage of by those who are eligible, will devolve a considerable expense to the Board that is over and above the present outlay. We have received a number of inquiries relative to the new rulings. But at the present writing no one has definitely made arrangements to take advantage of them. What is your church doing about the problem? Do you want to maintain the Brethren Home? Is it a necessary part of the work of the church?

We have consulted with a number of the brethren from here and there relative to a discontinuance of the Home, but almost to a man they have replied that they are for the maintaining of the Home. But that does not pay the "butcher and the baker and the candlestick maker". It takes money to make the work go ahead. What are you going to do about it?

BUT IT IS NOT ALL BAD

After you have read the Treasurer's article, then carefully read the other articles. We need remember that we have one of the finest homes in the state of Indiana. We have the best Superintendent and Matron that can be found in the brotherhood. We have the Home in a fine state of repair, aside from a few little things that will be fixed as the time permits and the money comes.

What we need is the presence of resident members from the Brethren Church. We need people there who are worthy to receive the support of the Brethren Church at large. We need people there who have no real means of support and who have been lifelong and faithful members of the Brethren Church. If we have these we believe that the Church will come to the realization that there is an obligation which they owe these people.

AND SPEAKING OF OBLIGATIONS

There is an obligation which we dare not try to escape. That is the obligation which we owe to the retired ministers and their wives. We cannot escape this particular part of the work, regardless of how we regard the matter of Brethren Home support. These men, yes and their wives as well, have given of their full measure of devotion to the cause of the church. They are not asking "charity" when they come to the Benevolent Board and ask for their pension. They, without a doubt, have earned more than the mere pittance which they receive.

THINK IT OVER THIS YEAR, AND THEN REALLY GIVE!

F. C. V.



A Word From The Treasurer

Rev. L. V. King, Treasurer Brethren Benevolence Board

As treasurer of the Benevolent Board of the Brethren Church, I think I should add my bit to encourage a liberal offering from the churches for the work of this Board. Since it is customary and you expect the treasurer to speak about the financial part of the Board's work, I will confine remarks and plea to this line.

The letter sent me and found in this week's issue of *The Evangelist* reveals to us that Brother and Sister Suman are doing their part at the Home itself, with the small means at their disposal. We should remember that although the land is the best that can be found, yet there are only 40 acres But Brother Suman is certainly making the 40 acres produce to its limit. He is a splendid farmer as well as manager of the Home itself. Like General McArthur in the Philippines, he is holding up his end of the contract and more.

But the question I have in mind is this: Are we standing back of his sacrificing efforts with our gifts? We must remember that he is not only carrying on in supplying the food and clothing for those who are there, but is also paying for machinery and many improvements at the Home itself. For example, he is paying for the new tractor, separator, wiring of the barn, cementing of chicken house and old barn and many other smaller items which are brought out in his monthly reports. It would be helpful if each of you could see one of his monthly reports.

The only items the treasurer has been paying in the running of the Home itself in recent years has been the Superintendent's and matron's salary, the coal used, insurance, and larger items of repair such as painting and repair work to the Home itself. The rest of the bills coming to the treasurer have to do with the interest on Annuities and items pertaining to the Board's work.

Now, it is this part of our work that has not had sufficient funds to carry on in a businesslike way. A new roof had to be installed on the Home itself. And everything at the Home is now in splendid shape with the exception of painting of many of the rooms inside. This we plan to do only as the funds are available and as we are able to get into the Home new life members. So as fast as life members come, that rapidly we will be able to improve the rooms.

One year ago this past conference we reported that the coal bill of the past winter had not been paid. Sufficient came in soon after conference to make the necessary payments. Again this year we reported that the coal bill and a funeral bill had not been paid. But this time after conference a very small amount came in so the old coal bill and funeral bill of a year ago have not been paid, let alone this winter's coal bill. Now it was only through the goodness of Mr. John Oaks, of Flora, that we have not been forced to pay this bill. We had to hold back the money so that the Superintendent and Matron could be paid each month and have sufficient left to pay for the roofing recently placed on the Home. This latter bill was to be cash upon completion of the work.

Now, although we have been making some small gains each year against the indebtedness of the Home, we would like to come to conference this next August reporting a gain large enough to care for all existing bills against the Home. It is not fair for men like Mr. John Oaks to wait for his money so long. There isn't a pastor but what would complain if he had to wait one and one-half years for the sum of $450. Yet some of our pastors do not even give their people an opportunity to give toward this fund Regardless of what a minister or a lay member may think about the Home and the support of the needy in the Church, as long as this Benevolent Board remains a part of the conference organizations the whole church is duty bound to do their part toward its work. If the Board's work is not satisfactory new members should be elected to the Board. For most of us have reached the place where we feel we are ready to give over the work to others. The best encouragement you can give us is your financial support in appreciation of the efforts put forth.

A WORD FROM THE SUPERINTENDENT and MATRON

The march of time has again passed another mile-tone and the time has arrived that we make our report to the Brotherhood, as to the part we play in making the Brethren Home a place or rather the place for Brethren folk who have taken abode here.

We have been blessed during the past year here at the Home with good health for the most part, but since our last report to you the One who gives life and who takes life away has seen fit to call to her eternal reward Joanna Beavers, who has been a resident member of the Home for a period of years. We may say here that as resident members leave this place of residence we should have others to take the place.



We are still hoping that we may see the time when the Brethren Home will be filled with Brethren folk.

We are always glad when we can have visitors call and especially Brethren people who have never been here before, to see what we try to do and how we try to maintain a truly Brethren Home; we are sure that we have made many mistakes, but we try and not make the same mistake again.

We have had many visitors the past year and made many new acquaintances which we are more than glad to see and meet. Again we say come whenever you can.

The good Lord has seen fit to bless us with good crops this past year and with many other blessings for which we give Him all the praise.

Before we close this little message to you Brethren we want that all who had any part in making our work here easier, and who made it possible that



we had turkey for Christmas, and who responded so well to our appeal through the Outlook for contributions to buy the things necessary to keep the kitchen supplied, we say thank you, again. May we suggest that any time any of the Brethren want to take a little drive, we would be glad to have you, and if by chance you have an extra bushel of apples, potatoes, or even some of that good applebutter, we can use them and thank you many times.

In closing we want to express our appreciation, which words cannot do, to the Board for their fine cooperation and efforts to keep your Home up to the standards and requirements of the State. So, for the time being, we will close with the best wishes to all and hoping to see and meet more of you in the days to come.

Mr. and Mrs. Suman, Supt. and Matron.

PASTORS—PLEASE NOTE

Pastors, please see to it that your treasurers send the money to 909 College Blvd., Ashland, Ohio. If a money order is sent, have it written to the Ashland Post Office. I have been receiving some written to the Post Office at Oakville.

Again, the ten largest offerings will be reported at conference time both from churches and individuals. If individuals send in gifts please give the name of your church so that church may receive credit for your gift. The first ten churches reporting will be mentioned in the *Evangelist* soon after the gifts are sent in. Send in what you have right after the lifting of the offering. What comes in later, can be sent in at a later date.



The Brethren Home and Superannuated Ministers

Dr. I. D. Bowman

The Brethren Home

I will take up no space in telling you how it was made possible to build such a wonderful home as we have at Flora, Indiana.

I have visited the Home quite a number of times. It seems to me that the whole brotherhood should give to the sustaining of this beautiful Home. Men and women of means should also, by bequests, annuities and wills leave their money to this wonderful Home.

I hope the time will come when an endowment fund can be raised so we can adequately take care of our aged members.

The pastors should universally teach the churches by their offerings and to place within their budgets the support of this Home.

Superannuated Ministers

This is a rather delicate question for me to write about as, at times I am partly supported by this Board. I am, however too near the sunset of life to have a selfish motive in writing upon the subject. If I live until March 7th I will be eighty years old. My wife is eleven months younger.

If we could have known our past lives as we now do, we would have done some things differently. Less than two years before our much beloved J. Allen Miller fell asleep, he said in the First Church in Ashland, with tears in his eyes as he waited to introduce me, "Brother Bowman, few of our Brethren preachers today know what sacrifices you and I have had to make to help build up the Brethren Church."

In receiving over five thousand into the Brethren Church, I received about one-fourth the salary on the average that many of our preachers receive today. In spite of all these struggles I never expected that I would receive a dollar from the Superannuated Fund. When receiving the largest salary I ever received, and expecting to continue for two more years, which would have put me financially on my feet, as quick as a flash a tragedy came into our family. We had a grandchild kidnapped. It cost me $3,000 and came within a hair's breadth of the loss of my wife's life, as one of the results. If it were not for this tragedy I would have never been on the Superannuated list.

My object was never to make money. In the fifty years as a pastor I never resigned a pastorate to take a larger salary. Several times I resigned before my time was up and took churches for less salary. This may have been unwise. Had I forseen this tragedy that came, I would have proceeded differently. In our unfortunate division of 1881 to 1883 we had to build all new churches and had to sacrifice in a manner that our preachers today know little about.

I am not the only preacher that lost money unexpectedly. Many of our aged preachers made great sacrifices and should be well taken care of in their old age. Being faithful in administering spiritual things you should now see that they receive temporal things.

I know something of the sacrifices and hardships that the average preacher in the Brethren Church has to undergo. They spend more time in preparation and at a greater financial cost than many other professions of lesser importance and we should take a great delight in taking good care of them.

Let us arise to the situation and send in the best offering we have ever sent, both for the Brethren Home and the Superannuated Ministers' Fund.

Appreciation

We certainly appreciate the work of the Benevolence Board. We do not know what we would have done without their support; they came to us when we were in deep need and have stood by us ever since.

My prayer is that the Lord will continue to bless this Board and all that have a part in giving to this worthy cause.

Mr. Sands has been ill for some time and it means a lot to know that some one cares and has given of their means to bring a little sunshine into our hearts.

We want to thank everyone that has given, and we would not forget the dear women of the W. M. S. My mind goes back to the time when these dear women gave their support to the old soldiers of the Cross. How I do thank God for the women of the W. M. S. and for the work they are doing. May God richly bless all.

Yours in Jesus' Name.

Rev. and Mrs. M. L. Sands.

A Benevolent Spirit

Rev. E. M. Riddle

Two stanzas of an old hymn read thus:

"Where high the heavenly temple stands,
The house of God not made with hands,
A great high-priest our nature wears,
The guardian of mankind appears.

"He who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Savior and the friend of man."

The merciful Savior, who died on earth, went about doing good, left in every Christian heart something of His mercy and beneficence, which distinguished His whole life. From His earliest public ministry to His death, He healed all manner of diseases; restored the lame, healed deaf ears, gave sight to the blind, vigor to the paralyzed, cleansed the lepers, and cast out demons, etc.

Every church needs to have some of this compassion for the aged, the afflicted and the lonely. Our church must learn the joy of such ministry. We must stand behind the Brethren Benevolence Board with prayers and gifts to meet their ministry to the aged, the frail and the lonely. In our beloved church are to be found those to whom we want to minister, because of their faithfulness and service to the church in former years, also because it is one beautiful avenue of service for the church. Whether we serve the people through ministrations of the "Home" or give some assistance at their own home, it must be kindly and suitable. Sympathy without this is mockery. It is obvious that our assistance must be in proportion to our means. It should always be a ministry with prayer for God's blessing; from pure motives and not ostentation.

Every giver to these worthy and urgent appeals will be rewarded. First, there shall be an inner happiness and satisfaction. "The blessing of God maketh rich." Second, there shall be spiritual prosperity. "Like a watered garden"—green, fertile and fruitful. Our Lord said in connection with a parable, where the invitation was to the poor, "and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

May every one of us count it all joy to give as the Lord has prospered us, that this ministry of benevolence may be continued.



SUPPOSING

Dr. Charles A. Bame

Supposing that you were a tired or retired preacher who had given your whole life to the ministry and that too, without proper regard to what was to happen to you in time of distress or sickness;

Supposing that you had been instrumental in that lifetime, to help to build a number of church buildings and had generally inspired others to do things for the cause of the Lord;

Supposing that you had been used of the Lord to bring some hundreds or thousands into your church group many of whom became ardent members and splendid supporters of the work and missions of the denomination;

Supposing too, you had helped to keep a number of churches on the map, had been instrumental in widening the scope of the church and its usefulness in its relation to the general advancement of the cause of Christ among the sister denominations of Christendom;

Then, supposing you suddenly awoke to the fact that you could no longer do it and despite determined resolves that it should never happen to you, you found yourself out of an income and no longer able to carry on;

And, supposing then that a number of your brethren should suggest to you that you had been accumulating a certain privilege of assistance from the Benevolence Fund taken each year during the month of February;

And, supposing that without a mile of red tape, it came to you at a time when income had ceased and outlay for operations, hospitalization and doctor's bills came with regularity;

Well, supposing all that and more happened;

How would he feel? Happy? I guess as much.

Supposing you knew all that and remembered that you had no part in bringing this happiness to your tired or retired preacher;

How would you feel? Happy? I guess not.

The moral should be evident.

3498 Fairmount Blvd., Cleveland, Ohio.

From a Personal Letter

(A personal letter sent to L. V. King, Treasurer, after a visit to the Home recently. Mr. and Mrs. Charlie Kern and Rev. and Mrs. W. S. Whetstone recently visited the Home and Mr. Kern relates his delight in the way things are going at the Home itself.)

Reverend and Mrs. Whetstone and Mrs. Kern and myself visited the Brethren Home Thursday, January 22nd. We had a nice day and a good time. Found everything in good shape. In fact, the best I think I have ever seen it. The new roof is O. K. and I recommend the payment of the bill.

Mr. Suman has about 125 hens and is getting about 50 eggs a day. He has been selling about a crate a week, which helps pay for the groceries. He has 30 or 31 head of nice feeder hogs which will weigh about 100 pounds each. He should be able to sell them at 200 pounds or better by the first of April. They should bring him around $750. He will butcher one or perhaps two, when they reach 200 pounds. He has plenty of corn for them, and should have enough to keep him over until this year's crop is grown. I would say he has about 900 bushels of corn. Pork will not be cured, but will be put in the cooler. I think this is a fine arrangement.

As for the price to be charged to our boarders, it has been advanced to $25.00 per month, which will be acceptable to both sides for the present. The meal served the day we were there, I feel, is a sample of what they have all the time, and was very good and plenty of it. Coal will likely see us through the winter unless we have much colder weather than we have been having. I understand it is not yet paid for.

To sum it all up, I think things are looking the best I have ever seen them. Mr. and Mrs. Suman were in good health as were all the guests. The one thing I feel is lacking is that we have so few life members. Why the people of our Church do not want to go there to stay is more than I can solve. I have often wondered if there is a reason that I do not know. If it is good for boarders, why is it not good for life members? Think that is enough about the Home.

Ed. spoke to me about his plan to improve the hog barn by cementing the floor and putting a door in each end so he could drive through with his wagon to clean it out occasionally. I think it is a good plan, then when it is muddy outside, he can feed them inside and keep them out of the mud. I think he will be able to care for this from the proceeds of the farm and hogs. He also plans to pipe the water across from the well close by, putting it below freezing, which will save him from having to carry it.

He has five cows and is selling milk from them which brings him a check of about $45 each half month. That, too, is a help. Besides, he has all the milk and cream they can use. Has a small calf which he intends to butcher about the last of February, cut it up and put it away in the locker down town to be used from as he needs it. It will keep indefinitely. He also has about 35 chickens both young and old dressed and stored in the locker. These will no doubt last until young chickens are ripe again.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for February 15, 1942

HOW DOES THE HOLY SPIRIT WORK TODAY?

Scripture Lesson—John 16:7-11

Leader's Remarks

It is highly important that we young people understand the work of the Holy Spirit in this present age. Christ promised that the Holy Spirit would come to be a Comforter and a Power. We all know of Pentecost when the Holy Spirit was made manifest. On this day was begun the Christian Church and to this very hour, this Church has continued under the guidance and direction of the Spirit. The Power behind the advance of the Church is the Spirit. It is well that we realize this, and thus we should ask for the Spirit's direction on all the activities which we want to do for our Church. Tonight we are to look into some of the specific works of the Holy Spirit today.

Discussion

THE SPIRIT HAS THE POWER OF CONVICTION. John 16:8. We can well ask ourselves just what prompted us to give our life to Christ. Perhaps we will say that it was the influence of our parents, or friends. Or perhaps, we will say that we heard of Christ in Sunday School or Church. Yet, nevertheless, we are brought to see our need of Christ as our personal Savior because of the earnest, tender and convincing conviction of the Holy Spirit. This is the work of the Spirit.

When Peter, working under the power of the Spirit, preached that sermon at Pentecost, we note that Peter's listeners were "pricked in their heart" and asked what they were to do. Without doubt, this pricking of the heart was caused by the convicting power of the Spirit. So should we realize that there is a difference between "joining church" and "being redeemed". It is truly possible for people of any age to feel their need of the Church and to go through all the requirements of church membership and still not possess salvation due mainly because there has been no conviction of sin. Those who have truly been redeemed and saved are those who under the Spirit have had their hearts "pricked" because of their sin, and who have cried for the salvation which cometh through Jesus Christ. In all of our personal work we should recognize the presence of the Spirit and the important part the Spirit plays in this matter of eternal salvation.

INDWELLING THE CHRISTIAN. Certainly we know that the Spirit comes into the heart of every born again person. (Those who have been born of the water and of the

pirit). The Spirit enters in to live forever, to keep that erson, and to give that person power. The Spirit is the rep-esentative which is a constant companion and helper. He nould be recognized as such. Too many professed Christians ve as if they were responsible to themselves for everything ney are doing for the church. More than ever we need the ower of the Spirit in our lives. Churches and members are old and indifferent to fervent accomplishment for Christ ecause they have "lost track of the Spirit". If every church nember were "refilled" daily with the power of the Spirit, e could see many times the amount of work done for Christ s has ever been done before. Each day we should pray to od for help, and then recognize this help as coming to us nrough this Spirit which lives within us.

THE SPIRIT IS THE POWER OF OUR LIVES. It is asy to note those people who are interested in church work. hey have a "speaking knowledge" of the truths of the Bible. t is easy for them to talk about Christ, and to speak to a lost oul about salvation. They can do this because their lives ossess not only the Spirit, but the power of the Spirit. Let s make that important distinction. Certainly we all want to ork for Christ, but our work will amount to very little if e try to accomplish it ourselves. We should be in subjection o the Spirit, and follow His leadings. Too, we should make ur plans according to the plans furnished by God, instead f making our plans and then asking God for the power of he Spirit to do our plans. Man-made programs cannot expect he blessings of God. If we are willing to be subject to the direction of the Holy Spirit, and will plan accordingly, then we will be able to make our efforts and activties really count for the glorification of God.

THE SPIRIT IS THE ONE INFLUENCE FOR GOOD. We hear much about building a new way of life, and of overcoming the pagan tendencies of mankind in order to make the world a safe place in which to live. What people do not fully realize is that the Spirit of God is the only influence and power which works for good in this earth. Take away the power of the Spirit and there would be nothing but total destruction and bloodshed. The Spirit is a restraining influence on the lives of dictators and Satan. They can only go so far. Some day, we know not how soon, when the believers are caught up in the air, the Spirit, too, will leave the earth. Then the nations and the people will be left at the mercy of Satan. Then will come tribulation.

In the meantime we must be diligent and faithful in using the Spirit of God to bring about the greatest revival of salvation which can be possible under the present age. Souls need to be saved. Souls are under the conviction of the Spirit. We must act in telling them about Christ. The Spirit is here, not to speak of Himself, but to glorify Christ. In all of our work, we too, should draw attention to Christ, not to ourselves. We can all be successful as Christians if we are willing to look to our Lord in prayer and Bible study and also to acknowledge that the Spirit is present with us and His power is waiting to be used by us.



Our Children's Department

MRS. LORETTA CARRITHERS

SUPERINTENDENT



)ear Children:

Pharaoh soon heard that Joseph's brothers had come and e was glad, for he was a very kind king and he loved oseph, who had worked so faithfully for him. He sent for im and said, "Tell your brothers to take wagons and go o their home and bring back their father and their wives nd children. They need not trouble to bring their tents nd furniture, for I will give them all they need when they et here.

Wasn't that kind of Pharaoh? So Joseph gave his brothers agons to bring all their families, and food to last until ney returned to Egypt. He gave them many presents, also— eautiful clothing and money—and Benjamin received more an the others because Joseph loved him best.

When the brothers reached their home and told their ather the wonderful news that Joseph was alive and was a reat ruler in Egypt, Jacob could not believe it. You know nat for many years he thought that this dear son was dead, o now it seemed impossible that he could really be alive. ut when he saw the wagons and all the presents Joseph ad sent, at last he was sure it was true and he said, Joseph is really alive and I will go and see him before I die."

It was hard for such an old man to take so long a journey, therefore they traveled slowly. The sheep and lambs, too, could not go fast as it would kill them. Jacob rode one of his great camels and the women and children rode in the wagons which Joseph had sent. All the brothers were married and had children and these with the servants made a large company.

One night when they stopped to rest, God spoke to Jacob. God told Jacob not to be afraid to go down into Egypt, for He would bring them safely back some day.

When they came near the end of their journey, Jacob sent Judah ahead to tell Joseph they were coming. As soon as Joseph heard this, he started in his chariot to meet his father. I cannot tell you children how very glad he was to see him. The Bible tells us that he put his arms about him and wept for some time. Jacob said that God had made him very happy because he had seen his dear son whom for so long a time he had thought dead.

Pharaoh sent them to live in the land of Goshen, the very best land in Egypt. Then Jacob blessed the king and I am sure he thanked him for his kindness to him.

Joseph gave his brothers and father all the food they needed to make them happy, also places to live in and a little furniture, such as they had need of.

All through the seven long years of famine, Joseph fed the people of Egypt. In return, the people gave Joseph their money, their cattle, their land and even worked for him.

Finally the welcome rain came. Then Joseph gave their lands back to the people. They were glad to plant their fields once more, and give the king some of their corn every year. The people were willing to do this because Joseph had taken such good care of them when there was no food.

One day a messenger came to Joseph and told him that his father was very ill. He took his two sons and went quickly to him. Then he and his dear old father had a long last beautiful talk together. Jacob spoke to Joseph of all God's goodness to him and said,"I did not ever expect to see you alive again and God has not only let me see you but your two sons also."

Then he put his arms around Manassah and Ephraim and kissed and blessed them. After this he called for his other sons and blessed them also, but he gave to Joseph the best blessing of all because he loved him so dearly. He then went to be with the dear heavenly Father.

When Jacob was dead, the brothers were again afraid, for they thought that Joseph would now be cruel to them, as they had been to him long years ago.

So they sent word to Joseph and begged him to forgive them. Joseph was grieved because they were afraid of him, "Fear not," he said, "I will take care of you and your children."

And he comforted them and spoke kindly to them. After this they spent many happy years together. Joseph lived to be over a hundred years old, and he saw not only his grandchildren, but his great grandchildren, also. They all loved him and used to climb on his knees and put their little arms about his neck, so his last years were among the happiest he had ever known.

With love, in Christ's Name,

Aunt Loretta.

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer.

The National Sunday School Association of the Brethren Church

REV. E. L. MILLER, Vice-President
REV. N. V. LEATHERMAN, General Secretary

Training For Service In Brethren Church Camps

Dr. L. E. Lindower

This is the title of a graduate thesis presented to the Ashland Theological Seminary Faculty, 1940, by Vernon D. Grisso. The three articles for this month will be three sections quoted from this fine thesis, taken from the last chapter, "New Roads to Service." The three sections are as follows:—(1) First Mile—Camp Inspiration; (2) Second Mile Camp Inspiration in the Church; (3) Third Mile —Camp Inspiration Through the Year.

Brother Grisso has produced a thesis which has not only scholarly, but also practical value, upon the present important subject of young people's camps. These quotations are given, in order that many more churches, Sunday Schools and organizations and individuals interested in helping the young people of the Brethren Church, will see the need of purchasing and studying the entire thesis. The National Sunday School Association has had mimeographed copies made which may be procured at fifty cents per copy.

I. "FIRST MILE—CAMP INSPIRATION"

" 'Dear friend, have you been around a campfire singing songs, and telling stories? Have you joined hands in a friendship circle at a candle-lighting service? Have you prayed with other young people whose problems, ambitions, hopes and struggles were much like yours? Did not a feeling of fellowship and friendship previal in all these experiences which strengthened you in your love for Christ and His people?'—these were introductory words to a lette written and sent out to all the young people of prominant denomination in America. The words ar picturesque, excellent recall, and convincing. The inspire the reader before he ever signs up for cam and the testimony of hundreds will echo back tha that inspiration is never lost.

"Summer camps call young people to an adventur along the highways of Christian fellowship, follow ing new roads hitherto only partially explored seeking a clearer understanding of what is involve in the development of Christian personality, and un dergirding the works of the Church through a grow ing appreciation of the need for consecrated, effe tive leaders.

"The local church needs trained teachers, traine supervisors and heads of departments, so that th best educational principles and procedures may b applied to the religious nature of children and youth In young people's groups, officers and leaders nee guidance in working out interesting and challengin programs.

"One of the best ways to pass on the spirit and in spiration received in camp is to quote to you some in teresting remarks made concerning camp inspiratio These remarks are not necessarily all concernin Brethren camps, but portray a more universal pi ture of young people's summer camps.

"1. 'The inspiration which I received has change my whole life.'

"2. 'I became interested in attending a summ camp through a group from our church who had a tended. Their lives were actually transformed, a

I was hungry for the inspiration and help those other folks had gained.'

"3. Another delegate writes. 'The morning watch, the vespers, the prayer groups just before taps, the bonfire, and the candle-light service are all above my powers of description; but I know that Christ came to me and that I left my second camp fired with the desire to get into my young people's society back home and work.'

"Delegates return from their adventure along the new roads which camp has opened with renewed inspiration and a clearer vision of what it may mean to be a follower of Jesus. They are fired with a zeal for service, and we might add, 'A directed zeal.' It is a grave responsibility to capitalize this enthusiasm, this eagerness to raise the standard of the church school, to make young people's meetings more worth while, to be more Christlike in everyday living. Sometimes the spirit of youth is over-enthusiastic, but within the ability of youth it does much to conserve the values of the camp and will reap the results of increasing vital leadership.

"4. A pastor writes, 'Our camp delegates come back to the church each year with a keener interest, a broader outlook toward Christian lives. We are proud of our young people, and it pleases us to know that many of our Sunday School officers and teachers, our choir members and leaders in all the young people's groups have had camp training.'

"5. Still another delegate writes, 'The second year I attended camp I received the desire to organize an active young people's society. We called a meeting of all the teen-age young people, presented our plans, and now have one of the most active organizations of the city. I now need the training and inspiration of the camp more than ever before.'

"We must add, this is indeed unmeasurable inspiration and influence.

"The Brethren Church is facing a new world—a confused world. We want to live well in this day. The church would serve this day and fulfill its calling. To do so we can well afford to draw apart for periods of meditation, quiet, study, and learn the truth that will inspire us to go on in the great work that our Lord has commanded us to carry on.

"Camp, as an agency of the church, can do that for us."

—————o—o—————

Why a Denominational College is not Self-sustaining

Dr. E. G. Mason

If religious denominations are worth perpetuating, the need of well-trained, loyal leaders is imperative. I am of the opinion that many religious denominations are really needed and can do a very useful work in the world.

In no other place of which I know can loyal, well-trained religious denominational leaders become so well prepared as in a denominational college. This is no reflection whatever upon other educational institutions which also make helpful contributions to society in general and help build a better world. No such institution, however, claims to be in the business of producing loyal and well-trained religious denominational leaders.

NOT SELF-SUSTAINING

Why are religious denominational educational institutions not self-supporting? Why do they need supplemental financial support? Why can they not pay their way by charging sufficiently high rates to make both ends meet?

There are several sound reasons, such as these:

First. Denominational colleges and divinity schools are service institutions—not business institutions. From their very beginnings they were established to encourage and help youth to prepare for useful living and serving, and not to earn sufficient money to pay all operating costs. They were designed and are conducted to make entrance easy and attractive. The founders of such colleges had at heart objectives much larger than dollars.

Second. Entrance to such training centers is open to youth from homes in all ranges of financial circumstances. While many of the students are from homes which could pay the entire cost of their educational training, a noticeably large percentage of youth are from families in very moderate financial circumstances. Go where you will—even to the nationally prominent private colleges—and you will find a surprisingly large percentage of the student body working at odd times to help pay the required educational costs.

Third. If denominational colleges were to admit as students only those who could pay the entire cost of their education, the number of those in training would probably be reduced from 60 to 80 percent of their present enrollment. Such procedure would deprive the college of the enrollment and attendance of many who would be among its most useful and conspicuous alumni.

Fourth. In order to successfully compete with the State educational institutions and the more heavily endowed private colleges, denominational colleges are compelled to maintain very high intellectual and character standards among the faculty personnel. Such personnel costs much money, even though the great majority of such faculty members are among the most devoted and self-sacrificing persons in this world.

Fifth. Practically all varieties of colleges require extra financial assistance from year to year. Such assistance comes from appropriations from Municipal, State or Federal Governments, from large endowment funds and from sources of revenue other than students' tuition fees. Few, if any, standard colleges are conducted upon a wholly self-sustaining basis.

Sixth. No nationally known service institution of which we know is or could be operated upon only the cash receipts from its membership fees and other dues. Such procedure would defeat a very important part of its central purpose by greatly reducing the number of those who much need its service.

For example, the Young Men's Christian Association is among the most useful agencies which are best known throughout the world. This agency is now in its ninety-seventh year. Last year the American Y. M. C. A. budgets

required an expenditure of $51,194,600.00.. Of this amount it was necessary to raise, through outright contributions, $10,918,300.00, or about 20%, even though there were large receipts from membership dues, dormitory rentals, educational tuitions, endowment interest, and other regular sources of earnings.

Nearly every well-equipped Y. M. C. A. requires a minimum of about 20% of its annual budget from outright contributions, even though it may be given an entirely debt-free building and equipment with which to work.

FINALLY

Creditable educational instruction in a denominational college and seminary requires high-grade and very well qualified faculty members. The quality of the faculty determines the strength and usefulness of the college.

Such faculty members can command elsewhere, and are entitled to enough compensation to maintain reasonable living standards and a comfortable margin with which to provide for the later years of life. Such salaries require a large total amount of money every year.

College expenses per student must be kept within a reasonable maximum, in order to induce worthy young persons with large potential capacity for service to enter college and encourage them to find ways for completing their academic training.

No denominational group which will not generously provide financial support for training its own future religious leaders can expect to continue to grow. Nor has it a right to expect financial support for such training from persons who are not members of its denominational group.

No denominational college and no other high grade college of which we know is self-sustaining. They were not so intended from the beginning and are not now.

THANKS EXPRESSED

Masontown, Pa., January, 1942.

To the Unknown Friend of the Masontown Brethren Church:

To the one who has been for six months, each month sending a generous contribution to the work of the church, this letter is one of public thanks. Perhaps you are a reader of the *Evangelist* and will have thus brought to you our thanks for the thoughtful consideration that has been extended this work. The contribution, though from some one unknown to us, is an inspiration to those who are on the field. So to whomever you may be, in the great city of New York, we extend to you our sincere thanks. Freeman Ankrum.

Pastor Masontown Brethren Church.

I want to thank my many friends for their good wishes and prayers during the days of my illness.

Linwood, Maryland. A. B. Cover.

Congratulations

FELLS—JOHNSON—On January 24th, Elsie Johnson, daughter of Rev. and Mrs. Cecil H. Johnson of Falls City, Nebraska, became the bride of H. William Fells, son of Mr. and Mrs. Leonard Fells, San Joaquin County, California.

The ceremony was performed by the writer at the Manteca Brethren Church. These young people are both members of the Stockton Brethren church, but will make their home in Sacramento where both are now employed.

A host of friends wish the rich blessing of God upon this newly established home. Frank Gehman.

GRISSO-KURTZ—Charles H. Grisso and Miss Hazel Kurtz were united in marriage at the home of the bride's parents at Smithville, Ohio, on New Years day. Charles is the youngest son of Rev. and Mrs. C. C. Grisso, is a graduate of the Cincinnati College of Embalming and is at present in the employ of a large undertaking firm in Dayton. Miss Kurtz is the daughter of Mr. and Mrs. Jacob Kurtz of Smithville. She is a graduate of Ashland College and is a teacher in the High School at Gratis, Ohio. They are both members of the Brethren Church and active in the Dayton church. May heaven's choicest blessings attend them as they journey down life's road together. The ceremony was performed by the writer. C. C. Grisso.

BRADISH-KNEPPER—The marriage of Miss Millicent Knepper of Conemaugh and Mr. Chester T. Bradish of Geistown, was solemnized at the Vinco Brethren parsonage on December 22, 1941 by the Rev. C. Y. Gilmer.

WALK—MACKEL—Miss Twila Mackel and Mr. Dale C. Walk were united in marriage by the undersigned on the eve of December 27, 1941, at the home of the bride's parents, Mr. and Mrs. Charles Mackel, Vinco, Pa. Mr. Walk is the son of Mr. and Mrs. Guy E. Walk, of Vinco. Both of the young people are members of the Vinco Brethren Church.

C. Y. Gilmer.

Conemaugh, Pa.

Laid to Rest

CUNNINGHAM—While sitting at the evening meal Tuesday evening, January 13, 1942, suddenly in a space of less than five minutes, Clarence Cunningham passed from time to eternity. He was born in Greene County, Pennsylvania, October 30, 1869, and was at the time of his death, 72 years, 2 months and 13 days of age.

He was united in marriage to Miss Gertrude Crumrine of Greene County, Pennsylvania. To this union were born ten children, of whom seven survive him. They are, Mrs. Carl Swisher, Masontown; Edgar, of Washington, Pa.; Roy of Carmichals, Pa.; Arlie, of Pisga, West Virginia; Mrs. Paul Metheney, of Masontown, Pa.; Mrs. George Beal, Masontown, Pa., and Mrs. George Fagan, of Monongahela, Pa. He is survived by one brother and sister of Carmichals, Pa. His companion preceded him in death in 1935.

Some twenty-eight years ago he became a member of the Masontown Brethren Church, and was faithful to the end. He was a kind and lovable man, one with whom it was a pleasure to visit.

Funeral services were held in the Masontown Brethren Church by the writer, his pastor. Interment in the nearby cemetery. Freeman Ankrum.

REYNOLDS—Mrs. Daisy Reynolds, daughter of Oliver and Amanda Grable Burson, was born in West Bethlehem Township, Washington County, Pennsylvania, March 31, 1869. On March 24, 1895 she was married to Mr. O. N. Reynolds, of Lone Pine, Pennsylvania, and maintained her home in that village until her demise on December 23, 1941. Mrs. Reynolds was the mother of three children, all of whom together with her husband preceded her in death.

During several years of semi-invalidism Mrs. Reynolds found time to engage in many tasks which occupied her

spare time. For several years she operated the switchboard of the local telephone lines in her home town, and between times turned out many articles of needlework, in clothing, quilts and fancywork, thus emulating Dorcas of old.

On June 26, 1887 Sister Reynolds united with the Highland Brethren Church, in Washington County, Pennsylvania, and throughout her life maintained her affiliation with that congregation. As long as health permitted, she was a faithful attendant upon the services of her own church.

As those who sorrow most at her leave taking, she is survived by two brothers, J. C. Burson, of Scenery Hill, Pa., and Frank C. Burson, of Elm Grove, W. Va., and one sister, Mrs. Rebecca Kendall, of Washington, Pa. A sister, Mollie, wife of Mr. W. E. Spriggs, preceded her in death.

Funeral services for Sister Reynolds were conducted Sunday afternoon, December 28, 1941, in the Highland Brethren church, in accord with her expressed wish to be buried from her home church. Services were in charge of Rev. Dyoll Belote, pastor of the Second Brethren church, of Uniontown, Pa., assisted by G. L. Baker, pastor of the Highland congregation. Burial was made in the Lone Pine Cemetery near the home where her entire married life was spent, and where her life of Christian helpfulness will long be remembered. "He giveth His beloved sleep."

Mrs. Mildred Dague, Sec. Highland Brethren Church.

OTTO—Eugene E. Otto answered the call of his Lord he loved so well and entered into his rest on the evening of November 24, 1941, succumbing to a heart attack at the home of his daughter, Mrs. Raymond Berg of Little Rock, Arkansas.

He was born in the province of Saxony, in Germany, May 20, 1865. His age at the time of his passing was 76 years, 6 months and 4 days. He came to America at the age of twenty-two. He loved the land of his adoption and was always a loyal citizen.

On October 3, 1904 he was united in marriage to Miss Anna Showalter near Adrian, Missouri. To this union four children were born: Lucile, Carl, Dorthea and Clifton. He had been a member of the Fort Scott Brethren church for forty years and was vitally interested in every forward movement for the church. Because of failing health he gave up active life and retired on July 1, 1940.

Funeral services were held at the Christian Church in Adrian, at 2:30 November 27, 1941, conducted by Rev. J. W. Bays, pastor of the First Baptist Church of Fort Scott, Kansas. Text: "Precious in the sight of the Lord is the death of his saints." Psalms 116:15.

He was laid to rest in the family lot at Crescent Hill Cemetery, near Adrian.

HOOVER—Clyde Grove Hoover was born December 16, 1891, died January 23, 1942, aged 50 years, 1 month and 7 days.

His illness was of short duration, passing on to his reward just when all hope of his recovery was high. Clyde was beloved by all who knew him, and the flower-banked room was a testimony of the high esteem in which he was held in the community.

It was the writer's privilege to know him but a short time, but long enough to feel his influence.

He is survived by his widow, Rhoda Shearer Hoover, and the following children, Mrs. Carolyn Hoffman and Robert Nelson Hoover. Also two grandchildren..

D. C. White.

DOWELL—Mrs. George C. Dowell (before her marriage Miss Jennie Hall) was a charter member of the Bethlehem Brethren Church. Her zeal and devotion to her church was notable throughout her entire life. She died on Sunday morning, January 4th, as a result of a hemorrhage. She had just phoned a neighbor who was to take her to Sunday School, saying that she believed that she could not go that morning.

Mrs. Dowell was the last member of the family of the late George G. and Susan Thomas Hall, her nine brothers and sisters having preceded her into the life beyond. Her demise followed less than two weeks that of her brother Professor Jacob Henry Hall (See *The Brethren Evangelist* of Jan. 10, 1942). Her brother, Elder J. I. Hall, formerly pastor at St. James, Maryland, and Martinsburg, Pennsylvania, Brethren churches, died some years ago. She was in her seventy-first year.

Although she had been in very frail health since I had known her, Mrs. Dowell was faithful to the services of the house of God, often coming in spite of obstacles that would have kept less determined persons at home bewailing their inability to participate in public worship.

Back in 1931 she wrote a note on April 13th addressing it to the pastor of the Bethlehem Brethren Church, "To be given him when my journey here is over." In this communication she gave her choice of a funeral text. It was a text that well described her life and how she regarded death, for she selected 2 Timothy 4:6-8: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me in that day; and not to me only, but unto all them that love his appearing."

Not only did she give the text, but she also implored that the pastor of her church would warn the people lest they forsake the Word of God. She signed the note, "Yours for the whole Bible, Mrs. G. C. Dowell—farewell until we meet." She chose the text, but her life was the sermon. A sermon which said to those who knew her that she did the very best she could for God; that she loved Him to the end with all her being. And the sermon ended with a glad note, for she had stepped forward to receive her crown.

She is survived by her daughters Marie and Nellie who live at her late home.

The services were conducted by her pastor, assisted by Elders Benjamin Landis and William Flory of the Church of the Brethren. Interment was made in the Dayton Cemetery.

John F. Locke,
Pastor Bethlehem Brethren Church.

FRY—Mrs. Sarah Hollingshead Fry, of near Roann, went to be with her Lord at nine o'clock Thursday morning, December 11th, at the Graft Nursing Home in Roann, after an extended illness of complications, due to her advanced age.

She was 72 years, 4 months and 8 days of age. She was the daughter of Joseph W. and Elizabeth Hollingshead.

She was married to Jacob Fry March 7, 1895, who died several years ago.

One child, Bessie May, having died at the age of eight.

One half-brother, two nieces, three nephews remain and many friends. She was a member of the Center Chapel church.

Funeral services were conducted from the Baber Funeral Home in Roann with Brother George Swihart of the Roann Church of the Brethren and the writer assisting. Burial was in the Wallace Cemetery in Wabash County

Harley Zumbaugh, Pastor.

BAKER—Rev. William Baker was born on July 5, 1870. He united with the Brethren Church at Cerro Gordo, Illinois, in September 1899, under the pastorate of Rev. B. F. Flora.

He was called to the ministry by the Cerro Gordon Brethren Church in 1901 and entered Ashland College, Ashland, Ohio, in January 1902, in preparation for the ministry. He was graduated in 1905 and ordained to the Eldership at Ashland, March 5, 1905, by Elders J. Allen Miller and C. F. Yoder.

Thus he gave 37 years of his life to the preaching of the Word and to his Savior whom he loved. Fourteen of these years were given to the St. James congregation and this community.

William Sherman Baker departed this life on January 5, 1942, aged 72 years. He is survived by his widow, Sarah Elizabeth Baker, three sons, Elmer E. and Harry F., of Johnstown, Pa., Virgil L. of Franklin Grove, Illinois, and one daughter, Bernice Elizabeth Lowery of Fairplay, Maryland. There are also three grandchildren and one great grandchild.

D. C. White.

KEENER—Robert Curtis Keener was born August 31, 1912; was released from the burdens of this life, to be with his Lord, January 18, 1942, at the age of twenty-nine years, four months, eighteen days. Most of his life was spent at home with his parents in Pleasant Home, near West Salem, Ohio. He graduated from Congress High School and was a student of Ashland College from September, 1932 until June, 1935. For about fifteen years he had been a member of the Fairhaven Brethren Church, where his faithful service gave him the offices of Secretary-Treasurer of the Sunday School and President of the Young People's Organization of Christian Endeavor. His parents, Mr. and Mrs. Curtis Keener, two brothers, Dr. D. G. Keener of West Salem, Russell of near Pleasant Home, two sisters, Mrs. Trula Stoffer, of Parma, Ohio, and Mrs. Margaret Wiles of Sterling, Ohio, remain, awaiting reunion with him at the resurrection from the dead.

Safe in the arms of Jesus,
 Safe on His gentle breast—
There by His love o'ershaded,
 Sweetly my soul shall rest.
Hark! 'tis the voice of angels
Borne in a song to me
Over the fields of glory,
 Over the jasper sea.

Services were conducted from the home in Pleasant Home, by the undersigned, on January 21. His body awaits the call of the Lord in the Fairhaven Cemetery.

L. E. Lindower.

Ashland Theological Seminary



Among the Churches

Post Card Publicity

MY CONCEPTION OF THE ASHLAND CHURCH

The reason I have headed this article as above is because I fear the membership of the Brethren Church at large has had the wrong conception of the First Brethren Church of Ashland, Ohio. My own idea of this church and the remarks made to me by many of my friends, after knowing that I was to come here as pastor, has revealed to me the opinion many have held in regard to this church.

Now, either a great transformation has taken place here, or else the opinions held by many have been erroneous. Now after five months on the field it is my firm conviction that the latter has been true. Perhaps a change has taken place. But no dead church could rise to life, such as the church is manifesting, in a few months. So when assuming the task of my new field, I found life, plenty of life from the very first Sunday until the present. In fact, I have never been to a church where the entire life of its members is as busy. All the church needed was direction by some one whom they looked to as their leader. And this is never difficult with leadership in the church itself.

So, whatever successes have been achieved, have not been due to the pastor alone. For no pastor can succeed without the help and cooperation of his people. The Ashland church has wonderful leadership and talent and consecration. And they have shown a fine spirit in cooperating with the one whom they have selected as their leader. I make this statement that no one shall gather from this report that we are boasting in any way of our own ability. For those who know me best know that I would not let any small success go to my head. For I still feel, as I felt when the call came to me to serve this church, that I have been the least in my Father's house. But I also fully realize that when the Lord leads and we follow He can use to His glory such weakness. And sometimes in fields we least expect. I have felt His leading in assuming my work here.

We have endeavored to remind the people of the Ashland church that the entire denomination is looking to them at least in a small way, to set the pace for the entire denomination. Especially since many of her leaders are members of this church and since Ashland is the center of our denominational interests. And they are feeling this responsibility. And in many ways are rising to the occasion.

The finances locally have been the best ever. "The largest budget with the least effort," is the testimony of the Finance Chairman. There has also remained on this church the burden of the debt of the building itself for many years. But this too, has been dwindling down to the place where the church hopes to burn the mortgage soon. $1,100 of this has been paid since arriving on the field. This leaves about $2,400 remaining along with several annuities. And the burning of the mortgage within a year, we hope, will bring a great blessing to this church.

The special offerings too have been increased over last year. Some $100 or more over last year. The church also gave a splendid offering toward the Window Fund of new Churches. We believe Ashland will stand near the front in all the special offerings at conference time. We have been endeavoring to stress equally all of these offerings.

The attendance at all the services has been gratifying. The Brethren students have given their talent in a hearty way. We have one of the best choirs in the city under the able leadership of Brother Reid Thompson. The prayer meeting so far has averaged 40. And we are happy to report that the teachers at the College, even though busy, find time to come apart in the study of God's Word and prayer for the church locally and nationally.

Forty-two have been received into the membership of the church during this time. Four more are to be received when their church letters arrive. One hundred names have been added to our prospective list, so there is still a harvest to be gleaned. The revival meeting the last of October was highly pleasing and the congregation expressed their appreciation in a large free will offering. Christmas time found them opening their hearts and pocketbooks in a fine donation of food furniture and money. It has been our happy privilege to make around 450 completed calls during this time.

We started the new year with a definite program. The general theme for the year is: "Putting first things first."

anuary was "Worship Month". During this month we ressed prayer life in the home and church; a proper read- ng and study of the Word of God in the home and church, nd a loyal devotion in attendance at all the services of the hurch. February is "Tithe Month". During this month we ill make an effort to enlist and enroll tithers for the Lord. Ve will close the month with the keeping of a "Tithe Week". Iarch will be "Witness Month". This Witness Month should repare us for a week of holy services leading to a great ictory day Easter Sunday. Will you join your prayers with urs that these three months may give new zeal to the ntire membership here?

We are giving you the above picture so that the entire enomination may rejoice with us in our victories and pray ith us in our problems. We would especially ask for the operation of all pastors and laymen who have students in shland College. We want to help them all we can, but can nly do so as they are willing to be helped by the local church. gain, we ask for your prayers. L. V. King.

TIOSA REVIVAL

ear Evangelist:

I held a two weeks' meeting for O. C. Lemert at the Tiosa rethren Church. Brother Lemert has been their pastor for out twelve years. The field has been well gleaned. About l the Sunday School pupils are in the church and most of e families in the community belong to some church. There re a few families do not attend church at all. I cannot recall hen I held a meeting with such an intense interest from the eginning to the end with so few public confessions.

The congregations kept up to the very last with the best tendance the last night.

We stayed over one night for their Communion which was ry spiritual and well attended. I stayed every night with rother Scotts. One of the most lovely homes I was ever in.

I took dinner and supper out nearly every day. Wonderful nnsylvania Dutch hospitality the same as I have found Shenandoah Valley, Virginia, Pennsylvania, central and rthern Ohio, northeastern Indiana, Illinois, Iowa, eastern ansas and Nebraska. Ideal cooking and hospitality.

The pastor and his good wife both teach school. He is uni- rsally loved and all say he is one of the best preachers and ost thorough Brethren they have ever had.

He has one very serious fault—an "Inferior Complex." Like oses he is very meek and won't push himself forward. If had a "Superior Complex" he would be one of the best own and one of the most popular preachers in the Brethren hurch.

His worth and ability should be better known in the ethren Church.

I never received better treatment than he and his good wife owed me and I never found a preacher that was more iversally loved by his congregation.

I was serving the Missionary Board of Indiana. They omised me they would make up their quota of forty cents member for the State Missionary Board.

They took up one offering for the revival which fully met the expenses of the evangelist.

I went from Tiosa to Dutchtown, eight miles from War- w. Gave them a week's lectures principally on the subject, he Greatest Lesson for the Christian Church Given by rist In Person From Heaven."

This small country church was given a spiritual uplift. The primary purpose of these meetings—to help better prepare them for their spring revival. I found a loyal spiritual group here.

I had my home with Brother and Sister Engle. I stayed with them at night and visited through the day. He is very sincere and conscientious. Works through the week and preaches for them every Sunday for a small salary.

He would make a splendid pastor for a full time church if he would give up his physical work.

They promised me they would make up their quota for the state mission work. They took up one offering which supplied all my financial needs. Isaac D. Bowman.
Route 3, Howe, Indiana.

PASTORAL AND EVANGELISTIC SKETCHES

It was the writer's privilege to spend two weeks in bringing Bible lectures and evangelistic messages to the Brethren at Roann, Indiana. As usual, in these days the congregation was made up largely of members of the various churches of the community. The first week we encountered sub-zero weather which we learned was not at all conducive to large audiences. The second week was better as far as weather was concerned and accordingly we had splendid audiences, the house being filled at several of the services. We brought our chart study, "The Plan of Redemption" for seven nights. This was received with great interest by all who came.

The Roann church has paassed through some cloudy days within the past few years but is now coming out into the light and everything seemed to point to a renewed interest on the part of all. In common with many of our churches some losses have been sustained. Brother Paul Naff is the pastor here and is beloved of the Brethren. The Lord gave us some souls for these days of effort for which we give Him the glory. The Brethren were appreciative of the efforts of the evangelist as expressed in so many ways and not the least by their offering. The Lord has many "true Brethren" at Roann. It was a joy and a delight to renew many acquaintances of other years. We shall continue to pray and to believe that they will prove themselves to be a true testimony for our Lord in the community where they serve. Brother Naff spoke to the Brethren at College Corners and Loree and his messages were well received.

The College Corner church recently conducted a "Bible Reading" contest which closed January first. During the contest six persons read the Bible through. Many were the expressions of helpfulness that came to them as individuals through the reading of the Word. At the close of the effort a fellowship supper and program was entered into with enthusiasm by upwards of an hundred persons.

At Loree the pastor with home forces expect to begin evangelistic meetings on March first. We solicit the prayers of the Brethren in behalf of this meeting. At our last public service here a woman came to make the great confession. A few days previous another gave her heart to the Lord in her home. A revival spirit seems to prevail among us. The pastor has recently spoken before three local high schools. We are trying to keep busy for the Lord in visitation and pastoral labors generally. We rejoice with our Brethren for the continual victories that are being won throughout our brotherhood and for the interest manifested all along the line.

Yours faithfully, until His appearing,

C. C. Grisso.

REMEMBER THE



BRETHREN HOME

AND THE

SUPERANNUATED MINISTER'S FUND



ON BENEVOLENCE DAY
SUNDAY, FEBURARY 22, 1942

ASHLAND COLLEGE



THE Brethren Evangelist

Vol. XLIV, No. 6 February 7, 1942



LET NOT HIM WHO IS HOUSELESS, PULL DOWN THE HOUSE OF ANOTHER, BUT LET HIM WORK DILIGENTLY AND BUILD ONE FOR HIMSELF~~~*Abraham Lincoln*

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INTERESTING ITEMS

JOTTINGS FROM BULLETINS

College Corners, Indiana—Rev. C. C. Grisso, Pastor. The College Corners church recently concluded a Bible Reading Contest in which practically the whole church shared. Six persons read the Bible through during the time. A fellowship supper closed the effort with eighty-nine persons attending. It was pronounced a very worthwhile effort.

Milledgeville, Illinois—Rev. W. S. Benshoff, Pastor. The pastor of the Milledgeville Brethren Church spent Sunday, January 25th ministering to the Brethren at our church at Cerro Gordo, Illinois, both morning and evening, also conducting a baptismal service in the afternoon.

Brother Benshoff also reports that on January 31st, a School of Instruction in Leadership Training and Development was conducted at the Church of the Brethren in Milledgeville, in which our people cooperated.

Dayton, Ohio—Rev. Vernon D. Grisso, Pastor. "The Rainbow Class has been doing a fine piece of work. It shows in both our Sunday School and church attendance. It has increased the intensity of our light in the whole community. It has brought many of us new friendships and glad "hellos' as we meet on the street."

It is wonderful what Sunday School classes can do for the entire church.

Bryan, Ohio—Rev. C. A. Stewart, Pastor. A men's meeting was held in the Bryan church on Wednesday evening, January 28th, under the direction of Mr. Robert Kerr and proved to be a great success. The meeting was addressed by Attorney Gibson Fenton. The ladies of the church graciously prepared and served the meal. Another meeting was scheduled for the near future.

Brother Stewart also reports that four more have been baptized and received into the church. We rejoice with them in this victory. This is a fine prelude for the coming revival which is to be held, beginning on February 22nd. This meeting will be conducted by Rev. S. M. Whetstone, pastor of our Oakville, Indiana, church.

North Vandergrift, Pa.—Rev. E. M. Keck, Pastor. We quote from the bulletin of January 25th. "Baptism—We are very glad to have another baptism last Sunday. Nine have been baptized during the last nine months."

Brother Keck also reports a fine meeting of the Royal Guard Class of boys and girls, the class which he teaches, 24 being present.

Stockton, California—Rev. Frank Gehman. Brother Gehman reports that the meeting being conducted by Brother Klingensmith, our Missionary Secretary, has met with much sickness and some very bad weather. However we are sure that the results will be better than the conditions. We will look for a detailed report of these meetings.

We have before us the first of the bulletins of the West Alexandria, Ohio, Brethren Church, issued by its new pastor, Brother Eugene Beekley. The letter on the back page to the congregation, is a fine appeal to the church for a full cooperation.

We Note That February 15th and 22nd are *Brethren Evangelist* Subscription Days in the West Alexandria Ohio, Brethren Church. How about your church?



EDITORIALS

A NEW HOUSE

Did you ever build a new house? If you have not, you have missed a lot of fun, but you have also missed a lot of worry. If you have, you have learned a lot of things. You have learned, that it is usually impossible to live up to the time schedule for the completion of the work—that the costs are usually higher than you expected—that when you think that the house is about finished because it is under roof, really about half of the work remains to be completed. Yes, you have learned all of this and much more.

House building was not an entirely new experience to the writer, but he is willing to confess that he had many new experiences in this case and that they were not all any too pleasant. These new experiences were due largely to two reasons. First, a building of the size of the large building presents different kinds of problems than those of a home. There are building permits and state inspectors, extra heavy reinforced concrete footers and floors, steel beams, stacks and stacks of brick and tile, new labor problems, and not least of all is the length of time required to build the walls during which time all of the wood beams and sub floors are exposed to the weather. An ordinary house is frequently put under roof within a ten day period, while our building required weeks to bring under cover.

The second new experience was building in such uncertain and difficult times. We were expecting to complete our work before the difficult times arrived, but in this we failed and in the fact that no one could possibly foresee just what kind of times we would face and are facing. We tried to cover our building costs under contract in the early spring, but some of them just could not hold. Everything went well until September the first, and every business man knows what happened then. Some articles were slow in arriving, some could not be had at any price without priority rating, and the prices on most materials increased substantially.

If the building could have been started sixty days sooner, the savings would have amounted to a considerable sum, but had it begun sixty days later, the costs would have been impossible. All in all, I believe that we have been very fortunate, and we do know that the Lord has blessed us in marvelous ways.

Why A New Building?

This is a strange place to ask such a question, when the building is so nearly complete and we are now occupying. Yet the question persists in coming to our attention, so perhaps it is well to remind ourselves again. The Board felt that to build was a business proposition as we were paying sixty-one dollars per month and even then shared our office with a real estate agent. Seven hundred and thirty-two dollars per year is a lot of money and interest on a lot of money. (Believe it or not, it was an unfortunate day when the old building was sold!) I am convinced that unless unforeseen business conditions wreck private enterprise in the United States, that history will testify that this has been a wise move. The monthly income from this property should be considerable over one hundred dollars per month not counting our own saving in rent.

There has been a tendency among Brethren churches for each to exist in their own little corner, but such a way is the way of death for the Church. There must be certain ties which draw us together and really make of us a people. Of these ties there are all too few in our church. Think of our general interests and you have them, and they are all important; but one thing is certain WITHOUT A CHURCH LITERATURE we cannot go forward. Our new Publishing Building ought to be a great unifying force. Let us make it so.

We are anxious to secure a picture as soon as possible so that we can present a likeness of the building for our readers, but we have waited for a little trim which goes on the outside. This we hope to have completed before long, if the weather permits. After you have had the opportunity of looking over the building from the picture, we will try to present figures and costs as intelligently as possible.

Have You Ever Moved?

If you have ever moved, you know what a job it is, especially how hard it is to fix a place to cook, eat and sleep. Our moving has been of much heavy machinery, some of which was too large to pass through the doors, and in addition to this a multitude of small things. During all of this time it has been necessary to keep at least one press going. We expect to have the last load moved ere this reaches our readers, and will we be glad? We are making a desperate effort to catch up with our work and hope to *arrive* soon.

W. E. R.

God's Debt to Man

Rev. Clarence S. Fairbanks

It should be noticed at the beginning of this article that the subject is broad enough to include all men. What is God's debt to man whether he be a saved man or creature sinking in the gulf of sin? To find the answer to this question we may ask ourselves, What does a parent owe to its child? God is our Father and we are His children, though many of us may be prodigal sons and daughters. Therefore we would expect Him to treat us in much the same manner as would an earthly parent.

1. God Should Reveal Himself to Man—His Creature

Every parent should have periods of time when he and his child get together and discuss each other's viewpoints and problems. They should spend much time together in fellowship, play, and work. They should learn to know each other and be on very intimate terms.

God has revealed Himself to man. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things." God has revealed Himself many times and in many ways to the people through the prophets, but now the revelation is made through His Son, our Lord.

"Show us the Father," said Philip, "and it will be enough for us." But Jesus answered him by saying, "Philip, have I been so long a time with you, and yet hast thou not known Me? He that hath seen Me hath seen the Father, and how sayest thou then, Shew us the Father?"

But God's revelation of Himself is not limited to those who read His Word or listen to the teachings of His Son. Paul, in his letter to the Romans, makes this point very clear. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Why does He hold men responsible when they have never heard the Word of God? The answer is that there are no such men. They are responsible, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1:19, 20.

God has revealed Himself to men everywhere at all times since the creation of the first man in the Garden of Eden. God has revealed Himself through nature, and the prophets, but primarily through His Son.

2. God Should Provide the Necessities of Life to Man—His Creature

Every earthly parent is held responsible for each child that he brings into the world. He must provide it with food, shelter, clothing and an education. As children of the Heavenly Father, have we the right to expect that He will do as much for us? If God created man —and He did, certainly we should expect Him to provide for His creatures' daily needs.

Jesus used this line of argument when He encouraged His disciples to pray. "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . .Consider the lilies of the field . . . If God so clothe the grass of the field . . . shall He not much more clothe you, O ye of little faith?"

We said in the beginning that our subject includes all men—saved and unsaved. We have seen that God has revealed Himself to all men. Does He provide for the needs of all men? I think we can safely answer that He does. "For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Jesus has been teaching His disciples in this passage that they ought to love their enemies as well as their friends and showed them that God their Father was their example because he gave His sun and rain upon all men even unto those who hated Him.

3. We Should Expect God to Discipline Man—His Creature

Every parent has the task of disciplining his or her children. This is not a joyous task, but it is a very necessary one. "He that spareth his rod, hateth his son." This isn't a very good slogan for modern day psychology, but it is good discipline.

God disciplines all men. This fact cannot be denied. "For whom the Lord loveth He chasteneth." Heb. 12:6. Does God love the unsaved man as well

as the saved? John three sixteen states that "God so loved the world." Not those who accept Christ as their Savior, but all men—saved and unsaved alike. Our text tells us that whom the Lord loves He chastens.

. God Has Provided the Way of Life Eternal For Man —His Creature

There is a difference in men. For some men chastening corrects their faults and draws them closer to the heart of God, while other men are made bitter and are driven to reject God's provision for them.

We cannot say that God owes us this debt, for man in the Garden of Eden rejected God's way of life. But God, in His mercy for fallen mankind, has made that provision for all men. "Whosoever will, let him take of the water of life freely." Rev. 22:17.

How good is our heavenly parent that He should provide all men everywhere the physical and spiritual things that they need for this life and the life to come. May the whole world praise His Holy Name.
Fremont, Ohio.

—————o—o—————



Man's Debt to God

Rev. E. M. Keck

We read in the most instructive book of Genesis f how God "formed man of the dust of the ground, nd breathed into his nostrils the breath of life, nd man became a living soul." Then the Word tells f God preparing a home, replete with every comort and blessing for man and of placing him in the arden prepared for him. "And the Lord God planted garden . . . And the Lord took the man and ut him into the Garden of Eden to dress it and o keep it."

In this Paradise God walked and talked with man. low blessed and sweet this fellowship must have een. We see man's relationship to God. He must bey, implicitly, that God in everything. Throughut God's work there is seen to be due subordination f one above another. God is over all and man is lis representative on earth. But man failed to recgnize his Creator as his superior. The sceptre fell rom his hands and sin with its awful consequences ame into the world.

We read in Genesis that "on the seventh day God nded his work which He had made; and He rested n the seventh day from all His work which He had nade" (2:2). Thus we read of God at rest, as to His reation work, until the sin of man disturbed that est. The first rest depended upon the goodness or bedience of Adam. Sin came and led God to begin nat work that He might rest in redemption—rest hich rest none shall ever be able to disturb, for it depended on the finished work of the Son of God upon the cross.

At the divinely appointed time, God sent His Son to become man and enter upon a mode of existence in which the experience that belonged to human beings would be His. He came "to give his life a ransom for many." He "came into the world to save sinners" (2 Tim. 1:15). How was man to get righteous again? Substitution was necessary. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

Man could not feel the full significance of death, the consequence of sin. But Christ, in His sinlessness, perfectly realized its awfulness. It was our sins that He bore and it was for our salvation that He was made to suffer. In His death we see His exceeding preciousness, meeting and far surpassing all the claims of God on created man. On the cross He who knew no sin bore our sins and endured for us the unfathomable judgment of God. And so completely was it all settled on the cross, between Divine Justice and the spotless Victim that now justice has no charge to bring against the believer.

The following words from two of our great hymns try to express what Christ did for us at Calvary:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

"But drops of grief can ne'er repay
The debt of love I owe;

Here, Lord, I give myself away—
'Tis all that I can do."

In Christ's death divine satisfaction was fully met for man's sin. We owe to God our life and breath and all the joys we have in Him now or in the life with Him in eternity. When we take Christ as our Lord and Savior, we become a new creature in Christ Jesus and enter the more abundant life. We are indeed deeply indebted to God for all He did for us and ever will do. Can we ever repay Him? No. The very best that we can do is profoundly expressed by another of our great hymns in the following way:

"All the vain things that charm me most,
I sacrifice them to His blood."

And again:

"Were the whole ream of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Let us live for our Lord and glorify Him in all that we do. We may often feel weary and sore depressed, but let us never tire of doing our very best at all times. This means that we should always rejoice that we can come to our Lord's house of prayer. We should be found at our place at Sunday School and church. Should anything keep us from our church activities? Not unless it is illness or something beyond our control. We should bring Him our material gifts, for God has blessed us in such a wonderful way both materially and spiritually. We should joyfully use our natural gifts or talents for our God. And how can we keep from doing all that He would have us do?

What more can we say about our debt to God for what has been done for us? Our faculties are too limited to fully comprehend our debt to God for the imputation of sin to Christ for us. We praise God that Christ was willing to suffer the curse for us even if sin, in itself being a terrible offense to God, required a terrible penalty. Through Christ we are saved and brought into fellowship with God. And we, too, come to the place where we must humbly say with the writer:

"What language shall I borrow
To thank Thee, dearest Friend:
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever;
And should I fainting be,
Lord, let me never, never
Outlive my love to Thee."

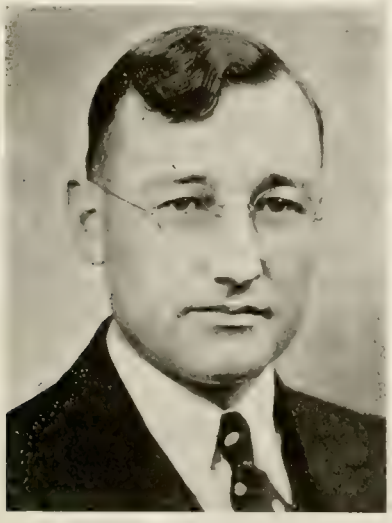
North Vandergrift, Pa.

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Five Minute Miniatures

Rev. D. D. Flora

(This series of brief messages was broadcast over radio station WTRC, Elkhart, Indiana, during June 9-13, 1941.)



I. THE RESTORED INVALID

"Thou therefore, my son, be strong in the grace that is in Christ Jesus." 2 Timothy 2:1.

Let us direct our attention for a moment toward the phrase "be strong". The idea that the Apostle Paul conveyed to Timothy was that he should acquire strength, increase in strength, recover strength from sickness or weakness as in Hebrews 11:34 where the writer speaks of Gideon, Barak, Samson, Jephthah, David and Samuel, who, among other things, "out of weakness were made strong."

We have here, then, the picture of one, Timothy, who is weak, possibly as result of recent illness, and probably chronically in ill health, being encouraged by St. Paul to regain his strength. We would do violence to the Apostle's intent and language, however, if we should fail to notice that his greater concern is the moral and spiritual strength of the young pastor of the Ephesian church, for he exhorts him not only to be strong, but to be strengthened in the grace that is in Christ Jesus.

Those outside Christ are spiritual invalids. Paul says in Romans 5:6, "When we were yet without strength, in due time Christ died for the ungodly." When we put the thought in different words to help us in our contemplation, we have it as, "When we were still helpless, at the decisive moment Christ died for godless men."

Ezekiel 6:6, 9 provides a splendid comment for us on this point. The Lord says of Israel, "When I passed by thee and saw thee weltering in thy blood, I said unto thee, Though thou art in thy blood, live; yea, I said unto thee, Though thou art in thy blood, live. Then I washed thee with water yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil," (ARV). We may also add from the following verses, "I clothed thee, and shod thee, and girded thee, and covered thee, and decked thee."

All this is possible in Jesus Christ. As unsaved, men are positively helpless from the spiritual standpoint. They can do nothing to save themselves. In Christ they are washed of their sin, they are anointed with the Holy Spirit, clothed

with the white robes of righteousness which God the Father provides in Christ, they are shod with the preparation of the Gospel of peace, girded with truth and love, their nakedness is covered with Christ's sheltering grace, and they are decked with good works before the Lord.

One who has just accepted Christ and the payment for sin is as one who has passed through a dangerous illness and is now convalescent. He grows a little stronger day by day. He walks a little farther, goes up steps a little better, does not find it necessary to lie down so long or so often, he takes stronger food.

The newly saved man, and all Christians, is expected to "attain unto the unity of faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ," and "to grow up in all things into Him, who is the head, even Christ." Ephesians 4:13, 15. Timothy must be "nourished in the words of the faith, and of the good doctrine . . . and" says his counsellor, "exercise thyself unto godliness." I Timothy 4:6, 7. His senses were to be exercised to discern good and evil. We may be certain that with proper nourishment, proper exercise and care any one newly born from above will become strong in the Lord.

Paul says, "I can do all things through Christ which strengtheneth me." Philippians 4:13. Through Him anyone can be "strengthened with all power, according to the might of His glory." Colossians 1:11. He is the great Physician and Savior of men's souls. Without Him you are sick, helpless, ready to die. With Him you are saved, and growing strong.

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Some Outstanding Experiences in a Ministry of Fifty-five Years

Thirteenth in Series

Dr. Martin Shively

During the last of my two years' service as pastor of the Miami Circuit, I was approached by one of my ministerial friends in Pennsylvania concerning a field in that state which was without a pastor at the time—a field which he felt was one of exceptional promise, and one which he felt would prove a very congenial field for me. The field was the pastorate of the church at Masontown. I had no thought of making a change, but he suggested that I consent to hold an evangelistic meeting, to which I consented.

Early in February of 1914 the meetings were opened, and for three weeks, seven days and nights each week were given over to the effort, and the Lord added daily such as were willing to enter into His service. At the suggestion of several of the leading members of the congregation, I extended the invitation at the close of the first service, and a splendid young lady came forward, confessing her Lord. In spite of heavy snow and extremely cold weather, the attendance at every service was such as to cheer the heart of the preacher, as well as the members of the congregation. At the close of the effort, forty-one persons had responded to the invitation, and a congregational meeting extended a call to us to become pastor of the group. The call was accepted, and early in May of the same year, wife and I came to occupy the parsonage which had been purchased and which we occupied for six years, until we came to Ashland.

This was my last full time pastorate, and the most successful from the standpoint of additions to the church for in all, more than two hundred persons united with the congregation during this period, and the Masontown Brethren Church had become the leading Protestant denomination in the town. Baptisms were very frequent, and there were plenty of other evidences that the Lord was present in great power. The Sunday School grew from an average attendance of 81, the previous high mark, to above 200, and the influence of the church grew in ever increasing demand upon the time and effort of the pastor anad his associates.

One of the very unusual things which was present, was the fact that the success of the work was in large degree due to the cooperation of two men, neither of whom ever were formally a part of the congregation. One of these was C. L. Sangston and the other Arthur Young. The first was a Presbyterian and the other an Episcopalian, but no man has ever been blessed with two more loyal supporters than the pastor had in them. I do not mean to insinuate that these were the only helpers which the pastor had, for no man could ask or expect a more loyal group than I had during all the years of my work there. I shall always remember in my prayers, the dear Brethren and friends who were my associates in both the town and the church.

The Masontown Brethren church owed its existence in large measure to one family, originally. That was the John Sterling family, all the members of which were early members of the Brethren Church. Two members of that family early became ordained ministers of the denomination—A. J. (Andrew) and Mary, both of whom were among its first pastors. Both served as pastors of the congregation, and the family, I suspect was largely, if not wholly, respon-

sible for the erection of a commodious and substantial house of worship. That house is still in service, and with a number of very worth while improvements and additions, makes an attractive appeal to such as enter it. The Sterling family then consisted of Andrew, Mary, Amy, Ephraim, Buchanan and Belle. Only Aunt Belle, now Mrs. Honsaker, is left to continue the work which that family began, and she continues to serve with unswerving loyalty and faithfulness.

The workers may die, but the work goes on, for in an institution like the Brethren Church, there are always those who will serve under its standard, for which we thank God and take courage. At the present moment they are led by Brother Freeman Ankrum, who loves them for their loyalty and efficient service.

There were many occasions during the years at Masontown which are indelibly fixed in my soul and most of them are so fixed in my being that I rejoice again and again because the Lord permitted me to have a part in them. And the memory of some of them brings tears even yet as they come to the fore in my memory.

One of this latter kind was the funeral of Adam Walek, a young man of Polish descent, who was a teacher of boys in our Sunday School. At the time of his accidental death in a coal mine nearby, he was in his early twenties, the only support of his widowed mother, as well as a sister and younger brother. He was the cleanest, whitest young man I have ever known and many hundreds wept as they attended the service from which his mortal remains were carried to the cemetery nearby. The day following that very largely attended funeral I said to my very dear friend, Mr. Johnston, the undertaker, "Herb, I saw yesterday what I never expected to see—a certain man standing back in the vestibule of the church, weeping uncontrollably." He replied, "Yes, he was not alone in his weeping either, for the death of that young man will do this town more real good than any one thousand sermons that have ever been preached in it." What he meant was the fact that here had been a real young man, whose smile could not be erased, and from whose lips neither a foul nor any other unchaste word had been heard by any one, and one in whom everybody had the most implicit confidence.

In a pastorate such as this was, one develops friendships even outside the group which he espesially serves, and these enrich his soul and make him rejoice in the very fact that God has given him the privilege of living among men. While the names of Sangston, Sterling, Honsaker, DeBolt, Shoaf, Kelly, Graham, Hogue, Hunt, and a large number of others still live vividly in my soul, and shall as long as life lasts, and even longer, there are others who were my Brethren only in the wide sense, names which are and shall always be dear to me. And though twenty-one years have passed since I said farewell to the scenes which had grown so very familiar, I still think of men and women who would have done anything for me and mine. The names of Wells, Neff, Ralston, Fr. Kolb, and a host of others, are enshrined in my soul. God bless them and keep them all.

YOUR BIRTHDAY GIFT TO HIM

Christmas time was almost here
When thoughts came to a child
Who had no money for gifts,
Whose heart was undefiled.

To know she had no money
To buy for mother and dad,
Nor any of her little friends,
Made her feel very sad.

"What shall I do, the dear child cried,
"This precious time of year.
Can't even buy a Christmas gift
For not one friend so dear."

Then as she spoke, she wondered
Of that approaching Day,
When this thought clearly came to her—
"Why, it's really God's Birthday."

Then she thought of the birthday
Of the little girl next door—
How they had celebrated it
With gifts to her of four.

Then her little face began to smile
She gave a little sigh—
"Why I know the very thing I'll give
That money cannot buy."

So on her little knees she fell—
A prety sight to see—
On this dear Jesus' Birthday,
I give myself to Thee.

New Lebanon, Ohio — Jessie Mae Piatt.

Christ's coming, like the lightning, will be sudden and unexpected and "as a flaming fire taking vengence on them that know not God." But like the lightning's illumination from the east to the west, shall be seen, as in one great flash, the coming of our Lord. Not only shall He be seen by all, but all shall hear the "shout," "the voice of the archangel" and "the trump of God."

"The growling man leads a dog's life." Better smile, even if growls are hard to restrain sometimes. The blind beggar was determined not to lead a dog's life longer, so he tried faith and prayer, then "good cheer." The combination worked. See him "rise" out of his beggary into a new man. But remember: the real secret of the transformation was out on God's highway, in the Source of healing and cheer. "He calleth thee!"

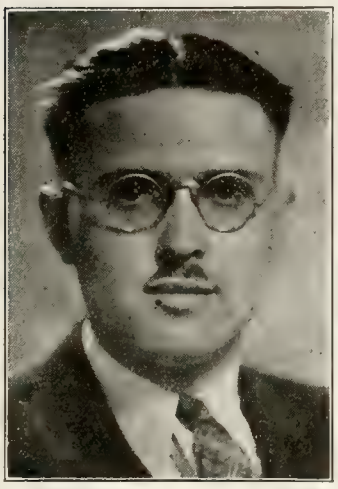
DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer.

The National Sunday School Association of the Brethren Church

REV. E. L. MILLER, Vice-President
REV. N. V. LEATHERMAN, General Secretary

Training For Service In Brethren Church Camps

Dr. L. E. Lindower



II. "SECOND MILE—CAMP INSPIRATION IN THE CHURCH"

...."A summer gathering which considers its responsibility finished when 'taps' are sounded on the closing day is taking a limited view of its tasks. What happens 'back home' as the result of camp is very essential.

Emotions are stirred at camp, but emotional experiences are transitory.

"Minds are stimulated at camp, but memories are short.

"Resolutions are frequent at camp, but the pull of the world is strong.

...."Following we submit the fellowship of the 'Second Mile' program as arranged and submitted by the United Brethren Church for their young people ...(Matt. 5:41)....

"The First Mile—'The first mile' is to attend the summer convention, training school or convention, faithfully take part in all the program activities, and thus prepare yourself for better service and leadership in your church.

"The Second Mile—'The Second Mile' is to return to your church and put into practice the inspiration, information, and training you have received. A 'Second-Miler' keeps his own personal devotional life warm and vital. He works earnestly in his church all the year through. He does his best to enlist others in personal Christian life, in church membership and in Christian service.

...."MY SECOND MILE PROGRAM"....

1. **Physical growth and health.**
 a. I will try to be efficient physically, and maintain a sensible schedule of exercises, sleep, diet, bathing, etc.
 b. I will try to help others in my church to know about the laws of clean living, physical development and health.
2. **Education.**
 a. If I am in school I definitely will try to do my best work in class and in other educational opportunities.
 b. If I am out of school I will try to observe a program of reading, lectures, classes in the church, to continue to grow mentally.
 c. I will try to make my Sunday School sessions and C. E. meetings really educational and instructive so that young people may learn the real meaning of the Christian life.
3. **Use of Money.**
 a. I will earn money only by honest work and will keep a strict account of all money I receive through earnings or allowances, and set aside at least one-tenth to be used for the Lord's work.
 b. I will help my church to advance Christian stewardship and will try to promote tither's leagues among the young people.
4. **Life work.**
 a. I will, by studying myself, by counselling with older friends and prayer, seek to find the life work for which I am best fitted, so that I can best use my abilities to serve the world.
 b. By arranging special vocational meetings and by reading I will try and help other young people prepare for worthwhile life work.
5. **Christian citizenship.**
 a. I will try to find the will of God and perform the duties of a Christian citizen at home, in school, in my city and in my country. I will realize that before the laws of God and of the state, people of all classes, colors and creeds are to be treated with honor and respect. I will take part in local civic issues, and also will strive to be a 'world citizen' in my thoughts and feelings.

b. In various ways in the Church I will try to share with others the spirit of Christian citizenship and enlist them in the same project.

6. **Recreation and play.**
 a. I will plan my recreation according to Christian ideals. I will study constructive methods of using my leisure time, providing, of course, for both activity and relaxation physically and mentally.
 b. I will do my best to see that young people of my church have a chance for wholesome recreation and social life.

7. **Fellowship with family and friends.**
 a. I will make my Christian life mean something at home in my everyday relationship with parents, brothers and sisters. I will try to make my home a center for wholesome friendships. I will share in the work about my home and if necessary and possible, assist financially.
 b. I will try and make my church a 'spiritual home' where boys and girls and older people are helped to become better 'home folks 'and better friends to all people. I will be interested in Christian missions so that the spiritual family of God ma be extended.

8. **The love of the good and the beautiful.**
 a. I will try to develop a taste for only the goo and beautiful in books, in art, in music, in th outdoors, in conversation, in entertainment an recreation, in private thinking and meditatio
 b. I will do what I can through the church to giv people an appreciation for those things whic are good and beautiful.

9. **Special religious activity and church work.**
 a. I will be faithful in my personal devotions an learn to appreciate worship. I will do more tha my share if called on to help advance the caus of Christ and the church.
 b. I will seek to win others to Christ, to the churc and to the Christian way of life.

(This article is quoted from the graduate thesis o Vernon D. Grisso presented to the faculty of Ash land Theological Seminary for graduation, June 1940. Complete mimeographed copy of this practica and helpful thesis can be procured through th National Sunday School Association.)

The Editors Speak



BLOOD, SWEAT AND TEARS

Dr. C. F. Yoder

The words which form the above title are well known. Perhaps none of the words of the English Prime Minister, Mr. Churchill, have been wiser than these. They have stirred the British Empire to a sacrifice and heroism which has won the admiration of all liberty-loving people. They go ringing and echoing around the world calling all people to forsake the frivolity of the times and return to the stern realities of the call of duty in a time when the world is threatened with barbarism and slavery.

When Mr. Churchill, as the representative of a empire, speaks of blood as an imminent baptism fo the people he, of course, is thinking of war with it fearful toll of blood. When he calls the people to th defense of their liberties and Christian institution he is in line with the course of the age in which war will have a place until the time is fulfilled for th Prince of Peace to reign. It was he himself wh said, "If my kingdom were of this world then woul my servants fight." He knew that in an unconverte world laws are made, not for the good but for th evil doers. Is it not prophesied that He himsel when He shall sit on the throne of His glory "sha rule the nations with a rod of iron?" Is it not prom ised to those who refuse to "receive the mark of th beast" that they shall share with Him in this righ eous reign? "To him that overcometh, and keepet my works unto the end, to him will I give powe over the nations; and he shall rule them with a ro of iron." Rev. 2:27.

Such language does not mean that Christ and His saints will rule as a tyrant. God forbid. It does mean that just now He asks of each individual believer that He be given the preeminence in the heart; and asks of the church, which is His body, that He be recognized and obeyed as the Head and the only Head, so then He shall ask of the world that is made of one blood, that it also be of one spirit; that since it is one family by creation that it behave as members of one family ought to behave, and that it submit to the discipline that a good father administers that he may have a good family.

It would be easy for God to oblige people to obey Him just as the winds and the waves obey Him, and the stars follow their set courses without complaint; but if people were turned into machines they would lose the joy of choosing what to do and what not to do, and with it they would lose even the power to reason. Therefore, although the road seems long to perfection through teaching, it is the road that God has chosen for His people. And, although the shedding of blood is abhorrent to God, He allows people to have what they choose; but they must suffer the consequences and thus learn by experience what they will not learn by teaching.

The modern world has enjoyed wonderful blessings, such as the ancients never dreamed of enjoying, but instead of using their great inventions for good, a large part of the modern world only uses them for selfish gain or pleasure, and the ambitious use them to gain power over the rest. The modern world has modified the teachings of the Bible in such a way as to permit indulgence in many things which bring evil in their wake.

They must now endure the evils which they have brough upon themselves.

"Hear ye the rod," cries the prophet Micah, "and Him that hath appointed it." And he adds: "For the rich men are full of violence, and the inhabitants have spoken lies . . . Therefore I have made thee desolate because of thy sins . . . That which thou savest I will give up to the sword."

The prophet, with the spirit of a true child of God, declares his own attitude in the midst of tribulation: "I will bear the indignation of Jehovah, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness." As for the people who refuse to recognize the voice of the rod; who deny the law of sacrifice for the good of others expressed in the words, "blood, sweat and tears," the prophet Joel points out the path to follow. He puts the duty upon the ministers to lead the way, saying: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, assemble the old men, gather the children . . . Let the ministers of Jehovah weep between the porch and the altar, and let them say, Spare thy people, O Jehovah, and give not thy heritage to reproach, that the nations should rule over them: wherefore they say among the peoples, Where is their God?"

The kingdom of God does not come by the sword, but the destruction of the enemies of God may come that way. The people of God should serve their country as did the prophets of old. Their lives should be without reproach. Their love for God and their fellowmen should be unfeigned. They should shine as lights in a dark place. They should give their lives, not to carry a leader on to victory, not to save a flag from disappearing, not to preserve even a form of government or a social or industrial institution or doctrine which has become inadequate in a world which must be unified, but to preserve faith and righteousness and the love of God in the world.

If soldiers can endure unspeakable hardships and dangers in obedience to their human rulers, how much more should the church sacrifice to the utmost to give to the world the only remedy which can save it from self destruction.

Now is the time to speed the evangelization of the world. Doctors are being impressed into service to attend to the millions of wounded and dying on the fields of war. Millions more are following to their graves. If the young men and women of the church do not hear the call to hasten with the Gospel of salvation to this dying world, who will hear it? If parents will not send their children to our own college and seminary to prepare themselves for the work of the Lord, who will send them? If we all as professed believers in a church that seeks to follow the whole Gospel, do not give an example of consecrated living and sacrifice in giving, what reward shall we have?

With drunkenness, smoking, gambling and immorality abounding and increasing, who are the prophets called to be martyrs for God? What are the pastors saying to the church members who are spending ten times, a hundred times, as much for theaters and joy rides and self-indulgence of all kinds, as they give for the greatest work in the world—the extension of the Gospel? What will God say to such a church if it does not change? Will it not be "blood, sweat and tears"?

No Issue for the Week of February 14th

Since only 50 issues of The Evangelist are published each year, we are taking the liberty of dropping out the issue of February 14th in order that we may catch up in our work. The fall-behind has been due to our moving. The next issue, February 21st, will be the Missionary number.



Our Children's Department

MRS. LORETTA CARRITHERS
SUPERINTENDENT



Dear Children:

I told you the last time what happy times Joseph's brothers had in Egypt. The king was very kind to them and Joseph took loving care of them and their families. But, after a time Joseph went to live with the dear Heavenly Father and later the king, also, died. Many, many years passed and a great change came to the Israelites. You remember that God gave Jacob a new name, Israel, when he was going to meet Esau, so his sons were called the children of Israel.

There had become so many Israelites that the king of Egypt who now ruled over the country and who had never known Joseph, was afraid of what they might do. He thought that some day they might want the whole land and try to drive out the Egyptians, so, children, he treated them very cruelly, making them work for him like slaves.

They had to make bricks out of clay and straw, with which they built great walls and buildings. They were made to bring water from the river to water the fields, so the grass would grow. As they worked, Egyptian men stood near, who beat them if they stopped to rest. They lived in small houses and had poor food to eat and were all very unhappy.

But still the children came and there were more and more of them, so the king did not know what to do. At last he told the women who took care of the babies to kill all of the little boys. He was not afraid of the girls but he thought the boys might fight against him when they grew up. But the nurses would not do such a cruel thing. Then the king sent his soldiers to kill all the boy babies and the poor fathers and mothers were so sad.

At this time there lived an Israelite who had such a strange name, Amram. His wife's name Jochobed, also, would sound funny to you. They had two children, a little girl named Miriam, about nine years old, who sang very sweetly, and a bright, merry little boy of three, who was called Aaron. Then God sent them another baby boy just when the wicked king had said all the little boys must be killed. He was a beautiful baby and his mother and father, as they looked into his sweet little face, said they would never let the cruel soldiers get him; so for three months they hid him safely. Think how careful his sister and little brother must have been not to let any one know they had a little baby dear in their home.

But when he was three months old, it was harder and harder to keep him hidden, so at last his mother made a little cradle, or boat, out of some bulrushes. These were tall plants that grew near the water, with very strong stems. She wove these stems into the right shape and then put mud from the river bank over the inside and over the outside, which when it dried, made the cradle firm. To keep the water out, she covered it with tar and then she put something soft inside for the baby to lie on.

When it was all made, she arose very early one morning and taking Miriam with her, she went to the beautiful river Nile which flowed near her home. Here she put the cradle with the dear baby in it among the tall flags that grew near the bank. Miriam, who was quite a big girl and who loved her brother dearly, stood a little way off, so she could see what might happen to him. Then the dear mother, after she had kissed her darling baby, went home and I am sure she kept asking the Heavenly Father to take care of him and to keep him safe from all harm.

The baby's mother knew that the king's daughter came down here every day to bathe in the water. She was in hopes that the baby would be seen and that he might be protected from being killed. Sure enough, the princess saw the little boat and wanted to see what was in it. She sent one of her servants to get the basket. When she saw him, she loved him, and wanted him for her own son. He was not used to the strange faces looking at him and began to cry.

Miriam had been eagerly watching to see what the princess would do, and as she saw her take the baby up in her arms and said: "Would you like a nurse for the baby? I think I can find you one."

The princess answered, "Yes, you may find me one."

Miriam ran at once and brought her mother to the princess. The princess said she would pay the mother for taking care of her son.

Just think how happy Miriam, Aaron, and their mother must have been to have their own dear baby at home in safety. They thanked God for His loving care.

With love in Christ's name,

Aunt Loretta.



Education and the Future

Rev. J. Raymond Schutz

Well may an article be so entitled, for it is quite evident to every thoughtful person that the future is rather gloomy at the present moment. However, I do think that even the present turmoil justifies all of the pessimism and despair that is voiced so freely today. The world has known many dark days and we have survived them all. In fact, it was following such times that tried men's souls that the great movements and events were born. Such movements as the Renaissance, the Reformation and in America the establishment of Public Schools by the State and Colleges and Universities by the Church all came in the wake of a great crisis or upheaval in Society. We love to think all these good things might have come without the crises which preceded, but we are not sure whether or not they would have come that way.

It is doubtful whether such cruelty and inhumanity as we now see in the World would be possible if there were not so much paganism in the World. It becomes clear, therefore, that the hope of the future is not only a matter of how much education, but more than ever before, what kind of education.

There is no more futile discussion going on now than the one we hear so often, viz., the cause for World War II. There are those who blame Hitler—others blame World War I—still others blame the Treaty of Versailles. All such arguments, in my humble judgment are futile and meaningless. There is a very important cause that lies back of all of these. The real cause is the philosophy of nihilism which may, in fact, be said to have caused the first World War and that surely has produced a Godless Hitler. From all of this then it would become clear that it is not a matter of education but Christian education in which we need to be interested as we face the future. Either we will have a Christian civilization or we will have an end of civilization. I concede to those who believe that the present crisis will mean the return of our Lord and the setting up of the Kingdom of Peace or the Conversion of the Multitudes to the Kingdom of our Lord. Civilization and what we have chosen to call human decency cannot survive with the World's present philosophy. Either men will change their philosophy and include God in it, or God will end the carnal existence of man.

I have been present in a large number of gatherings recently, especially in those of business and professional people, in which the question has been raised, or the feeling definitely expressed, that education is in large part responsible for the situation in which the World now finds itself. While this is a rather harsh attitude to assume it is no doubt true to a considerable degree. Many serious accusations have been made against our whole educational system, and not a few of these have been coming recently from college men themselves. No less a person than Walter Lippman said in a recent article in "The American Scholar" the Phi Beta Kappa mazagine "that if American education continues to follow its present practices it will destroy American civilization". Lewis Mumford and others have recently written in the same mood. While those who are thus engaging in their pointed critism do not all agree, and while they use different language to express their feelings, much of it can be summarized in such words as "secularism", "impersonalism", "materialism", etc; they all lead to the same conclusion, viz., that the Christian emphasis is lacking. It is into such a picture as this that a college like Ashland not only fits, but is frankly our only hope for a remedy. Christian Colleges are most desperately needed to stem this tide of secularism, but by the same token the Colleges that are not out to promulgate this emphasis on character and faith in Almighty God have no right, in fact, to survive. If the criticisms that are current, and most widely accepted, are correct, then the Institutions of Higher Learning that do not put their emphasis entirely upon a spiritual basis only contribute to the destruction of our civilization, while at the same time we are rushing our College men out of their classes to fight to save this civilization that is being destroyed in the class room.

Not only the Brethren Church but civilization itself needs Ashland College and any failure in such a time as this for Christian people to withhold their support from such an Institution as Ashland College, would not only be shortsighted but serious.

Then there is another very important point that should not be overlooked. Ashland College has given evidence time and again that to give this primary Christian emphasis does in no way need to interfere with scholarship and will in no wise wise interfere in producing expert leaders in many walks of life. Of course, we need the Seminary to prepare Ministers of the Gospel and leaders in distinctly religious work. But has not the time come when Christian Lawyers and Christian Businessmen are needed just as badly and when the saving of our civilization will depend just as much upon Christian Leadership in every walk of life?

Brethren people will make their largest contributions to the Defense of Democracy and Christian civilization by supporting Ashland College, and to this cause each member should make a generous contribution. It is the one form in which your influence will live on for a long time after you are gone.

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AN ADDRESS TO MINISTERS

Dr. I. D. Bowman

For years I have been studying the conditions of the world, the church universal, and especially our own denomination. It seems to me there is no hope for this wicked world, it is waxing worse and worse; the church universal has largely apostasized; it is a babble of confusion and lukewarm. There are a faithful few in nearly all denominations, but the masses are hopelessly apostate. Perhaps there never was a time in the history of the Christian church when there was a greater need of the Brethren Curhch than at this present time.

We should reemphasize in a special way our distinctive doctrines, which include: No written creed but the Bible; No lawgiver but Christ, who has given a perfect law that makes perfect. We accept the WHOLE Bible without additions or subtractions. Every minister should comprehend clearly, the first six principles of the doctrine of Christ, Heb. 5:10-14; 6:1-3 and thoroughly drill all the laity until they will be

"ready always to give an answer to every man that asketh you, a reason of the hope that is in you." 1 Peter 3:15.

1. Repentance, the first of these principles should be emphasized many times more than it is taught from the average pulpit today. Bible schools, seminaries and religious journals have inexcusably minimized this important doctrine for the last twenty-five or more years. Its evil effect is clearly seen in the morals of the church and the world.

2. A living, active, saving, *heart-faith* should be fervently taught instead of the dead faith without works, which is almost universally substituted for saving faith.The average preacher knows nothing about the OBEDIENCE of faith.

3. The Design and Mode of Baptism should be tactfully and BOLDLY taught. Use all the plain texts. Do not dodge or explain away their plain literal meaning. Twisting, evading and explaining away their meaning is one of the fundamental causes of our sad division. Study prayerfully the sixty references to baptism, apply the simple rules of interpretation. Nothing can be clearer than the baptism of repentance by Triune Immersion for the remission of sins. Teach it kindly, judiciously, but firmly and boldly.

4. Perhaps there is no greater need in the Brethren Church than to clearly *understand* and *teach* the DESIGN of the Laying on of Hands *after* baptism. Because many of our best preachers have gone to schools which do not teach this ordinance and have read books on the Holy Spirit written by men who have never studied its design, they do not understand its purpose. Hence our ministers are confused and divided upon this subject. While all of our ministers obey the *form*, they differ as to the *design*. Some teach that the Gift of the Holy Spirit and Regeneration are the same, hence they have two ordinances, Baptism and Laying on of Hands, symbolizing the same thing. Others teach the historic Brethren view that the Holy Spirit is received after Salvation by Faith, Prayer and the Laying on of Hands. All the early history of the Christian Church and the Gospel, plainly teach that the Gift of the Holy Spirit is received *after* salvation by faith, prayer and the laying on of hands. When we organized the Brethren Church in 1882 we returned to the apostolic practice of laying on of hands *out* of the water. This as far as I know was universal for many years after our reorganization. If its design is clearly taught the candidates, it doubtless could be done in the water but there is great danger of confusing the designs of the two ordinances. Dr. C. F. Yoder, in "God's Means of Grace," makes clear the distinction. Of the thousands I have taken into the Brethren Church I only laid hands on one in the water, because he requested it as his father was a prominent Church of the Brethren preacher. I clearly taught him its design before I did it. I am not a stickler for strict conformity in non-essentials.

We have, however, a clear example of the laying on of hands out of the water in Acts 8, and none for laying on of hands IN the water. There is great danger of confusing the design of laying on of hands with the design of baptism, therefore, I exhort my brethren to return to the early practice of the Brethren Church.

For the want of time I will omit the last two of the first principles Heb. 6:1-3. Neither will I exhort my brethren against Modernism, because as far as I know, we are a hundred per cent fundamental on the virgin birth, blood atonement, death and bodily resurrection of our Lord and the Second Coming of Jesus Christ, etc.

My primary object of writing this article is for our ministers that through them the church, to discern more closely and to experience more fully what will increase many times our power and numbers as a denomination. Let us consider.

I. GOD DOES NOT *IMPUTE* RIGHTEOUSNESS WITHOUT *IMPARTING* IT.

A. Today, many who make glowing speeches on imputed rightousness minimize or wholly ignore IMPARTED righteousness. They preach great sermons on what Christ did FOR us without emphasizing what He does IN us. Our Fundamentalists and Dispensationalists are so divided among themselves that they have brought into disrepute the once great orthodox fundamental group who had so successfully fought Modernism. Many of them today are as grossly in error as modernists. Yet correct understanding of orthodox fundamentalism and dispensationalism are essential for saving faith, obedience, and purity of life. We do not reject Salvation, and the Pentecostal power of the Holy Ghost because they are counterfeited so with Fundamentalism and Dispensational truth; the abuse of them should make us all the more careful to ascertain the exact truth.

B. We as Brethren ministers plainly see what Christ did FOR us on earth but I fear many of us do NOT comprehend clearly that, what He did FOR us, He now from Heaven does IN us by the Holy Spirit whom He sent at Pentecost to abide *with* and *in* us.

C. Our salvation is not a thing that He did entirely outside of us but He enters into us to save.

D. Substitution becomes *beneficial only* by IDENTIFICATION.

E. His physical death FOR us does us no good whatever until we die spiritually unto self and are risen to walk in a new life. By faith we reckon ourselves to be dead to sin. He makes that reckoning good by actually killing the old man of sin and the Holy Spirit creates within us a new man. This is the birth of the spirit-regeneration. This grace of regeneration was necessary for salvation in all past generations as well as for this Gospel Dispensation. No one can ever enter into the future kingdom of God without this spiritual birth.

(To be continued)

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A CORRECTION

Due to a mix-up in the submission of manuscript, the article entitled, "Why a Denominational College is not Self-sustaining," was erroneously credited to Dr. E. G. Mason. The article should have beeen credited to A. H. Lichty, State Y. M. C. A. Secretary of Richmond, Virginia.

———O—O———

Some men make a success of everything except their own lives...

He is a wise pastor who knows when to bring a pastoral call in a sick room to a comfortable close.

The best music we ever heard in a church was that which started someone else singing. Too much of it starts too many people doing something else...

It is as difficult to preach an effective sermon on faith when we are worried as it would be to preach a sermon on sobriety when drunk...

The average criticism carries much more weight when it is accompanied by good humor...

Most people believe that God will help the righteous cause, but too many are afraid he will not help in time.

A good many people who object to any mention of money in the worship services have a secret reason...

The sermon is not spiritual just because the preacher uses theological terms...

No armistice with sin has ever brought any peace of heart heart...

Poor preaching in the pulpit need not prevent great living in the pews...

Laid to Rest

KEISER—On January 12, 1942, Brother Samuel H. Keiser was called to his eternal rest at the age of 82 years, 5 months and 2 days.

He was one of the few remaining charter members of the First Brethren Church of Bryan, Ohio. For many years he served as a deacon in the church, He was always active in the work of the church and was deeply concerned about its spiritual welfare.

He was widely known throughout the Brotherhood. He was a regular attendant of the National Conference when he was able to go.

His wife preceded him in death in 1923. He was later united in marriage to Mrs. Maud Clark, who preceded him in death in 1936.

He leaves three daughters to mourn his departure: Mrs. Charles Thomas and Mrs. Beulah Hall of Toledo, Ohio, and Miss Hazel Keiser of the home.

Services were conducted in the First Brethren Church of Bryan, Rev. C. A. Stewart, pastor of the church, preaching the sermon. He was assisted by Miss Viola Becker, pastor of the Nazarene Church of Bryan.

C. A. Stewart.

ALLAMONG—Mrs. U. A. Aallamong passed away at her home in Bryan, Ohio, on November 24, 1941. She had been in failing health for a number of years, but her passing was wholly unexpected. She had been in her usual health and was about her duties in the home when death came.

She had been a member of the church about thirty-five years, but had been deprived of going to church regularly as she desired because of ill health.

She was 66 years of age. She leaves, besides her husband, one son, Forest Allamong, and two daughters Agatha and Isobell, all of Bryan.

Services were conducted by the writer in the First Brethren Church of Bryan. C. A. Stewart.

KEISER—George Keiser, a well known farmer in this vicinity, passed away very unexpectedly at his home on November 24, 1941. He had been in usual health and working on his farm. He was found dead in bed.

Services were held at the First Brethren Church in Bryan with the undersigned in charge.

He leaves two daughters: Mrs. Roy McDowell, of Ney, Ohio; Mrs. Roy Beaver of Bryan, and two sons, James, of Dearborn, Michigan and Vern of Bryan.

C. A. Stewart.

The following name was omitted from the Ministerial List of ministers without churches in the current Annual Please clip and paste in your Annual Number.

L. E. Lindower, Conference Sec'y.

Harrie Funderberg
New Carlisle, Ohio
Box 93
Dayton Brethren

MOORE—Mrs. Isabelle Moore was born February 23, 1856 and died at the home of her son in Warsaw, Indiana, on November 23, 1941. Her husband preceded her in death some two years ago.

Mrs. Moore was a faithful member of the Brethren Church and took an active part in the work of the church as long as physical strength permitted.

The funeral services were conducted by her pastor, the undersigned. R. F. Porte.

AN INQUIRY

If anyone has a copy of *"A History of The German Baptist Brethren"*, by Martin Grove Brumbaugh—1889, and would be willing to sell, Brother E. J. Beekley, a graduate of our Seminary this June, and at present time taking up the pastorate of our West Alexandria church, is very anxious for a copy. If you have one, not in use, it might be a fine gesture to make him a present of one.

Contact him as follows: Rev. E. J. Beekley, Ashland College, Ashland, Ohio.



Among the Churches

Post Card Publicity

LANARK-MILLEDGEVILLE LAYMEN

The Annual Lanark-Milledgeville Laymen's Banquet was held in Lanark, Illinois, in December, with almost a hundred men attending.

The guest speaker was Dean M. P. Puterbaugh of Ashland College. Other speakers were Rev. W. S. Benshoff, of Milledgeville and Rev. E. D. Burnworth of Lanark.

Music was furnished by Wayne Hawkins, soloist, a Lanark-Milledgeville quartet and a Lanark quartet.

Brice Puterbaugh acted as toastmaster. The Berean and Builders classes served the banquet. R. R.

CAMBRIA, INDIANA, REVIVAL

Our revival begins at Cambria, Indiana, on March 8th and will run for two weeks, closing on March 22nd. The McCartneysmiths will be our helpers. We are praying for and expecting a harvest. Already some have renewed their faith in Him.

We will have a consecration service for small children soon. Also a flag dedication. The finances of the church are in good condition. W. R. Deeter, Pastor.

GOSHEN TO SOUTH BEND

It has been my good purpose to send in a brief report of our work for some weeks, but it seems there are so many calls that it is easy to put it off. Not that we don't have time, it is merely a matter of getting it done. People who read the *Brethren Evangelist* probably read the church news first.

Leaving the lovely city of Goshen and the fine church there was not easy. While we served our shortest pastorate there, three years is long enough to become deeply in love with your people and a bit hard to tear yourself away from from them. If there was one reason why we should have left Goshen, so far as a pleasant pastoral relation was concerned, I would not know what it was. They were very lovely to us and they have a fine large congregation and church. We only have words of thanks for three pleasant years of labor.

We were gratified to know they had called our good friend and fellowservant in the gospel, Rev. H. H. Rowsey and his good wife and a lovely family, all are valuable assistants in the work of the church. We bespeak for them the greatest joy of Christian service with these good people. We shall rejoice in their every victory.

Our introduction to the Goshen people was on "HOME-COMING DAY" and our farewell was on a "HOMECOM-ING DAY". These are great days at Goshen and our closing was a grand climax to a lovely, though too brief a pastorate.

South Bend is only twenty-five miles, mostly west of Goshen. It is the Studebaker town, although I found my great grandfather's Bible in Goshen and a few folks who had known him. But it was here that the name became famous for wagons and now for automobiles. I traded my Ford for a Champion Studebaker before I dared enter the city as a resident. However I had been thinking for some time it would only be family loyalty to plug for the name by driving the car.

We began our labor of love with these lovely people the Sunday following the close of our work at Goshen. A week of moving is one of the joys of changing a pastorate. From that angle I would never change. The parsonage here is a very lovely home and it had been made like new inside from attic to basement. The outside is to be refinished in the spring. We have been received very graciously and anticipate a pleasant and fruitful pastorate here. Problems we have here as everywhere, but I am convinced there are no prob-lems that can not be solved by a group of people working together in a sweet and sacrificing love for one another in the power of the Holy Spirit, for we are "Laborers together with God".

Our first sermon after the call to this place was on a Sun-day evening at the joyous event of burning the mortgage which liquidated th indebtedness on the property. These pay-ments had totaled more than $100,000 which meant there had been faithful laborers and liberal givers in the years past. Reverend Stuckey had served as supply pastor during the summer and led them in a fine accomplishment and en-deared himself to these good people. Dr. C. A. Bame, failing in health, had to relinquish the pastorate and there were several months of uncertainty until Rev. Stuckey assumed the work of supply pastor. Dr. G. W. Rench was the pastor when this church was built and in their order Dr. W. H. Beachler, of sacred memory, Rev. N. V. Leatherman, now of Berlin, Pa., Dr. R. F. Porte, now of Warsaw, Ind., and Dr. C. .A. Bame, Cleveland, Ohio, who is regaining his strength and we hope shall soon again be able to preach the gospel in his forceful way We do not intend to write a history of this church, we only mean to give a church report, which does make church history and we hope to chronicle some bright pages for future readers.

One item should be included in this report of work which gives honor to Reverend Oberholtzer, Huntington, Indiana. We had promised some time ago that when the Huntington church was ready to present their beautifully redecorated church to the Lord for a rededication we would do our best to be present and assist them. January the fourth was the happy day for the Huntington church. The interior certainly looks like new and is lovely. Reverend Oberholtzer is to be commended in this accomplishment with his faithful workers We extend our good wishes for fruitful years of service in this community.

We are indeed concerned in the harmony and growth of every church and do believe the Brethren Church has a great heritage of faith which should be ably taught and consistently lived.

Claud Studebaker.

OUR FIRST YEAR IN GERLI

(Buenos Aires)

Gerli is a suburban district of Buenos Aires with about 15,000 people of many nationalities and religions, composed mostly of working people.

There are several schools, two small Catholic churches and one of a sect calling themselves "Apostles", who appear to be Mormons.

Our work is not easy, but we feel that the Lord guided us here in answer to our prayers, and we believe that in some not distant day, we will reap an abundant harvest.

One thing worthy of mention is that during the first year there have been twelve baptisms of converts, raising the number of Brethren here to nineteen. At present we have six meeting a week, three with preaching, Sunday School, prayer meeting and young people's meeting.

We have also a Woman's Missionary Society with regular meetings. We also have a kindergarten. The latter is in the midst of the summer vacation.

The attendance during 1941 was as follows: At preaching services 1,427 and in Sunday School 1047 persons. The pres-ent attendance is about thirty at each meeting.

During the year we have received four visits from our superintendent which brought much blessing, both to the workers and to the lay members.

We have also prepared two programs for the Sunday School and were glad to have the attendance of about 170 persons each time. We also observed the Lord's Supper with 18 members present.

During the year we have made hundreds of visits from from house to house and have distributed many thousands of tracts.

We are hindered by the fanaticism of some and the ignor-ance or indifference of others. Only God can convert the hardened hearts of sinners, and it is in Him that we have placed our confidence. At the first many children came to the meetings, but the Romanists, by their persecutions, have gotten away many of these, not so much by their doctrines but by the bread and fishes which these offer.

Some believers of other evangelical denominations, being isolated here, came to our meetings until their leaders learned of it and admonished them to quit. But we believe the Lord that His Word will not return void. In spite of difficulties we will have success by continuing to give faithful testimony.

Before I close I want to express our thanks to the Breth-ren of North America for their help which makes possible this work of love. May God richly bless you all.

Some day you and we shall see the redeemed of the Lord who have heard our call and we shall rejoice together. Let us not be weary in well doing, for in due season we shall reap if we faint not.

Jose Anton.

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INTERESTING ITEMS

Waterloo, Iowa

Word from Waterloo, Iowa, and a check for $25 indicates that our Brethren in the Waterloo Sunday School have taken it upon themselves to supply the needed $100 for Miss Magdalena Anton, of South America, for her education and preparation in doing the Lord's work there. Thank you, Waterloo, and may the Lord greatly bless this new ministry of yours.

Elkhart, Indiana

Word from Elkhart, Indiana, indicates that the Elkhart church is adopting Doctor Yoder as their Missionary. This means that Elkhart will eventually be supporting Doctor Yoder. There will be great blessings exchanged in this new relationship. Doctor Yoder is a faithful correspondent and this will bring great joy to Elkhart. May God bless this new ministry for Elkhart.

My kingdom is not of this world

We do not wonder that Jesus, knowing all things, frankly stated that his kingdom is not of this world. Could there be any wonder? Wholesale murder was hardly in His program. And yet, pitiful indeed is the situation where groups of sincere believers have cut almost as deeply into the lives and hearts of others merely to insure the temporary success of their newly organized clique. But the tragedy of the religious groups' fighting is that in nearly every case it will pretend that it is protecting or defending the Bible or some portion of it. However, the years usually prove that it was rather some favorite hobby that they could seem to prove the Bible advocated they were defending. Thus one group is proving a certain man to be the antichrist in one age; and in another age another group is proving that some one doctrine of the Bible is either the all essential or the non-essential. And in the fervor of these extremes they actually prove to their own satisfaction that the Lord God also got on their side and hated the stubborn brother who didn't follow just as much as they hate him—all in Jesus' holy name! "Dear Lord and Father of mankind forgive our feverish ways!"

Is Christianity shelved now?

The most triumphant days of Christianity and the Church of the risen Christ have always been the times when the world rulers bogged down and failed. Even in the Old Testament times the Lord God was ushered in more than once when the nations seemed doomed. Then the voices of the prophets were heard warning the people of the developing situations. Let the people of God now proclaim Jesus in His saving power to long deluded humanity. Is it all for this, to murder and ruin? Surely not. Let the Christian people today take something better to the souls of men and women than this poor world can offer. And we now have a wonderful exhibition of the world's wares to contrast with those of our Lord. Every ounce of influence you can expend to keep the Gospel flowing is more valuable than it has ever been.



"Our Brethren in every city---
see how they do"

—Acts 15:36

West Alexandria, Ohio

It has been our strong desire, and request, that our Brethren at West Alexandria be successful in securing a pastor for their field. We are working to that end, and earnestly hoping that a solution will be offered very soon. It was a delightful Sunday that we spent with them in December, both morning and evening.

Cerro Gordo, Illinois

We learned that a great revival had been concluded at Cerro Gordo and that there were a splendid number of people to be baptized. Word was sent immediately to Reverend St. Claire Benshoff, at Milledgeville. We hope that Cerro Gordo will soon show our entire Brotherhood what a strong church they can be once a pastor is on their field to lead them.

Udell, Iowa

A splendid audience testified to the good labors and ministry of our brother Reverend Cecil Johnson while he was in Udell. Brother Johnson left a splendid group of people who truly love him. We were there for an evening and showed pictures of our denominational interests. We promised to stop again on our return trip. It was hoped here that our Waterloo Brethren out of their Layman's association could supply a preacher for this congregation for a time. We believe the Waterloo congregation should be commended for their interest not only in this district work but in the larger ministries of the brotherhood. A note in *Interesting Items* proves their interest in our missions work.

Fort Scott, Kansas

Now here is a group of people who sent us their best Thanksgiving offering in years. We had the pleasure of an evening with them and spoke in the the church and showed the pictures. We have been very eager to find a leader for these people. Located in a beautiful city of approximately 10,000, with a splendid church building that is ideally located, this congregation could produce real results in Christian service. Join us in prayer that a leader may be found for them.

Lathrop, California

The services at Lathrop have been progressing in very satisfactory ways. Attendance has been gratifying and the delegations from our Brethren churches at Manteca and Stockton have been enjoyable. The Lathrop congregation has been without a regular Brethren pastor for many years. It seems to us that a great work for the Lord could be accomplished here with the proper leadership.

Quoting from an article in *The Brethren Evangelist* written in 1930 by Dr. W. S. Bell who was then here in the interests of the College:

"This is the oldest Brethren church on the Coast. Brother George Wolfe, one of the early pioneers of the west, with a group of Brethren organized the work here in 1857. It never changed during the stormy time of the division in 1881-82, as it was always progressive. Brother Holsinger wrote his history here, and Elder J. W. Beer lived and died in this place, so Lathrop has its history. It is a small railroad junction town midway between Manteca and Stockton. They have no regular pastor, but have regular services twice on Sunday. The Sunday school in the morning (and it is a good one) and the Christian Endeavor in the evening which has taken the County Banner for many years as the best all around society. And all this without a pastor! How is it done? By consecrated, loyal laymen and a group who support and are loyal to all the institutions of the church and general work. Take notice—*The Brethren Evangelist is sent to every home. Brethren literature is used in the Sunday School. All the special days of the church are recognized and offerings taken for the general work.* This is what I call a Brethren church.

"The best investment any church can make for its own work to increase giving and attendance, to indoctrinate and establish its membership is to send *The Brethren Evangelist into the homes of its membership.*

"I enjoyed my stay and work here and all were interested in the school.

"The total gift was $1,100."

W. S. Bell."

The pastors who have served here in the years of the church's history are: 1, Elder J. P. Wolfe; 2, Dr. Martin Shively; 3, Elder Isaac Ross; 4, Elder H. H. Wolford; 5, Elder N. V. Leatherman; 6, Elder Charles Johnson; 7, Elder J. W. Platt; 8, Elder George Ronk; 9, Elder J. W. Beer; 10, Elder H. R. Holsinger; 11, Elder Melvin Palmer; 12, Elder Jacob Shank; 13, Elder J. J. Reppert.

How Can a Pastor Promote Missions?

A resume of an article By the Rev. Victor G. Mills, D. D. from the Missionary Review of the World.

This question assumes a pastor who is himself interested in missions and is desirous of promoting the cause in his church. Perhaps that ought to be a justifiable assumption for the ministry as a whole, but unfortunately there is a good deal of evidence to show that the facts are otherwise. In a group of missionaries this statement was made not long ago, and supported by the group as a whole, that in a great majority of the churches visited by mission-representatives, no adequate background of information or interest was found ready for the visitor's story; the speaker had to proceed on the supposition that his audience would know little or nothing about the cause which he was there to present.

But we are addressing the pastors who do care, the men who do care, the men who believe heart and soul in the missionary obligation and desire to find ways in which they may effectively impart their own deep interest to the minds and hearts of their people. What suggestions can be offered to such men, some of whom will be dealing with the hard-boiled congregations who care little about the salvation of souls beyond the horizon of their own community?

First, let it be said that a truly missionary-minded pastor will do SOMETHING toward the creation of missionary interests by his very presence in the pulpit and parish. The power of unconscious influence is very great, and when a sincere man believes anything deeply, that fact is bound to make itself felt with all others. If a minister has any measure of the missionary mind of St. Paul, his people will know it and be influenced by it.

But the minister who has enough missionary conviction to be a radiating influence will never be content to stop there. If he were so content his influence would cease. The real advocate of the cause will go on with a positive campaign of instruction and inspiration and just here, I think, is the pastor's greatest opportunity. The pulpit is his and the program of the church is largely his to determine. He can preach as many missionary sermons as he will; he can season all his preaching with missionary reference and missionary spirit, and he can arrange such classes and study courses as he may find desirable.

Then, having done all that he can do in pastoral instruction and inspiration, let the interested minister support his own work with aid from without. The most obvious resource for this purpose is a personal presentation of the cause by a missionary from the field. The right missionary, saying the right thing at the right time will be a tremendous help in the pastor's campaign of missionary education.

A Personal Representative

A more effective resource, because more abiding in its influence, is the missionary project or a personal representative. Of course, there are churches which will not enter into such an arrangement because they are not sufficiently missionary-minded. But as soon as it is found possible, such an objective contact with the field should be made, as it provides an invaluable aid in arousing and maintaining interest. We refer here, of course, to a genuine relationship between church and missionary, and not to that formality which ends with placing the missionary's name on the church calendar and donating a few dollars to his particular work. One church supporting a missionary has his picture on the walls of the church-schoolroom. He has visited them and regularly sends a multigraphed letter to many families in the church and they write to him.

A beloved missionary representative in West China, who has visited the home church when in this country recently, sent back by a returning missionary a beautifully embroidered silk wall hanging which bears in picture form one of the legends of old China. This piece now hangs on the wall of one of the church rooms and has been interpreted to the children of the school from a description. The minister cannot compel his church to accept a parish abroad or to support a particular person or project, but the quiet unseen influence of more personal contacts does have its effect, and therefore if the minister who cares can induce his people to relate themselves in any way, however slight, to some definite part of the world's field, he has acquired an invaluable aid to the realization of his hopes and plans.

Magazines and Leaflets

Printed matter is the other chief resource of the pastor who would promote missionary interest. It is unfortunate that better printed matter relating to missions is not available. The missionary and his work are so grossly misrepresented in many secular journals that a true picture ought to be presented by church boards and other agencies. In a day of vivid advertising and beautiful printing the missionary cause ought to have the benefit of the best both in material and appearance. Such material would cost money, and no mission board has too much of that, but a little of the best would be of far better investment than tons of drab, uninteresting reading matter. Perhaps the pastor can find good material of his own, newspaper clippings or quotations from influential non-missionary sources. In other words, the missionary pastor is an ambassador for missions, just as he is an ambassador for Christ. Such an ambassador is in the true apostolic succession from St. Paul who was at once the first Christian missionary and a good minister of Jesus Christ



Adolfo Zeche and Family

A Year In Rosario

We have just returned from a visiting tour, full optimism in this restless and populous city of sario, shaded at present by the misery caused by occupation caused by the war, this being a port y.

t has just been a year since we preparaed for our rney to this place. Like Abraham we went into unknown place, obeying the voice of the Lord as pressed in the call of the church, to take charge of mission work in this city.

Those were hard days for us as we were sad to ve the family of Brethren believers in Huinca nanco, and there was the haste to crate and move furniture and make the long journey from the thern limit of the province of Cordoba to the tern part of the country. However, we see that this was the will of the Lord who wished that might have a greater work in this precious field evangelization. Here there are multitudes who are ing in anxiety concerning things of this life and o of the next. We are all thankful to God that we ve again our beloved brother as superintendent as rmerly and we pray that he may be kept for many ars to labor among us under the guidance of the ly Spirit, as he is doing.

Argentina has great need of the message of the spel and we are very grateful to you dear brethren of the United States for your goodness and love toward us by sustaining the work of giving the Gospel as a witness to this great country. We sincerely pray that you may be greatly blessed of the Lord in the great work which you are so worthily doing.

Yes, it is a year since we came to this place and we have already seen good fruit of our labors. Many souls have been reached by the Gospel message and some have been added to the fold of Christ, having passed through the waters of baptism, and many others are on the way. The attendance at our meetings varies from 60 to 70. Our halls will not admit more and we have not been able to find a larger hall. For this reason we are asking that as soon as possible we may have a place of our own, with the accommodations necessary to the many activities of the church.

We have three Sunday schools in different districts, the attendance varying from 115 to 135. We have preaching and Bible study every day except Monday and Thursday, and sometimes have in addition a meeting on Thursday evening.

We hope to do much more in the future as there are so many souls to win and then indoctrinate and care for, that they may be true to the doctrines and ideals of the Church. There are many members of other denominations who have heard of our work and would like to work with us. May the Lord help us to advance and reap a larger harvest this new year than during the past. Adolfo Zeche.

Boulevard Segui 515, Rosario de Santa Fe, Argentina.

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SPIRITUAL THERMOMETER

Take Your Temperature

212° BOILING — Enthusiastic, goes to church, gets others to go, works anywhere, in church or out.

98° BLOOD HEAT — Very much alive, goes to church, leads where possible, prays, speaks to others about church.

60° TEMPERATE — Alive, goes to church, takes an active part occasionally.

32° FREEZING — Dying, goes to church occasionally, never takes any active part.

0° ZERO — Dead, never goes to church.

"I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:15,16.

WHAT IS YOUR TEMPERATURE?

An Incident Worth Repeating

LOST OPPORTUNITIES

A minister, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said, "Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and "preached unto him Jesus." After some conversation the storekeeper said to the minister, "I'm seventy years of age, I was born in this city and more than five hundred church officers have known me as you have, but in all these years you are the only man who ever spoke to me about my soul."—New Century Leader.

* * * *

A KOREAN AND HIS BIBLE

Dr. E. S. Woods, now Bishop of Lichfield, England, tells the story of a Korean who came into the study of a missionary one day and said, "I have been memorizing some verses in the Bible, and I thought I would come and recite them to you."

The missionary listened as he recited the entire Sermon on the Mount, without a verbal error. "You have a marvelous memory," the missionary said. "However, if you simply memorize the Word, it will do you no good. You must practice it."

The Korean replied that that was exactly what he had done. He could not memorize anything well; the verses wouldn't stick. But he would try to learn a verse and then go out and practice it on his neighbors. In this way he had learned that portion of Matthew, and he was now going to learn the whole Gospel. And the missionary says he did.—*Selected.*

* * * *

LIFE OF PRAYER

A Moslem woman who had become very much interested in Christ because His love had begun to find the way into her heart and was removing the mountains of prejudice, bigotry, superstition and hatred that had surrounded that heart once said: "But please tell me one thing. Why is it that you Christians never pray?" Never pray! When Jesus Himself said, "Men ought always to pray," and the first great missionary of the Church admonishes, "Pray without ceasing." Of course, the Mohammedan woman was thinking of the formal prayers at stated times and with the different positions of standing and kneeling and bowing with head touching the small prayer stone or brick of sacred clay on the prayer rug. The prayer life of the Christian in secret and in "Spirit and in Truth" is a difficult thing to explain to a Mohammedan so that he may find the way of prayer and devotion according to the Christian standards, since throughout his life he has known only formal prayers at the time when the "Call to Prayer" is heard from mosque and minaret.

Recently a missionary from China told of an itinerant evangelist many years ago leaving copies of the Lord's Prayer in a certain remote Chinese village. Years later, when another Christian worker finally came to stop in the village he found three families who had put away their household gods and for years had family devotions, saying the Lord's Prayer each day. It was the only thing they knew of Christ or the Bible. Yet it kept them in the way, and these families became the nucleus of a Christian church in that village.—*The Presbyterian.*

* * * *

EVANGELIZE OR DIE

When Methodist leaders gathered recently to lay plans for expanding their church work in the Philadelphia, Pennsylvania, area, W. Vernon Middleton said:

"The churches of America must evangelize or die. . . We commend to our churches the absolute necessity of renewed effort to secure the absolute commitment of our members to Jesus Christ. . . We cannot add two half-Christians to make one effective Christian. When our churches have paid this price, then the wind of God will begin to blow again."—Pentecostal Evangel.

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THE BEST INVESTMENT

The big Bonanza gold mine had four owners who during five years realized fifty million dollars from their operations. One took his pile, lived extravagantly, lost all, and committed suicide. The second sold out, lost his money, died a pauper, and was buried at public expense. The third held tight to his money, but he became nervous and died in a lunatic asylum. The fourth spent all his share, went to work with his hands again, and saved his health.—*Selected.*

A clergyman, visiting a poor Christian woman found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her their meaning. "Oh," she said, "those are the promises in my precious Bible. There are many of them, you see, I have tried; so I marked them T; and many I've proved and I know that they are true; so I marked them P."—*Bowes.*



The Unchurched Children of America

(By the Rev. R. W. McClanahan, D. D. Pittsburgh, Pa. Asst. Sec. of Bd. of American Missions U. P. Church of North America.)

The importance of bringing child life into closer contact with the vital spiritual forces of the church is self-evident. Here is the clay, awaiting the skilful shaping of the potter, here are the lives, awaiting guidance, which will either make or unmake the next generation. *The church will win or lose according as she succeeds or fails in reaching the children.* This responsibility goes far beyond simply bringing in the children of families already within the fold. *The great home mission task today in reaching the unchurched groups has no challenge* comparable to that of plans that give a larger place to reaching the children of all who are accessible to the Gospel. *If the children are won the next generation is won.*

Who are these unchurched children? Many families have such slight touch with the vital, spiritual forces that they could scarcely be classified as churched, and beyond this a vast number of children are destitute of any contact with this institution founded by Christ to unite His people into one body. They may be enumerated as: (1) Those unchurched geographically. (2) The neglected children of industrial sections. (3) The children of foreign descent, not Americanized, whose parents have a nominal relation to their ancestral church but are now indifferent to any religious influence. (4) The children of the godless rich, who give neither time nor place for religion.

In fully churched communities there are hosts of children who have no contact with the Church of Christ. (Unquote—In a town near Ashland, a town of some 800 people, with three churches, a town whose inhabitants are truly representative of all American towns, an incident was uncovered this last summer which could be found in all towns of our country, be they large or small. A girl of 11 years was attending the Daily Vacation Bible School conducted by one of the churches. She failed to do her "home work" several days. When questioned, she replied, "I couldn't do the work because we have no Bible at home and my folks couldn't help me with the answers." She was "assigned" to a classmate for the duration of the DVBS so that she might have the help of the companion who had been reared in a Christian home and amidst Bible reading, games and atmosphere. This could and does happen in all localities today.) Freely speaking, it is estimated that half the children of America are in these various groups, so that, of the 34,000,000 American boys and girls of school age only about 17,000,000 are receiving any definite Bible instruction or Christian guidance that will prepare them to solve their life problems. Some of these are under influences antagonistic to the church; others are in an atmosphere of indifference to religion, while very many are only awaiting an invitation to become followers of Christ!

What other possible challenge to the Church can compare with this! Is it not high time that *a definite program should be formulated and put into effect to reach this unchurched half of America's children?*

The challenge to the Church to save her own children and to reach the millions of the unchurched children in America presents many problems, some of which are difficult.

(1) Those enrolled in the Sunday School must be won to Christ. It is comparatively easy to enroll children in the Sunday School and thus bring them under religious influence, even when parents are wholly indifferent, but it is very disturbing to see the wholesale manner in which the close of the Sunday School period means the departure of children and youth in utter indifference to church worship which usually follows.

(2) It should be our aim to reach all within the bounds of the parish who may be willing to respond to a kindly approach.

(3 There is the challenge to reach unchurched communities, but the fact that most of such areas do not promise the establishment of a self-supporting church makes it difficult to induce churches to assume responsibility. But such mission work as this must be done to save America.

If the Church and the nation are to survive the youth must be saved. We must recognize our responsibility, not only for the children who belong to the church by reason of the parents' affiliation, but the unchurched children must be reached or the whole nation is threatened

Over one-half of the young people in America have never set foot inside the church or had any religious training.

* * *

When you are looking for those who have the ***deeper experiences in Christian life, you will find*** *those who are active in Christian service.*

It is not the modern world or the new age that challenges the old Gospel. It is the Gospel that challenges our age.

* * *

Don't have your concert first, and then tune your instrument; begin the day with the Word of God by getting into harmony with Him.—Hudson Taylor.

SAVING the SOUL of AMERICA

Every land has its special resources and culture—its heritage and history. The United States of America has been greatly blessed in its location, in the wealth of its natural resources, in the character of its early settlers, and in its national history. In spite of many dangers and difficulties—or because of the battle against them—the country's development has been steady and remarkable, at least for the first century and a half of its history. Wealth, education, culture, industry, influence, power have increased as long as national ideals and Christian teachings have united to keep standards high and to develop strength.

But in recent years the body and mind of America have been developed at the expense of its soul. For America has a soul—a spiritual quality of life that must be nurtured if the body is to be kept healthy and is to function properly for the benefit of mankind. The characteristics and vital realities of the soul of America include:

1. *Liberty.* When the Western Hemisphere was discovered Europe was passing through the Dark Ages—politically, intellectually and religiously. North America was settled by men and women who sought freedom to live and to work and to worship God in harmony with high intelligence, great industry and noble ideals. *The liberty sought was in harmony with law—particularly the laws of God for the well being of man.*

When license and lawlessness take the place of law and order then a land and its people lose the privileges of true liberty. Is it not time for America to return to the high ideals and the practices of liberty in harmony with the laws which God has established for the physical, moral and spiritual good of all mankind?

2. *Progress.* No land has offered greater opportunities for progress than has North America. Territorially the United States has expanded from ocean to ocean. No old ironbound customs and traditions have prevented development; new ideas and plans have been tested by laboratory methods. But today the ambition for material progress threatens to cripple and destroy the nation. When wealth becomes a great end in itself; when education leads to the deification of the intellect; when industry develops into selfish warfare between capital and labor; when statesmanship degenerates into petty party politics; and when social life takes on the characteristics and customs of the jungle—then the soul of the nation is lost.

3. *Service.* Almost every nation seems to have been completely absorbed with its own national problems and with the struggle for existence. From its early years of independence America has offered a haven for the oppressed and underprivileged peoples. Not only the development of her own vast territory but international travel and commerce and the sending abroad of money and missionaries, have enabled Americans to share their material and spiritual blessings with others.

Today many of these streams seem to be drying up. The desire to protect national industries and to avoid entangling alliances is keeping America from adopting unselfish policies and from full cooperation in international courts. Our doors are now almost closed to immigrants and our missionary activities are being curtailed.

4. *Spiritual.* America was discovered about the time of the Protestant reformation. The United States was settled from northern Europe by sturdy pioneers who brought with them their open Bibles and who sought to pattern their lives after the revealed will of God rather than on the lines of humanistic or materialistic philosophies. Pure, monogamous family life in America has been held sacred; character-making education has been offered to prepare all for unselfish service; Sunday as the Lord's day, has been respected as a day of rest and worship; Church and State have been kept separate, not to exclude God and His laws from the State but to prevent the State from interfering with religion.

When lawmakers lose their spiritual ideals and their sense of obligation to God; when the Lord's Day is commercialized and secularized; when moral standards in education are lowered, and when a materialistic social order becomes men's ideal, it means that the supremacy of God is overlooked or ignored. Government, education, industry and society, as well as religion, are then on the toboggan.

But America still has a soul—a spiritual life and character—as well as a body—to be saved. Home Missions represent the effort of Christians to extend and express that spiritual life and character in service, according to the will of God as revealed in Jesus Christ. Until this soul of America finds expression in every nook *and corner of the country, in every phase of American life, in all our laws aand institutions and activities—until then the Home Mission task of the Church of Christ will not be completed.* Nationalism may be only a heathen ideal; patriotism may be ignorant and selfish; Christianity means not only loyalty to Christ and His program, but unselfish devotion to one's country and to the welfare of humanity in every part of God's world. *The home missionary ideal is to bring one's country wholly under the control of God.* But that ideal can only be realized by the surrender of every individual and institution and activity to Christ. (Article from "Topic of the Times" in *The Missionary Review of the World.*)

A timely word for all Christian workers of today is found in the following statement by the Rev. J. Willis Humphrey, in *The British Weekly*:

The great lesson of the revival of the eighteenth century was that it did not plan a new order but made new men. Ideals impossible to human nature alone became laws of life to new born people.

When You Are Alone - - -



THE PROP OF FAITH

One adequate support
For the calamities of mortal life
Exists—one only—an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.
The darts of anguish fix not where the seat
Of suffering hath been thoroughly fortified
By acquiescence in the Will supreme,
For time and for eternity—by faith,
Faith absolute in God, including hope,
And the defense that lies in boundless love
Of His perfections; with habitual dread
Of aught unworthily conceived, endured
Impatiently, ill-done, or left undone
To the dishonor of His holy name.
Soul of our souls, and safeguard of the world,
Sustain, Thou only canst, the sick of heart!
Restore their languid spirits, and recall
Their lost affections unto Thee and Thine!

—*William Wordsworth.*

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THE INNER SHRINE

H. Jacob Dance

My soul lies crushed beneath its weight of clay,
A faint and weary thing, yet dimly knows
That life is more than toil and mere repose,
A fool's existence, over in a day;
And knows that sometime, somewhere, far away,
There must come peace and freedom from the woes
That, thornlike, mar the sweetness of our rose,
In tranquil mansions, where my soul may stay;

Through the vast void my soul doth groping go,
All unafraid, in quiet pilgrim's dress,
Daring the heights that only pilgrims know,
In search of something that will soothe and bless;
And from the vasty deeps, comes softly low—
"Fear not; with Him find heaven and happiness."

COME UNTO ME

"Come unto me, all ye who have grown weary . . ."
So often when I find my way is dim
I hear His voice speak somewhere in the shadows,
And comforted, I pause to wait for Him.
"Give me your yoke, if ye are heavy laden,"
He says, and lifts the load that bruised my heart.
And suddenly dull lanterns swing to brilliance—
"I am with thee . . . I never shall depart."

And there are times when I have noticed others
Whose bodies, stooped with weariness, grow tall
And walk with quickened pace a crowded pathway,
Then I have known they, too, have heard the call.
They, too, have reached above the petty noises,
The trafficking of mankind's daily quest,
And tuned their ears to God's voice, low, eternal—
"Come unto me, and I will give you rest."

—*Helen Welshimer.*

* * * *

PRELUDE TO PRAYER

By Frances McKinnon Morton

I must take off the dusty shoes of toil
To come before the altar of my Lord,
And bring with me a calm and listening heart
To catch the first faint echo of His word.

I must forget the cares that burden me,
The labor and the sorrow of the day
And think instead of God's great power to guide
His earthly children on their lonely way.

I must renounce the sins that mar my life
And bring repentance as a lowly gift,
That my sincerity be stamped upon
Those brave petitions which I dare to lift.

I must forsake the evil and the wrong,
And lay aside ambition, self and greed;
Presenting only deep humility
And conscious only of my spirit's need.

For if I would approach His lofty throne,
I must prepare myself to find the place;
Since it is written none upon the earth,
Save they are pure in heart, shall see His face.

But Lord, I can not do this all alone
So walk beside me on my busy way
That I may lean upon Thy strength and love;
Forgive my sins and teach me how to pray.

* * * *

"If we are God's stewards and life be a trust,
Then is it enough to be honest and just?
'Nay,' says the Master, 'that is not all;
Thyself thou must give and answer my call.'"

The Pastor

A captain in God's army.
A Pilot to the church on life's troubled sea.
A Consoler in the hour of bereavement.
A Comforter in life's sorrows.
A Teacher of God's priceless truth.
A Preacher of a mighty gospel.
An Administrator of the biggest business on earth.
A Financier who can do extraordinary things on a small capital.
A Shepherd to watch over the sheep of his pasturage.
A Vessel filled with the Holy Ghost.
A Chosen Vessel of God to the people.
An Adventurer over dangerous territory.
A Diplomat handling ticklish problems.
An Ambassador representing his King and government.
An Example to all men.
A Man human in his contacts yet divine in his life.
An Advisor on all important issues of life.
A Judge of ecclesiastical matters.
A Lawyer for the oppressed.
An Intercessor for the lost and dying.
A Possessor for the mystery of faith as it is in Christ Jesus.
A Guide for the erring to the way of life.
A Leader for the Christians of his age.—*V. E. Tanksley,* in *Evangelical Visitor.*

CONSECRATION

Consecration of *Strength* (Psa. 29:1).
Consecration of *Time* (Psa. 90:1-17).
Consecration of *Talents* (Matt. 25:14).
Consecration of *Money* (Job. 28:1).
Consecration of *Friendship* (Eccl. 4:9).
Consecration of *Home Life* (Acts 10:1-8, 17).
Consecration of *School Life* (Prov. 4:1, 13).
Consecration of *Social Life* (1 Cor. 9:19).
Consecration of *Business Life* (Rev. 3:14, 22).
—*Christian Action.*

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The strength of a country is the strength of its religious convictions.—Calvin Coolidge.

* * * *

The Christ of history must become the Christ of experience. The dead Christ of Calvary must become the living Christ of 1942. The Christ embalmed in the Book must become the Christ enthroned in the heart.—Dr. R. H. Hughes.

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Since 1918 it is estimated "that more people have died because of their testimony for Christ than in all the persecutions of the early church together."—*Selected.*

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Religious living is zestful living.

Thanksgiving Offerings

We are glad to begin the publication of offerings for Home Missions received from churches and individuals at the past Thanksgiving season. All offerings will be published in due time in each issue of the "Missionary Number" of *The Evangelist.*

Maurertown Brethren Church:

Mrs. J. F. Wisman	$ 1.00
Mrs. H. O. Beydler	10.00
Dave Rickard	1.00
Melvin Shrum	1.00
The Rev. and Mrs. E. L. Miller	15.00
Eleanor Miller	5.00
Marvin Shaver	1.25
Mrs. L. B. Kohne	1.00
W. E. Shaver	1.00
Mary Copp	5.00
L. E. Hepner and family	5.00
Mrs. Tom Long	1.00
W. M. S.	10.00
Mrs. W. H. Robinson	5.00
Mrs. Charles Painter	1.00
Miss Dorothy Ritenour	5.00
Mrs. Mary Ritenour	1.00
Mr. and Mrs. A. T. Fogle	.60
Mr. and Mrs. George Middleton	11.00
Mr. and Mrs. Romeo Fink	8.00
Mrs. Joe Wisman	1.00
Dr. and Mrs. Louis Glenn Locke	50.00
Mrs. Turah F. Locke	100.00
Mrs. C. L. James	5.00
	$261.35

Berlin Brethren Church:

Mrs. Mary M. Werner	$ 2.00
Church, miscellaneous	132.51
	$134.51

Johnstown Third Brethren Church:

Mrs. Clara Smith	$ 1.00
Mr. and Mrs. H. H. Link	5.00
W. M. S.	5.00
Mr. and Mrs. John Golby	5.00
Miss Sue Vickroy	.50
Mrs. Sue Hunt	2.00
Mr. and Mrs. Robert N. Blough	5.00
Mr. and Mrs. Harold Benshoff	3.00
Mr. and Mrs. J. R. Steffler	2.00
Mr. and Mrs. Harry Jones	5.00
Jonathan Kels	1.00
Mr. and Mrs. Oscar Hampton	1.00
Mrs. Catherine Keifer	1.00
Mr. and Mrs. Floyd Benshoff	11.00
Mr. and Mrs. C. L. Figart	3.00
Mr. and Mrs. Merle Stutzman	.70
Mrs. Eugene Stutzman	5.00
Sunday School	62.09
Miscellaneous	1.51
Mr. and Mrs. C. F. Dysert	1.00
Mr. and Mrs. D. F. Benshoff	10.00
Senior C. E.	5.00
The Rev. and Mrs. W. S. Crick	5.00
James Barkhymer, Jr.	5.00
Catherine Benshoff	5.00
	$150.80

Clay City Brethren Church:

Mr. and Mrs. M. R. Goshorn	$ 25.00
Cletus Long	10.00
C. C. Long	7.00
Home Builders Class	2.00
Miscellaneous	1.13
	$ 45.13

Hagerstown First Brethren Church:

Y. P. C. E.	$ 10.00
Sunday School	48.63
Mrs. Clara Hartle	5.25
Mr. and Mrs. G. W. Spielman	5.00
Mrs. William Beachley	5.00
Junior Department of S. S.	13.40
Theodore W. Fahrney	15.00
Mrs. Ella N. Bovey	12.00
Miss Emma Newcomer	5.00
Miss Mary Bentz	5.00
Roy Sprecher	10.00
Mrs. Maud W. Funk	5.00
Mr. and Mrs. Brayden Ridenour	25.00
Mr. and Mrs. C. H. Rohrer	25.00
The Rev. and Mrs. Edwin Boardman	5.00
Mr. and Mrs. J. G. Smith and Ella	10.00
Mr. and Mrs. J. L. Carnochan	5.00
Mr. and Mrs. John C. Shank	15.00
Mr. and Mrs. James P. Spedden	10.00
Willing Workers Class	16.00
Mrs. J. M. Tombaugh	5.00
Allen Long	5.00
Mr. and Mrs. H. C. Keplinger	20.00
Mrs. Dessie H. Downey	8.00
Miss Helen Artz	1.00
Mrs. Hazel Gordon and Jean	2.00
Mrs. Ida Cooper	1.00
C. R. Crawford	1.00
Earl McCauley	1.00
Mrs. Grace Bikle	2.25
Mrs. Nora Tosten	1.00
Edwin Staley and family	1.00
Mrs. Mayena Bentz	1.00
Mr. and Mrs. John Minnich	1.00
Mr. and Mrs. John Heck	2.00
Mrs. W. B. Hutzell	1.00
Misses Margaret and Winnie Crowthers	1.00
Mr. and Mrs. Claud Artz	2.00
John Bentz	1.00
Miss A. I. Kauffman	1.00
Miscellaneous	11.75
	$320.28

Louisville Brethren Church:

W. M. S.	$ 25.00
Mr. and Mrs. Calvin Teeters	25.00
Mr. and Mrs. Galen Sluss	15.00
Miss Viola Knoll	10.00
Mr. and Mrs. W. E. Sheets	10.00
Primary Department of S. S.	5.00
Junior C. E.	5.00
Mr. and Mrs. Homer Newhouse	5.00
Mr. and Mrs. Floyd Miller	5.00
Mr. and Mrs. Louis Snyder	7.00
Mr. and Mrs. L. E. Miller	5.00
Arline Miller	5.00
The Rev. and Mrs. E. M. Riddle	10.00
Miss Thelma Wertenberger	5.00
Mr. and Mrs. L. P. Clapper	5.00
Mr. and Mrs. A. E. Schwab	5.00
Mr. and Mrs. Glenn Miller	5.00
Mr. and Mrs. Henry Karlosky	5.00
Mr. and Mrs. Harry Royer	5.00
Miss Marie Miller	3.00
Junior and Intermediate Depts. of S. S.	3.00
Senior C. E.	2.50
Mr. and Mrs. James Smith	2.00
Mrs. Joe Wertenberger	2.00
Mrs. Catherine Myers	2.00
Mrs. Minnie Stuckey	2.00
Mr. and Mrs. Irvin Teeters	2.00
Mr. and Mrs. Earl DeWalt	2.00
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S. L. Hang	1.00
Mr. and Mrs. James DeWalt	1.00
Mrs. Leo Sainer	1.00
Miss Joan Riddle	1.00
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Mr. and Mrs. W. T. Hankey	.50
Miss Carol Snyder	.35
Miscellaneous Offering	1.69
Sunday School	22.96
	$225.00

Pleasant Hill First Brethren Church:

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Ben Carey	30.00
Mrs. Murl Long	1.00
Mrs. Bessie Pry	1.00
Mrs. Ernest Warner	2.00
Mrs. Tessie Mesley	1.26
Mr. and Mrs. Hubert Thompson	5.00
Mr. and Mrs. Russel Wolfe	2.00
Mrs. Vesta Kitsen	1.00
The Rev. and Mrs. S. J. Adams	5.00
Miss Doris Stout	5.00
Virginia Pry	1.00
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Mr. and Mrs. Roy Shellenbarger	1.50
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Mr. and Mrs. Clyde Preston	2.00
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Velma Warner	1.00
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Miscellaneous Sunday School	66.05
	$190.91

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Mr. and Mrs. Frank Petrosky	25.00
Mr. and Mrs. Charles E. Rose	5.00
The Rev. and Mrs. Dyoll Belote	5.00
Mr. and Mrs. A. R. Umbel	5.00
Mr. and Mrs. Thomas Shaffer	5.00
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James Umbel	5.00
Miscellaneous	68.00
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Mrs. Hattie Cunningham	15.00	
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Mr. and Mrs. T. C. Leslie	10.00	
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Mr. and Mrs. Warren Shively	6.50	
Mrs. Melvin Walters	5.00	
Altruist Sunday School Class	5.00	
A Friend	5.00	
Sunday School and Church, Misc.	131.50	
		$300.00

Muncie First Brethren Church:

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Mrs. Rosalie Garrett	5.00	
W. M. S.	11.00	
Mr. and Mrs. A. R. Baer	14.00	
W. O. Bowman	5.00	
The Rev. and Mrs. George H. Jones	20.00	
Mr. and Mrs. J. E. Garrett	20.50	
Mr. and Mrs. Arthur Maitlin	5.00	
Charles McNeal	5.00	
Mr. and Mrs. B. F. Waltz	10.00	
Mrs. Edna Garrett	5.00	
Mr. and Mrs. Curtis Cruea	10.00	
Miscellaneous	47.19	
		$162.69

College Corners Brethren Church:

Darrell Hawkins	$ 1.00	
Miriam Bowman	1.00	
Mrs. E. A. Bowman	1.00	
Della Johnson	.35	
Mr. and Mrs. Lee Sweet	2.00	
Florence Bowman	2.00	
M. A. Kurts	3.00	
Carl Boone	1.25	
John Schatzly	2.00	
Louisa Miller	.50	
Dorothy Bowman	1.00	
Miscellaneous	32.44	
		$ 47.54

Denver Brethren Church:

Mrs. John Swope	$ 1.00	
N. B. Brower	1.00	
Mr. and Mrs. Augustus Maus	1.00	
Fayette Shoemaker Family	5.00	
Mr. and Mrs. Rus Carlin	1.00	
Mr. and Mrs. Dale Flora	1.00	
A Friend	2.00	
Mr. and Mrs. Carl Maus	10.00	
Mrs. Charles Imhof	1.00	
A Friend	10.00	
Emma R. Berkheiser	3.00	
Miscellaneous	6.35	
		$ 42.35

Brighton Brethren Church:

Harry Gilbert	10.00	
Delman Grove	.50	
Mrs. Harry Grove	1.00	
Mr. and Mrs. H. H. Horner	1.00	
Miscellaneous	10.70	
		23.20

Cerro Gordo Brethren Church:

Mrs. Amanda Calver	1.00	
Mrs. Lillie Phillips	1.00	
		2.00

Lanark Brethren Church:

Mrs. Sadie Puterbaugh	$ 35.00	
Mrs. Florence Truman	25.00	
R. G. Truman	10.00	
Mr. and Mrs. Roy Greenawalt	10.00	
Mr. and Mrs. H. B. Puterbaugh	10.00	
Mrs. Silvia Puterbaugh	5.00	
Modern Marys Class	5.00	
Mrs. Edna Hawbecker	5.00	
E. D. Burnworth	5.00	
Mr. and Mrs. Earl Wilkin	5.00	
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Lloyd Peters	1.00	
John Klock	1.00	
Mrs. Clara Snavely	1.00	
Mr. and Mrs. Ted Miller	2.00	
United Workers Class	5.00	
Miscellaneous Offering	3.19	
		$145.19

Milledgeville Brethren Church:

W. S. Bell	160.00	
Church Offering	160.00	
		320.00

Udell Brethren Church:

Mary Hornaday	1.00	
Minnie Replogle	1.00	
Margaretta Mickey	1.00	
Dee Whisler	1.00	
Sarah Whisler	1.00	
Ora Powell Family	1.00	
Harold Spring Family	1.00	
The Rev. Cecil H. Johnson	5.00	
		12.00

Waterloo First Brethren Church:

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Miss Jennie Harrison	1.50	
Mrs. Millie Brown	5.00	
Mrs. F. R. LaBarre	6.00	
Mr. and Mrs. J. B. Holmes	1.00	
The Rev. and Mrs. W. C. Benshoff	5.00	
Service Circle S. S. Class	10.00	
Mrs. B. F. Puterbaugh	5.00	
Patty Clump	.12	
Letty Clump	.12	
Clarence Clump	1.00	
Shirley Maust	.28	
LaVone Maust	.16	
Dr. and Mrs. L. O. McCartneysmith	10.00	
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Mrs. Ida Lichty	5.00	
W. M. S.	10.00	
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		264.18

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A Friend	.43
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Mrs. Clarence Hughes	1.00
Mrs. Lauren Lietsch	1.25
A Friend	.40
Miscellaneous	3.75
	90.10

An Address to Ministers

Dr. I. D. Bowman

(Countinued from last week)

II. WE EXPERIENCE DIFFERENT TRUTHS NOT EXPERIENCED IN FORMER DISPENSATIONS. NEW TRUTHS, NEW EXPERIENCES.

A. OUR GOSPEL began with the preaching of John the Baptist. Mark 1:1-5. Greater repentance, greater faith, greater love, and greater salvation began here. But all these were increased at Pentecost, with the great *additional* grace of the person of the Holy Spirit entering the regenerated heart of the believer.

Notice carefully this greater salvation did not *begin* at Pentecost, as many teach, but nearly four years *before* Pentecost when John and Christ preached it. The *"great salvation,* which at *first* began to be spoken by the Lord." Heb. 2:3. The beginning of the Gospel of Jesus Christ. Mark 1:1. Do not be led astray by the increasingly false teaching—the postponement theory.

B. While the Gospel *began* here, it increased in greatness until the end of Revelation. Faith, Repentance and Baptism, these first three principles with John and Christ. See R. V. Heb. 6:1-3. The fourth principle, the laying on of hands for the reception of the Holy Spirit, was not given until *after* Pentecost. Because no one received this great, increased blessing, the person of the Holy Spirit, till Pentecost, many teach that our Gospel began here. This is a great mistake. "The law and the prophets prophesied *until John,*" not until Pentecost. What confuses many is the overlapping of the ages. While the Gospel began with John the Baptist, the law was not taken away until it was nailed to the cross when Christ died.

C. With Pentecost began the greatly increased blessings of the Gospel Dispensation. The Gospels give only what Christ *began both to do and teach,* see Acts 1:1. The Acts, the Epistles and Revelation give what Christ *continues* to do and to teach since Pentecost. All this is for the regenerated believer. Salvation as typified by the Aaronic priesthood of Christ in His death and in His life while on earth is understood by the average Brethren minister. But Christ as typified by the Melchizadek priesthood is not generally understood. The lack of knowledge concerning the latter is a great weakness of the Brethren Church and is a primary cause of our late division.

The following is a summary of some of the things generally understood and some not understood:

1. Salvation (as mentioned above) typified by the Aaronic priesthood.

2. The work of the Holy Spirit.

(a) The Holy Spirit enlightens every man that comes into the world. John 1:9.

(b) No man can come to the Father except the Father draw him. John 6:44.

(c) The Holy Spirit causes the sinner to hate sin and to seek God *before* he is saved. He will reprove, (convict, convince), the world of sin.

(d) The Holy Spirit regenerates. Jonh 3:3, 5, 7.

(e) The Holy Spirit, after one is saved, strengthens him by the Holy Spirit before one receives the Gift of the Holy Spirit, is given as a preparation to receive Him. The disciples had been saved for three and a half years. Fifty days before the Holy Spirit was given He breathed on them and said, "Receive ye the Holy Ghost." John 20:22. This was fifty days before Pentecost.

Paul saw the love waning in the Ephesian church. They were saved but had not received the gift of the Holy Ghost, or if they had once received Him, they lost Him. Paul was on his knees praying that these Ephesian brethren might be strengthened "with might by his Spirit in the inner man." He breathed upon them, John 20:22, preparing them for a ten day prayer meeting, not because they *had* received the gift of the Holy Spirit, but as a necessary preparation to receive this gift. They were strengthened that Christ might dwell in their hearts by faith. This is the mystery hid for four thousand years—"Christ *in* you the hope of glory." Eph. 3:14-20. Col. 1:26,27. The disciples knew the Holy Spirit for three years but He only dwelt *with* them but now *in* them. John 14:17.

(f) Water Baptism. The Baptism of Repentance by Triune Immersion is included *in* repentance. Baptism is not only a *symbol* of salvation, it is far more; it is a CONDITION of salvation to the penitent who is rightly taught. "He that believeth and is baptized shall be saved." "Repent and be baptized for the remission of sins." "Arise and be baptized and wash away thy sins." "Baptism *also now saves us.*" The conscience tells us to do what the Gospel says, to be saved, and when we *do* it, that is the answer of a good conscience. There is much twisting, turning, and explaining away the plain Scriptures in order to get out of *obedience* to the ordinance of baptism. No man can explain literally the Scriptures which refer to the design of baptism without teaching that they are essential to salvation to every one rightly taught.

(g) After the Gospel was completed, after they were regenerated by faith, repentance and the baptism of repentance for the remission of sins, then they should pray to be strengthened by faith so that by the laying on of hands they might receive the Holy Spirit. The Gospel clearly teaches that the laying on of hands is essential to the reception of the Gift of the Holy Spirit *after* baptism and after salvation.

The Gift of the Holy Spirit was first given on the day of Pentecost and without the laying on of hands. The reasons are clear: The laying on of hands was the work of ordained preachers, who had *previously* received the Gift of the Holy Spirit. That explains why Cornelius and his household received the Gift without the laying on of hands. Before Pentecost, no one had received this gift so they could not perform this service. The case of Cornelius was a Gentile Pentecost. The Lord gave them the Holy Spirit in the same manner as at the earlier Jewish Pentecost to prove to the Jews that the Gentiles were to be fellow heirs. The prejudices were so strong against the Gentiles that it took four miracles to convince Peter that the Gentiles could receive the Gift as well as the Jews. History tells us that it was believed among the Christian Jews that no Gentile could receive the Holy Spirit. Therefore they, the Gentiles, received the Gift without the laying on of hands. This proved that the middle wall of partition was broken down and that there was now no difference between the Jew and the Greek, (Gentile), Roman.

After the Gospel was completed, every Christian was to receive the Holy Spirit by faith, prayer, and the laying on of hands.. They "Prayed for them that they might receive the Holy Ghost . . . then they laid their hands on them and they received the Holy Ghost." Acts 8:15, 17. Hebrews 6:2, 3 says that the laying on of hands was part of the *beginning of the doctrine of Christ.* It also says, *"This will we do."* We are all one in Christ, hence this command is for us. Verse 3.

(To be continued)

Five Minute Miniatures

Rev. L. B. Flora

(This series of brief messages was broadcast over radio station WTRC, Elkhart, Indiana, during June 9-13, 1941.)

II. THE FAITHFUL STEWARD

"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Timothy 2:2.

If we desire to consider this verse with the thought of the steward in mind, we must define our term from the Scriptural viewpoint. The steward of the New Testament is a manager or superintendent or trustee to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age. The apostles and other Christian teachers are called "stewards of the mysteries of God," as those to whom the counsels of God have been committed to be made known to men (1 Corinthians 4:1). A bishop, or overseer, is called a steward of God (Titus 1:7), and any and every Christian who rightly uses the gifts intrusted to him by God for the good of his brethren, belongs to the class called "good stewards of the manifold grace of God" (1 Peter 4:10).

In Paul's first letter to Timothy he says in 1:18, "This charge I commit unto thee." We are not just now asking what was committed, but merely noticing that Timothy, as a steward, has a definite charge placed in his trust. Reading on in that first letter to 6:20 we read the Apostle's heart-felt exhortation, "O Timothy, keep (i. e. guard) that which is committed to thy trust." And again, later by a few years, possibly, he wrote in 2 Timothy 1:14, "That good thing which was committed unto thee keep (guard) by the Holy Ghost which dwelleth in us." Then in the next chapter is recorded our text verse.

These exhortations to Timothy group themselves around the three ideas of a trust committed to the steward, guarded by the steward, and recommitted by the steward. We are largely concerned at this time with the guarding or recommitting, or, in other words, the faithfulness of the steward.

In 1 Corinthians 4:2 we read, "Moreover it is required in stewards that a man be found faithful." I believe that Timothy was faithful in that which the Lord and the Apostle, under the inspiration of the Lord, bade him do. In none of Paul's mention of him is there implication of any unfaithfulness. And in 1 Corinthians 4:17 Paul calls him "faithful in the Lord." Therefore, we take it to be a fact that this Ephesian pastor and former traveling companion of Paul guarded the deposit entrusted to him and delivered it in trust, unimpaired, to trustworthy men who would in their turn hand it on again.

Yes, we note again that the great requisite for the office of steward is fidelity. As a servant, he must be faithful to his master. As a disciple, he must be faithful to those under his oversight. He must not neglect to dispense to them their food, neither dare he adulterate it, nor substitute anything in place of that given to be distributed. So in regard to ministers, teachers, Christian workers, Christian parents. Also, a minister of God in discharging his stewardship must be deaf alike to praise and blame of men. His standard is the will of his Master, not the opinions of men. If he follows the latter, he will never be faithful in his office.

The resurrected Lord Jesus says, Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life." The faithful steward is to have his reward. A long time ago a Welsh prince left his infant child in the care of his great dog. The prince came home and found blood all over the nursery and the cradle overturned. In mad despair he plunged his sword into the dog's heart. But when the dog was dead at his feet, he saw a wolf's mangled body in a corner of the room, and upon turning over his cradle he found the royal infant alive and asleep. Then he buried the body of the faithful guardian of his child and erected a monument to his memory.

We do not regard with any respect the one who is not faithful. A faithless one is despised and avoided, although he may be gifted in many directions. The first thing necessary in the character of a servant or workman is faithfulness and trustworthiness. The soldier who forsakes his position is branded as a deserter and submitted to humiliating punishment. He is despised by all who see him because he has been faithless to his country. In every position it is required that a man be found faithful.

DAILY BIBLE READINGS

(To be used in connection with the Sunday School Lessons.)

FEBRUARY 23 TO MARCH 1

M. How the kingdom grows. Mark 4:26-32
T. Finding hidden treasure. Matthew 13:44-46
W. The separation of men. Matthew 13:47-50
T. A pointed parable. II Samuel 12:1-7
F. The method of the parable. Mark 4:9-13
S. One parable explained. Mark 4:14-20
S. Parables and commandments. Psalm 78:1-8

MARCH 2 TO MARCH 8

M. Drink and heredity. Judges 13:2-7
T. The appetite for strong drink. Isaiah 24:5-12
W. Drink and disaster. Joel 3:2-8
T. When leaders drink. Isaiah 28:1-7
F. A total abstainer. Luke 1:13-17
S. God will not acquit the wicked. Nahum 1:1-10
S. Drunkards and the kingdom of God. I Corinthians 6:9-12

MARCH 9 TO MARCH 15

M. The winds and the waves obey. Matthew 8:23-27
T. Power to cast out demons. Matthew 8:28-34
W. Healing the blind. John 9:1-11
T. Miracles not for show. Luke 23:6-12
F. Miracles and moral improvement. Acts 19:11-20
S. The significance of Miracles. John 6:26-35
S. God's great works. Psalm 111:1-10

MARCH 16 TO MARCH 22

M. Jesus anticipates Calvary. Mark 8:27-33
T. A paradox of self-sacrifice. Mark 8:34-38
W. Christ's death in prophecy. Acts 3:12-21
T. The scriptures concerning himself. Luke 24:25-32
F. The only Saviour. Isaiah 43:10-15
S. A perfect Saviour. Hebrews 5:5-10
S. Jesus, the master of death. John 2:18-25



The Missionary Board is Humbly Greatful

To every good pastor and every good Brethren who has entered the Mission fields this year by sharing in your Thanksgiving Offerings. Many gifts will yet come.

Great numbers of our people have opened their hearts more largely than ever before. You will notice in our reports how many of our churches have increased their gifts. May God never let the Brethren Church close her eyes to such a needy world's wants. If we really want to witness, now is the time to do it.

We are hoping that each and every Sunday School Teacher and Missionary Superintendent already is causing his group to save already for our Easter offerings. Jesus said, "Go ye into all the world", and our churches must go in His name. Many of our groups are using the little cellophane money bags as collectors of the Easter Offerings. Start early and it will be easy. We must not stop fighting Satan just because the nations are at war.



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AN INVITATION CARD urging attendance at the Wednesday night Bible study class of the Pittsburgh Brethren Church came to the editor's desk a few days ago. Brother Floyd Sibert, pastor of the church, writes that this service has taken the nature of a "Personal Workers Class." He gives the enrollment as 57 and the average attendance as 33.

WE NOTE FROM THE GOSHEN, INDIANA, BULLETIN, Brother H. H. Rowsey, pastor, that on February 1st they had a very interesting evening service. The sermon subject was "Poems That Preach." The announcement follows: "A program of poems that preach: Poems of hymn . . . poems peculiar to Goshen . . . My favorite poems . . . and yours . . . poems from the Scriptures . . . Prayers in poetry." We note also that Brother Rowsey is using the back page of his calendar for the outline of the study on "Personal Evangelism".

RECOGNITION AWARDS WERE MADE to thirty-two members of the Milledgeville, Illinois, Brethren Sunday School for perfect attendance. The number of years of such attendance goes all the way from one year to twenty-one years. Harry Bushman received recognition for twenty-one years of continuous attendance. Several others were close to that mark. Brother St. Claire Benshoff is pastor of this church.

EVANGELISTIC SERVICES will begin at the Loree, Indiana, Brethren Church on March 1st and continue through the 15th. Brother C. C. Grisso, pastor of the church, will act as his own evangelist. Remember these brethren in your prayers.

THE NEW LEBANON, OHIO, bulletin informs us that a layman's public service was prepared for the worship service of February 15th. It announces that Brother Arthur, Baer, recently called to the ministry from the Muncie, Indiana, church, was to be the speaker. We will look for a complete report of this meeting. Brother Berkshire pastors this flock.

BROTHER ELMER M. KECK, pastor of the North Vandergrift, Pa., church, reports that on Sunday, February 8th, 66% of the attendants at the evening service were young people under the age of 20. An average of 64% for the past four Sundays is reported. That is fine and we need more of this kind of attendance in all of our churches, for it is out of the interest shown by the young people that the church grows and grows.

THE ANNOUNCEMENT IN the February 8th bulletin of the Vinco, Pa., church (Rev. C. Y. Gilmer, pastor) gives every church something to "shoot at" in their own congregations. We quote: "Offerings at church services last Sunday, (Februory 1st) totaled $200.66. of this amount $173.20 was for the Building Fund, $26.46 for the church treasury, and $1.00 for the Brethren Publishing Company's new building. We lack $6.76 yet on the last item in order to reach our goal, viz., a 10% increase in all offerings over those of last year."

We have a picture of the new church on our desk and it surely is a beautiful structure. We are looking forward toward bringing a fine view of this church to the readers of *The Evangelist*, together with a detailed report of their dedication when that event takes place. We congratulate the congregation at Vinco for their fine forward step.



EDITORIALS

"BUT I AM THAT THEY MIGHT HAVE LIFE"

I saw a picture on a recent Bulletin of the Fremont, Ohio Church that caused me to write this editorial.

Let me describe it to you.

Marching boldly across a field filled with crosses, identifying it as a burial ground on a field of battle, is shown the symbol of war in the person of "Mars", the so-called god of war. Savage scorn is on his face and bitterness and hatred are closely shown in his attitude. With drawn sword, dripping with the blood of the carnage, he half turns to view a vision of One who came into the world to bring a far different attitude among men. The words which are falling from the lips of the One in the vision are those which become the theme of this little message—"But I came that they might have LIFE."

We are now engaged in war

Just where that war will force us, only the Lord Himself has any idea. That war was thrust upon us. It is not of our choosing. It is a war in defense of our nation.

Historically the Brethren Church has always been opposed to war as such. We have never believed that we could settle major questions by that means. War has always been. It always will be as long as this present world order exists. It seems that we must look upon it as a necessary world-evil.

But we started out to say that the Brethren Church has always felt that the supreme business of the Christian was to SAVE life and not to destroy it. And, now, in the present circumstances each man and each woman must be the judge of his or her own attitude.

Consentration of Effort

Will I be going too far if I attempt to remind the church that if as much effort would be put forth in a campaign for the saving of souls as is being put forth in the defense of our nation, that of an all-out effort, souls would be won to the Master so rapidly that there would be a great change in attitude in the entire world. It seems that the church has never caught the vision embodied in the words of the Lord, "I am come that they might have life."

A Test of Character

Sometimes it takes drastic measures to set us to thinking. Mrs. William Kletzer, president of the National Congress of Parents and Teachers, recently spoke the following words, words which should make us pause and think, not of the present, but the future. This is what she said:

"Instead of permitting the war to bend us to its will, we must use it to forge for ourselves and our children some of the sterling traits of character that made our forefathers great."

If we pause long enough to meditate on the meaning of the last phrase in the above quotation, "sterling traits of character that made our forefathers great", we cannot help but realize that those traits were not material, but rather spiritual. It is not the material things that make for greatness—for material things are only relative. They are not enduring. Only witness the mighty destruction of material things that is going on out over the world today. True, these can be rebuilt, and without a doubt they will be rebuilt. But they will not be the same. There is only one thing that is enduring. That is the real spiritual value which is found in Christ our Lord.

Out of this War—What?

Out of this present conflict will come just what the Christians of this world will make it, or else we are headed for a dispairing pit, too deep and too terrible to even contemplate.

This is a crisis time. But let us remember that it is no more of a crisis time than that which faced our Lord as He came to the end of His ministry here on the earth. Would it not be well to face it as He did—in the strength of the Father? Would it not be well to pause and think deeply about our attitude toward God? What we are when this war ends will be marked by what we are while this war is in progress.

The words of the writer of the Epistle to the Hebrews are words upon which we can depend in this hour of unrest. Listen to them: "For we have not a high priest who is not able to be touched by the feelings of our infirmities; but was in all tempted (tested) like we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Discouraged at the picture? No. For we remember that the Word says, "Jesus Christ is the same yesterday, today, yea, and forever. We place our trust in Him.

F. C. V.

The Tithe - Our Debt

Dr. G. C. Carpenter

It is correct to say that God is a good business man and loves order and system. This is evident in all His creation. God does nothing in a haphazard way. It is unreasonable to think that God would establish His Church in this world with a commission to evangelize the whole world and then fail to provide an adequate system of finance to make it all possible. The churches of America today are in pressing need of a revival of Christian Stewardship, not only of money, but of life itself. Millions of indifferent, inactive church members are suffering from a lack of the sense of Christian Stewardship.

Every church member should face the fact with Saint Paul that "I have a stewardship entrusted to me." A recent book of daily devotion by Bishop Ralph S. Cushman, carries the title, "I Have a Stewardship," and emphasizes throughout the pressing need of more faithful stewardship. What pastor does not realize such need in his church? And, sad to say, some pastors fail to set the example of faithful Christian stewards, which fact may account in many instances for the failure among the laity.

The "major peril" lies in the stewardship of material wealth. Those who rob God of the tithe or any portion of it rob themselves and the church of spiritual life and thus hinder the growth of the Kingdom of God, and delay the return of the Lord. When money is god the worshipper is a pauper in the sight of the God of Heaven. It was because Jesus knew that the "major peril" lay in the field of material wealth that he talked so often of money. A conversion that does not go far enough to include the pocketbook is very superficial and unreal.

Man is only a tenant. God is the owner. The tenant who does not pay his rent cannot expect the partnership to continue. What a privilege to be in partnership with God. And what a tragedy that so many fail to enter into that partnership or break it by unfaithfulness after entering. A man who does not pay his debts cannot be trusted. The tithe from the beginning has been God's own appointed share of man's material increase. It is a debt and should be paid promptly out of the first fruits.

"Thou shalt not covet" is God's commandment, but how many do covet the tithe and keep for themselves what belongs to God. In other words, they fail to meet their first and chief obligation, which is a sin condemned in Scripture in violent terms. Many professing Christians are spiritually sick because they rob God. They do not pay enough into the Lord's treasury to keep spiritually strong. They become anaemic without knowing it. They become stumbling blocks instead of good examples before the youth of the church. They not only rob God but they rob themselves. They cheat themselves out of abundant blessings, both material and spiritual. They place themselves where they cannot claim many of the promises of God.

The principles of one-seventh of our time and one-tenth of our income have come down together through time with Old Testament sanction and New Testament recognition and approval. To depart from either is dangerous and unprofitable.

Robert E. Speer says, "There is no objection that holds against the principle of the tithe that does not hold against the principle of the Sabbath Day." Man has as much right to break the one as the other.

Better pay your debts, and begin with the first debt you owe, which is the tithe that God says is His own. Try it through 1942 and the joy and satisfaction and prosperity that will result will guarantee your continuance as a tither as long as you live.

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The Offering - Our Privilege

Rev. E. M. Riddle

Since another has presented an article on 'The Tithe', this message must be confined strictly to 'the offering'.

The offering begins where the tithe stops. In other words, those who give to the Lord's work are making an offering of that amount which is given over and above the amount of the tithes. Jesus has given some lovely instruction on the subject of 'Giving', as well as the Apostle Paul. In 1 Cor. 16:2 Paul said, "Let every man give as God hath prospered him". When he wrote these words of instruction to the Corinthians thus, he was fully aware that the highest compensation was a spiritual one. Proportionate giving is always our privilege and it will help to promote a glad heart for service, and a capacity for sacrifice.

It keeps away paralysis of generosity. When we bring an offering each week, we could hardly forget our God. It keeps the doors of our heart open, ever watching for an opportunity to serve a needy neighbor somewhere in the world.

The correct response to 'Giving' makes a Christian a real partner with his God in the great divine work, unto which He has called us to be helpers. Many a person has asked—'How much ought I to give?' Until Christians answer that question correctly, there is neither a staple foundation, financially, for the church, nor for peace for the soul. Further let it be understood that worrying about church suppers, bazaars and other questionable ways only tend to weary and weaken some of the finer accomplishments of the church. Those individuals and churches who know by experience the joy of 'tithing' and 'proportionate giving' are the happy ones and also the prosperous ones, not only financially but spiritually. Yes, real giving begins with the offering.

A little girl's example might be well. She asked her mother for a nickel which she wanted very much. She had seen some nice chocolates in a certain window. Well, said the mother, since my little girl has worked so well this morning, you shall have the nickle. Upon her return, the mother noticed that she had no candy and said, "Why Mabel you surely saved your mother one piece didn't you? She exclaimed, "Mother, I didn't buy any." Just before I came to the restaurant I found a blind man. I heard him say, 'O God, if I could only see your beautiful world, how happy I would be!" Then, mother, I thought of what my teacher said last Sunday, that this week we each make an offering to someone, who did not have some blessing we had, so I dropped the nickle in his cup. Said the little girl, 'I had such a sweet feeling in my heart that I did not want the chocolates." The mother was much pleased also.

It is tremenduously interesting to note how soon the conscientious tither will be bringing his offerings, until in many cases his gifts are many times more than the tithe. This is free giving. It makes a glad heart. Even the tithe is not a grevious thing if we love the Lord. It is not mechanical. But cheerful givers do like to enjoy some liberty in going the second mile, in giving the extra garment, the extra bushel, the extra dollars, in making free-will offerings. Yea, with the spirit of one long ago, in the breaking the alabaster box of ointment, very precious.

From the earliest days of the church, there have been those who were not satisfied to merely bring the tenth. Every Christian worker today knows of such givers in the past as Russell Sage, Colgate and many today who are known because of their free giving. Their benevolent spirit leaves for them a monument and a testimony to the world. We believe that our God loves the cheerful givers and we know also that He will abundantly bless such giving.

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Some Outstanding Experiences in a Ministry of Fifty-five Years

Fourteenth in the Series

Dr. Martin Shively

When the General Conference of the Brethren Church was being held in the old gymnasium at the college, Dr. Gnagey read a paper entitled, "The Forgotten Man", which began with a pathetic story about a soldier in Napoleon's army, who had been stationed at a point to guard it, and whose superior officers forgot him when the occasion which led to his being stationed there was past. But true to his charge, he remained at his post for so long a time that his uniform had been reduced to rags. But faithful to his trust he remained at his post until several years had passed, and then fortunately it so happened that the emperor passed that way, and upon receiving a salute, and noting the condition of the man, he inquired as to why he was there. When he heard the story he was deeply moved and at once showered the faithful soldier with evidences of his appreciation of the man's loyalty.

In making application of his story, he drew a parallel in which he said the forgotten man of the present day, is the minister of the Gospel, who gives the years of his prime to the service of the church, and when old age with its waning powers falls upon him, he is too often pushed aside to make room for a successor who has the advantage of youth and advanced training. He even stated it as his opinion that when

the minister passes his fiftieth year, he is crossing the dead line beyond which the demands for his services decrease, until he is finally all but forgotten, and too often he lives as best he can until the Lord calls him to his eternal home.

I was then past my fiftieth year, and confess that I was greatly moved by the paper and the argument he presented. Thus when during the conference of 1919 Brother Beachler asked me if I knew that at the next meeting of the Ashland College Board of Trustees, I would be chosen to the office of Bursar, I not only did not know that such a thing was in the mind of any one, but remembering Brother Gnagey's paper, I gave the matter serious thought. After consulting my good wife, we agreed that if the call should come, we would accept. Thus when at the annual meeting of the Trustees held in January 1920, I was elected to the office above, and tendered my resignation to the Masontown congregation, and on April 9 of that year, I entered the office, succeeding Brother A. C. Henrickson, in charge of the finances of Ashland College. By the grace of God, I am still here and trying in His name to serve the church and its only institution of learning.

I was perhaps the more ready to accept the call to the new position, because I was grateful for what Ashland College had done for me, when in February 1886 I had come with my young wife to secure the help which it has always stood ready to give to those who come into its halls. True the college then was not what I found it now to be, and what it has since become. Then, there were a few teachers, but they were good ones, for in his field, none has been better than Prof. W. C. Perry, and in her field, his wife, was equally efficient.

The student body was small, but was composed of serious minded young men nd women, most of whom have made worth while contribution to the world.

Then too I was the more ready to come to Ashland, because it was led now by a group of men whom I not only knew well, but men whom I loved and with it would be an honor to be associated. Dr. E. E. Jacobs I had known for some years, and knew him to be a true son of the church, the son of one of its outstanding pioneer ministers. Then too there was my boyhood friend, Dr. J. Allen Miller, whose service in and to the college, can never be honored enough by Brethren people for under his leadership a group of young men and women were prepared for such a service as made their ministry one of the high points in Brethren history. Here too I knew that I would be again associated with Dr. L. L. Garber, who was a fellow student in the days of work here. And to this same Dr. Garber, the matchless teacher of English and forensics, the new preachers were indebted for their ability as public speakers, a contribution by no means insignificiant in leading to the success which crowned the work of the new preachers of the Word.

Here too I would be associated with Prof. DeLozier, the master linguist, whose genial spirit and splendid forensic ability made him a man outstanding anywhere. There was also Dr. R. R .Haun, whom I had not known, but have come to love and respect most highly for both what he has in his head and in his heart. And a discovery I made on coming into this office, heightened my love and confidence in them to an exceptional degree, was that they were not here for "the loaves and fishes". For in spite of the time and money expended in securing the preparation which fitted them for the positions they held, they were serving for salaries much smaller than some men who were pastors. I shall not say more about this matter, though I cannot but wish that my readers could know the measure of the sacrifices these men were making for conscience sake. Ashland College has never been an institution in which men could come with the hope of self-enrichment, except the enrichment of mind and soul, due to the consciousness that service was being given which was calculated to make the world a better place in which to live.

Of the men whom I found serving on the faculty when I came, three have gone to their eternal reward. These are Dr. Miller, in whose honor it is my privilege to conduct an annual memorial service during the daily chapel period. DeLozier too is gone, as is Prof. Wolford, and each continues to live in the work of the students whom they influenced. The worker may die, but the work goes on, which is peculiarly true at Ashland College.

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An Address to Ministers

Dr. I. D. Bowman

(*Continued from last week*)

Jerome, A. D. 275 says, "They ask, 'why he that is baptized does not receive the Holy Ghost *but by the laying on of hands?*' This observation for the honor of the priesthood did descend from the Scriptures. If you ask where is it written, it is in the Acts of the Apostles." Then he says, "The *whole Christian world taught* that the Holy Spirit was received by the laying on of hands *after* baptism."

Every new convert should be thoroughly taught that by prayer and the laying on of hands he should receive dynamic power. Chrysostim, A. D. 375 said, "Seest thou not that it was not done in any ordinary manner, but it needed great *power* to receive the Holy Ghost." Commenting on Hebrews 6:1-3 he says, "All these are *fundamental* articles: that is, that we ought to repent from dead works, to be baptized in the faith of Christ, and made worthy of the Holy Ghost, who is given by the imposition of hands."

In the early part of my ministry, I laid hands on hundreds who never received the Holy Ghost by my teaching because I had a very vague idea of its design.I have a brother, the most learned of our family, who said, "I shall clearly teach its design or quit laying on of hands." *It is very important that we comprehend its design and clearly teach it!* Since new Calvanism is spreading so rapidly and is dividing our

preachers on this point, we should study, critically, this ordinance and its design, both Biblically and historically.

The study of Jesus Christ as our High Priest in heaven will help us to understand the work of the Gift of the Holy Ghost. "Consider (gaze upon), the Apostle and High Priest of our profession." Heb. 3:1. In Heb. 2:17, we are told, "He became *man* that he might be a merciful and faithful High Priest." We are told in Heb.4:14 to 5:17 *how* He is a merciful High Priest. Under the law, Moses was the apostle and Aaron the high priest. Apostle means, a sent one, a messenger, a prophet sent by God. Be careful not to confound God sending His Son John 3:16 as an Apostle on earth, with the Son sent from heaven, after His ascension as an Apostle. Both are true, but there is a great difference.

Here, Christ is sent as an Apostle *after* He received *all power*, after He was glorified, after He ascended and was seated as our High Priest. Since the Holy Ghost was given, He brought the spirit of the Father and the Son to dwell both *with* and *in* us. Moses typified Christ as Apostle, while Christ was on the earth. Joshua typified Christ as sent from heaven as an Apostle.

Let us look at Jesus Christ who is *now in heaven* as our High Prist as typified by Melchizedek:

1. Jesus Christ is our Captain, our Leader. He rent the veil of His flesh when He died. When He arose by the power of His own blood, He was given an immortal body. His resurrection was a birth. He was the first *born* from the dead. Col. 1:18. God brought Him from the dead *through the blood of the everlasting covenant.* He was first born of the Virgin Mary with a mortal body, but now He is born again from the dead with an immortal body. Heb. 13:20. Here God takes the blood and uses it as the power of the birth of the body. "The God of peace that brought again from the dead, our Lord Jesus, through the blood of the everlasting covenant."

Now as High Priest as typified by Melchizedek through the rent veil and His own blood, He brings us into heaven—into the very presence of God. He seats us *in the Father and in the Son* and gives us all spiritual blessings. He does all this a merciful and faithful High Priest. How fathomless! How profound the following Scriptures: "Blessed is the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3. "And what is the *exceeding greatness* of His power to us-ward, according to the working of His mighty power which He wrought *in Christ* when he brought him from the dead, and set him at His own right hand in heavenly places. And gave Him to be the head over all things to the Church which is His body the fulness of Him that filleth all in all." Eph. 1: 19, 20, 22, 23. God, "hath raised us up together and made us sit together in heavenly places in Christ Jesus." Eph. 2:3. "Having therefore, brethren, boldness to enter into the holiest (heaven) by the blood of Jesus by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh, let us draw near with a true heart in full assurance of faith having our hearts sprinkled—with the blood of Christ—from an evil conscience." Heb. 10:19, 20, 22.

He is a merciful High Prist; He shows compassion and helps us in our weaknesses and temptations. He is also our Apostle and fulfills His promises *in* us. Spiritually He dwells in us both individually and collectively. "Know ye not that your body is the temple, (naos, the third department of the temple, the holy of holies) of the Holy Ghost, which is *in* you?" 1 Cor. 6:19. "Ye are the temple of the Holy Ghost as God hath said, I will dwell in them and walk in them." 2 Cor. 6:16. As High Priest, we enter into His house, (heaven), *now*. Consider the two houses. As Apostle God makes our heart on earth His habitation.

OBEDIENCE IS VERY IMPORTANT

Christ as our Leader, Captain, Forerunner, "learned obedience by the things which He suffered." Heb. 5:8. Gethsemane was Christ's training school in obedience. "Lo I am come to do Thy will." He entered completly into our weaknesses. This is the highest lesson for us in obedience. "Hereby perceive we the love of God because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3:16. *The very essence of salvation is obedience.* Christ came to do God's will so we are to do God's will too. "Being made perfect, He became the Author of eternal salvation unto *all them that obey him.* Ephapras . . . always laboring fervently for you in prayers that ye may stand perfect and complete in all the will of God." Col. 4:12 "Now the God of peace . . . make you perfect in every good work to do His will, working in you that which is well pleasing in His sight." "Teaching them to observe *all things* whatsoever I have comamnded you." Matt. 28:20. "He will come in flaming fire taking vengenace on them that *obey not* the Gospel." 2 Thess. 1:8. These and hundreds of other verses teach that obedience is essential to salvation. Neither Christ nor man could become perfect without obedience to God's will. Both Christ's obedience and ours is essential to our salvation. Our obedience is just as essential as His. Both His obedience and ours is very important. Our restoration to obedience was the great purpose of redemption. Both Christ's and our obedience is necessary for Christ to reveal His life in us. Christ came to work out in Himself a new nature, and to impart to us a new way of living which we must follow. Salvation can neither be *possessed* nor *enjoyed* WITHOUT obedience to His commands. We have power only according to the amount of the Word we know and obey. The philosophy that it was all done for us and that we have nothing to do is one of the greatest heresies of this century. A literal interpretation of hundreds of scriptures will prove this. If we had emphasized obedience as our people did for two hundred years, we would be a united group today, and would be building up by leaps and bounds. The re-emphasis of complete obedience should become our slogan. We can believe all the other fundamentals and throw away the fundamental of fundamentals, which is obedience, and we will amount to nothing.

LET US CONSIDER ANOTHER GREAT DOCTRINE, THE BLOOD

Blood, like a scarlet thread, extends from one end of the Bible to the other. The word blood has as deep a meaning as any other word in the Bible. In Hebrews 2, we have three reasons for Christ becoming man and taking flesh and blood, that He might be made perfect through suffering, that He might destroy the devil, that He might save us. His incarnation, virgin birth, earthly life of flesh and blood, life of sacrifice, culminating in death, we shall not consider since we are generally agreed on them. We shall consider the power of the blood principally after His death to the present time.

The Holy Spirit—the Eternal Spirit—dwelt in Christ's body of flesh and blood from His baptism to His death. The Spirit became humanized, especially prepared to dwell in us on earth after Pentecost. When Christ died, the Holy Spirit who dwelt in Him took His blood, (the life of God was in that blood), and cleansed heaven. Heb. 9:23. His blood shed on earth was not sufficient—heaven itself must be cleansed. Heaven could not be opened unto us in any other way. After the Eternal Spirit cleansed heaven with Christ's blood, God raised Him from the dead by His own blood. Heb. 13:20, and Christ entered heaven *for us* through His blood. Now we enter heaven through His blood. All this was necessary for our redemption.

What does cleansing of heaven mean? Our sins rose up as a dark cloud before Him. In His book of remembrance, God says, "I have blotted out as a thick cloud thy transgressions." When the Holy Spirit brought the blood into heaven, all sins were blotted out. Therefore there is now no condemnation to all who are in Christ Jesus. After that, Christ could enter into the presence of God *for us*. Heaven opened for us to enter now through His blood. How wonderful! "Not without blood," with His own blood," "how much more shall the blood of Christ?" etc. These are some of the *key* words of opening up heaven for us.

There is danger of overlooking the deepest meaning of the death of Christ—self-sacrifice *in obedience*. The root of sin is turning from God to serve yourself. This, of course, means serving the Devil. Christ died TO sin, which implied perfect obedience. He died FOR sin, as our substitute.

In these two aspects, "He made an end of sin and of both aspects, we are made partakers."—Wescott. The putting away sin goes beyond forgiving of our transgressions. It meant the disannulling of sin. Heb. 7:18, sin vanquished, set at naught. So He not only put away our sins but put away *sin within us too*. "Whoso abideth in Him sinneth not." 1 John 3:6. "The blood of Jesus His Son cleanseth us from all sin." 1 John 1:7. He constantly cleanses us from the nature and principle of sin.

The *value* of Christ's work as our substitute was His *pure character* and *obedience*. Both are inseparable in Him and in us. When we draw near to Him and accept Him as our substitute, at that time we are *implanted in Him* in heaven and the Holy Spirit from heaven is *implanted in us* and this enables us to *obey* commpletely. We cannot accept Christ by an outer, intellectual, dead faith. We are saved by a heart faith, which *imparts* the life of love and obedience. "Faith without works is dead." Obedience to the Gospel is the work of the law of Grace. It is a work of faith, but not a work of the law of merit. Complete obedience to the Gospel up to our light, knowledge and ability is taught from Matthew to Revelation.

(*To be continued*)

The Editors Speak

I WENT TO CHURCH

Something for You to think about

Dr. Charles A. Bame

It is not unusual for me to go to church. I could write many words about the benefits of going to church and the duty of it, to all who desire to go forward in "our way of life" which has become almost a byword with our citizens and leaders in the past few weeks or months. But that is not my purpose in this message. "Our way of life" is all wrapped up in church loyalty. So is all democracy. We sing, perhaps too glibly:

"Our father's God to Thee,
Author of liberty,"

without really knowing what we have said or rather that we have uttered a great, sublime truth. The opposite of liberty is dictatorship, ghastly, worse than kingship against which our forefathers revolted. The three great dictatorial forms of rulership which are wrecking the world about us are all anti-Christian. So, in going to church one simply is promoting "our way of life" more appreciated by us as we see it threatened more and more daily.

In the past year, deprived as I have been so much of the time from attending our own church, I have gone to a good many different churches if one of them can be called a church as I presume it can in common parlance and as it advertises. All of them have commendatory as well as condemnatory ways and customs. To some of these I shall ask you to look.

The First One

It is in one of the fashionable suburbs of a great city. The church building is plain but symmetrical rectangular building of the New England type with a very high steeple pointing high to heaven. A brick structure, it is finished within and without in plain white, clean and pure in its suggestion. There is no pulpit, just a partition somewhat higher than the pulpit behind which the "reader" stands statuesque, dignified and quiet, directing the service. It is a midweek service with an attendance of 200 or more. Soft carpets hush the sound of many feet as they come to the service. I arrived a bit late. In the large carpeted corridor I am offered a seat by motion—not a word or whisper is spoken. Many others are late as I am or more so, but all are treated as I; none may enter while any part of the service is in progress.

At the close of the reading the corridor part of the audience are signaled to enter, but none are led as children to a place to be seated; ushers, all tailored in formal evening clothes stand like statues down the aisle facing you and will show you a seat if you desire to go further forward. All is beautifully and studiously calm, silent and reserved.

They sing hymns not greatly unlike those any preacher would choose but none but the leader does any choosing; he also does the reading, the announcing and all talking for the worship part of the service. Even the announcements, few in number are read formally and cold from a script. The prayer is the "Our Father" in which all are expected to respond, unannounced. The service has reached the place for the benediction when the leader offers an opportunity for testimony. Now all formalities are forgotten; anyone may speak, yet there is no urging, coaxing or begging to "take part".

The Second One

It is in another great American city. It is on a more important thoroughfare and amid numerous and large modern caves—the city apartments—where many hundreds live in less space than this single church occupies with its own parking space. We enter in much the same surroundings and quiet calm as in the above church. The building is more imposing with beautiful stained glass windows. There are two pulpits and an altar in the front of the church which might confuse a Brethren preacher, a bit to choose at which to read, to pray, and later, to give the sermon. A great organ peals forth beautiful music from a loft in the rear around which the paid choir sits to sing classical sacred music, beautiful solos and part songs.

The preacher follows a set form of service made for him, when, how or by whom, I do not even care to ask. It is beautiful, even to the prayers most of which are read and a very evident signal to the choir tells them that it is time for their very harmonious "amens" at intervals. A beautiful Calendar and Order of Service is offered each worshipper so that none need wonder what to do next. Large audiences are the order here and in even tone the few announcements are made. The people come and go without much regard for each other so that the worship seems to be the main and only object with most of them. If one wants to speak to the pastor, he must "come to the chancel at the front of the church."

A Third One

Is this a church? It is on Main Street nearer the heart of a great city than either of the others. It is a large very plain brick structure, high above which extends a large cross, I should say 15x 20 feet. Outside and inside it might be either a pattern or a copy of the "Billy" Sunday Tabernacle at Winona Lake. The floor is uncarpented. Great steel girders cross each other in the open space above us where we sit not on cushioned pews but opera chairs. The capacity is in the thousands and it is not unusual to see it "well filled". Gypsy Smith—the older one—is in the pulpit with the pastor and a small, nervous fellow is waving his hands around and aloft as he leads the singing of the choir and audience, yelling now and then, "now the choir alone," "now the audience," "now this verse or that," all the time rousing the emotions of the people whom he leads. There are prayers and testimonies and other variations as the service proceeds. The choir sings a hymn-anthem much easier than the paid choir in the other church. There are elaborate introductions and much easy informality—urgings to "sing out" to testify, to quote scripture verses, to "come again" to the next service for each night except Saturday and especially, to "do your best" in the offering for the expenses of the evangelist and the other heavy outlay for advertising.

Then the sermon. It is different. It is free-and-easy in the method of its presentation. Anecdotes that cause a titter to go through the audience; illustrations that are intended to stir the emotions, the appeal that this may be the last sermon one will hear or only two or three and then the preacher must answer another call; all clearly to stir deeply the emotions of the people of the audience. It is different, indeed, from the two preceding.

WHICH IS BETTER?

I do not intend to say which is better. How could one? but one does have to think of the lowly Nazarene born in a stable, cradled in a manger, whose life was so plain, simple and yet, suave and dignified; not unemotional, but even tempered in the face of trials, perplexing situations, with "nowhere to lay his head" with only a mountain, a plain or a boat for His pulpit—one needs to pause and think, it seems to me, before he attempts to plan a service and "stand in the holy place" between God and man.

Moreover, it does seem to me that the officials of a church as well as the pastor should give serious heed to the "form of service" and especially to see that all services should be devotional, sacred, dignified, calm and surely not boisterous. It is the Lord of heaven who commanded: "Be still and know that I am God."

Finally, I want to say that I received inspiration in each of these three services. I met God in each of them because I went to meet Him, commune with Him and receive "grace for the time of need". There are many types of religious and emotional beings. It may be that more than one form of service is helpful to us humans. Withal, it is not the form but the substance that brings the blessing. "Man looks on the outward appearance but God looketh upon the heart," is God's own revelation. If we go to a service to criticise and condemn, we may be sure that our forbearing Lord will not meet us there; meeting God in a service is all that matters, after all. He comes for "two or three" that come in His name. Who can rightfully say that He did not find "two or three" in either of these places? Not I.

A bit slow at the first, soon the time is eagerly embraced as the most wonderful cures from all sorts of diseases are reported. The seriously sick, the mentally depressed, the devil hindered testify of the wonderful healing they have found in this religion "discovered" quite late in the history of the world. It was a beautiful service, dignified, calm, quiet.

A good oldfashioned Dunker wondered why it was necessaray for some woman to "discover" the power of God which Brethren had preached, practiced and experienced for more than one hundred and fifty

years preceding. If they could have learned something about healing from God from us, perhaps we can learn something from them about a beautiful and well-ordered service. The testimonies were inspiring.

—O—

Five Minute Miniatures

Rev. I. B. Hora

III. THE HARDY SOLDIER

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs if this life; that he may please him who hath chosen him to be a soldier." 2 Timothy 2:3, 4.

As St. Paul wrote, or dictated, his letter to Timothy, terms of military connotation several times found their way into his expression of ideas, very probably because he was in prison at the time under guard of Roman soldiers. He observed their armor, weapons, and manner of life, and found therein illustrations and comparisons applicable to the Christian and his life.

Let us give attention to a few places where the Apostle uses some such terms apart from direct statement of military activity. In 1:6 he tells Timothy to "stir up the gift of God, which is in thee." Here is a picture of the soldier of long ago scraping aside the ashes of his camp fire to uncover the embers and fanning into heat and flame the sparks he finds there. In 1:8, 2:3, 2:9 and 4:5 he says, "be partaker of afflictions," "endure hardness," "suffer trouble," and "endure afflictions," according to the King James Version of the Scriptures. The original word was used in a military sense by such ancient writers as Thucidides, Polybius and Josephus. In 2:10, 12 we find the words "endure" and "suffer", which means to remain, not to recede or flee, as a soldier under attack.

In our text Paul definitely mentions the soldier and war, but making a spiritual application when he speaks of "a good soldier of Jesus Christ." His exhortation in 1 Timothy 1:18 also adds to our conviction that Paul had in mind spiritual matters instead of carnal warfare, because there he says, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."

Therefore, we may be certain that the Christian life is a military service and the Christian is a soldier. The enemy against whom we strive is described in 2 Corinthians 10:5 as "Imaginations (theoretic subtleties or argumentations), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And again in Ephesians 6:12, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our Commander is the Lord Jesus Christ who is called the "Captain of our salvation" (Hebrews 2:10). The weapons with which we fight are listed in Ephesians 6 as the girdle of truth, the breastplate of righteousness, the sandals or shoes of the gospel of peace, the shield of faith, the helmet of salvation and the "sword of the Spirit, which is the Word of God." "Quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart." Hebrews 4:12. The crown for which we strive is the crown of victory.

Military service involves self-sacrifice, endurance, vigilance, loyalty. (Plummer.) Tertullian wrote: "Even in peace soldiers learn betimes to suffer warfare by toil and discomforts, by marching in arms, running over the drill ground, working at trench-making, constructing the tortoise, till the sweat runs again. In like manner, O ye blessed ones, account whatever is hard in your lot as discipline of the powers of your mind and body. Ye are about to enter for the good fight, in which the living God gives the prizes, and the Holy Spirit prepares the combatants, and the crown is the eternal prize of an angel's nature, citizenship in heaven, glory for ever and ever. Therefore, your Trainer Jesus Christ has seen good to separate you from a state of freedom for rougher treatment, that power may be made strong in you."

The soldier is wholly devoted to his profession, and his term is spent either in warfare or in preparation for it. He abandons all other occupations: they would interfere with his efficiency and with his prospects for promotion. So the Christian soldier, if he is to render good service, must not be entangled with worldly affairs; not that he can ignore them or neglect them; but he must guard against their interfering with the obedience he owes to his heavenly Commander. Those who will war a good warfare must sit loose to this world, that they may please Him who has chosen them to be soldiers.

—O—

EDUCATION AND THE FUTURE

Rev. Floyd Sibert

The future is dark with foreboding. The world is in a state of chaotic change. The future is uncertain. Resources are being conscripted to meet an unprecedented emergency. What part shall education play in the future?

Education of the past has been the determining factor in the destiny of men and nations. Education of yesterday determined what we should be today. Education today will determine our destiny for tomorrow.

Education of the wrong kind, is responsible for the present bloody world conflict. Men, with minds clouded by ancient mysticism, and hearts filled with hatred, determined to set the world aright. There was method in their madness. Their first move was to increase the birth rate. Their second was to subject the new-born race to a rigorous system of education. It was a peculiar, but effective system. It ruled out the possibility of Divine sovereignty and placed it in the hands of man. It recognized but one law of life, the survival of the fittest. It glorified the art of killing and placed a halo on the head of the dying conqueror. The result was a new generation of mighty warriors, whose battle cry was, "To the conqueror belongs the spoil." The hardest fighters of this war are hard fighters because they are educated fighters. This peculiar type of education has moved a world of humanity to the brink of total destruction. No man can forsee the outcome.

One thing is definitely certain. If humanity is to emerge from the bloody pit into which it has fallen it will do so through a process of constructive education. This education must be based upon something higher than man. The end of human education apart from God is destruction. Nothing short of Christian education will do, for it must have tremendous lifting power. The task confronting Christian edu-

tion is enormous, but possible. For the past twenty years ucation has been slashing its moorings from the infinite id fastening them to humanism. The result is present dis-ter. The moorings have held but the anchor has slipped. e are pounding the reef.

What part shall education play in the future? We answer ost emphatically EVERY PART. A *Christ-centered* edu-tion will lift the world out of the whirlpool of death. "And if I be lifted up, will draw all men." A man-centered edu-tion will suck the human race under the swelling tide.

Small colleges, like small ships, are more maneuverable. Mosquito boats have demonstrated their worth in this war. They may even determine the course of victory. Likewise, we must recognize the worth of the small Christian college. In it we must center our hope for future reconstruction. We shall give to every patriotic cause for the duration of the war. Let us not forget the small Christian college. We shall need it. Surely it shall be the lighthouse to guide our nation out of the darkness of war into the haven of peace.

Pastor First Brethren Church, Pittsburgh, Pa.

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer.

The National Sunday School Association of the Brethren Church

REV. E. L. MILLER, Vice-President
REV. N. V. LEATHERMAN, General Secretary

THIRD MILE -- CAMP INSPIRATION THROUGH THE YEAR

Dr. L. E. Lindower

"We have urged attendance at camp for the first ile and inspired a continuation of camp spirit into ie local church as a second mile, and now it is irough organized renewal of camp contacts that the nified spirit is kept through the year. Our young eople are social minded. One week of the year is not requent enough to hold securely the Christian con-acts that so readily spring up in camp. They need to onverse, plan pray and study with others to arouse iew the emotions, stimulate again the mind, renew esolutions and reconsecrate their lives in Christian ervice. The world ever has something new to chal-nge the wits of youth, something new to entertain iem. If we could keep them actively serving Christ e must keep before them a challenging program.

"Camp Clubs"

"Some churches and communities in their zeal to orward the camp spirit and to continue the ideals f camp organize camp clubs. There are really three easons back of this idea:—

"1. Carrying out projects of service.

"2. Continuing fellowship of camp groups.

"3. Increase attendance at next camp.

"These purposes are admirable enough but we uestion the method of achieving them. Clubs such s these often become a sort of inner circle within ie young people exclusive of others. The carrying n of camp fellowship is good but not to the ex-nt of cliques. . . . It is better for camp trained young eople to lose themselves in the service of the nurch than to set themselves apart as a sort of ap-ointed aristocracy.

"It is far better for trained young people to get gether forming a nucleus for a wider fellowship, making a place for anyone who cares to enter in. They should need no separate organization. The camp young people could merely take the initiative to get all church young people together for fun, fellowship and service, meeting as a regular young people's department.

"National Conference Rally"

"We would suggest that a committee composed of Brethren with camp experience, be appointed to arrange for young people's organizations at conference. This committee would not work in opposition to, but in cooperation with, the National Conference Board. All young people of the church would be invited to participate but camp leaders from the various districts would lead in arranging entertainment. The group would only serve as a fellowship group, not separating from the rest of the conference except for early morning hikes, meals, recreation, and a late fireside after all the meetings are over.

"Winter Conference."

"Increasingly popular is the idea of a mid-year young people's camp or conference. It allows district and national camp leaders to contact prospects in the middle of the winter and interest them in future camps. In a number of places conferences have been conducted for two or three days during Thanksgiving or Christmas vacation. The conference often serves as a 'pep-er up-er' for those trying to carry projects through the winter. It acts as a reunion of campers who haven't seen each other since the summer camp. It is an excellent place to begin plans for next summer's camp and initiate projects for the camp. With the coming of winter and rush of school duties young people often experience a spiritual slump, and the summer camp should point toward the mid-year conference and lay plans for it. This conference should be held in a church centrally located and conveniently arranged with class rooms, dining room, recreation hall, and chapel. It is well to insist upon summer campers as they leave camp to bring a new member to the winter conference that new prospects may be inspired for summer camps.

. . . . " 'Christ does not draw nearer unto us in our summer camp, but our camp draws us nearer unto Christ.' "

" 'Launch out into the deep,
And let down your nets
For a draught,'
Thus spoke One
Many years ago
To some men gathered together
On the lake shore.

"It is the 'Galilee Service,'
The closing meeting
Of the Institute.
It is just growing dusk,
All is quiet;
One of the delegates
Has just finished singing
'I would be true,'
In sweet alto
With two violins
Softly accompanying her,
While we sat with bowed heads
As she sang our prayer.

"And now another
Is speaking, quietly but earnestly,
Telling us
How we, too,
Like the disciples of old,
Should 'Launch out into the deep'
And let down our nets
For a draught.

"The message is finished,
It is now nearly dark.
'Day is done, gone the sun
From the lake,
From the hill,
From the sky,
All is well, safely rest,
God is nigh.' "

(This is the practical and beautiful closing chapter of the graduate thesis presented to the faculty of the Ashland Theological Seminary, By Vernon D. Grisso, for his graduation in June, 1940. Camp leaders and leading camp young people should read the entire thesis. Mimeograph copies may be obtained from the National Sunday School Association for fifty cents per copy.)

Some people have no use for the church except when they want to use it. . . .

Comforting preaching is not always good preaching.

REMINISCENT

(In no sense is the following meant to be obitual; nor in too great a degree an overture; it is but reminiscent of glad and sad experiences with a dear friend so soon in youth departed.)

Though I would not an act of God impugn,
I wonder why He took my friend so soon;

And left me——, oh no, not to take his place:
To yearn for him, but never see his face.

I knew not then, I might yet understand
Why death should lay a cold and ruthless hand

Upon a life so fair in tender bloom,
And leave no animation in the tomb.——

I visit him in spirit and recall
How we last roamed the woodland in the fall:

We worked and played, we laughed and cried together;
He seemed more fit than I for rugged weather——.

Now he is gone——, I'll hear his songs no more;
Nor see his smile as I did just before——

When he looked up at me and said—— "Goodbye!——
Somehow——, I seem to know I soon shall die!"

I stood aghast in tears, and wept awhile;
Then asked him how (in death) he thus could smile . .

He drew me close with strangely strengthened hands,
And whispered——, "I greet smiles from fairer lands."

Then as his hands fell limply by his side,
His kind blue eyes, appealing, open wide,

He whispered——, "I hear music's sweetest sound,
And almost noiseless footfalls near around . . .

And there are wings more white than snow in air;
And faces strangely bright with smiles more rare

Than any earth can ever know or keep."——
Then with an angel smile he fell asleep . . .

Now in my righteous friend I think I see
Why God took him instead of taking me:

He was so good . . . He spoke of things above;
While I talked of the earth and carnal love.——

His wisdom was supernal for his years!
And he was brave——; but not too brave for tears.

H. A. Gossard.

* * *

It is always so much easier to see the other man's duty than it is to do our own...

One way to make a radical conservative is to make him responsible...

Some people pray, "Thy Kingdom come on earth" and then fight against the answer to their own prayers...

The most "unspiritual" preacher will never be able to keep any layman from being evangelistic if that layman has the burden of the unconverted upon his heart...



Our Children's Department

MRS. LORETTA CARRITHERS
SUPERINTENDENT



ear Children:

Would you like to hear more about the baby whom the rincess saved? For three or four years Amram and Jochebed pt their little boy, and what happy years they must have en. What merry romps Aaron had with his dear little other, and what sweet songs Miriam sang to him.

As he grew older, his mother told him beautiful stories of e dear Heavenly Father, and of all His goodness. She told m of Abraham whom God called to leave his home, of Isaac d his beautiful wife Rebecca, and of Jacob, who dreamed the ladder that went up to heaven. Then she told him of oseph, who was brought to Egypt and sold for a slave, but ho afterwards became a great ruler, and of the happy me when he sent for his father and brothers, and the king as so good to them. But now everything was different— e people had to work for the Egyptians, and the king who w ruled over the country was very cruel to them.

It must have made the little boy sad to see how weary his ar father was when he came home from his hard day's ork, I am sure he would run to him, and putting his loving tle arms about his neck, try to make him forget all his oubles.

As she put him to bed, his dear mother would teach her ttle son to fold his hands and pray to the dear heavenly ather, asking Him to help them and to take good care of em. Then she would tell him of the lovely princess who had en so good to him, and to whose beautiful palace he would taken some day. The princess came sometimes to see him, nd I know it made her feel happy to find that he was not ly as beautiful as he had been when he was a baby, but at he was very dear and good.

At last she told Jochebed to bring him to her palace. Oh, w hard it must have been for his dear mother to let him ! His father wept, as he kissed him goodbye. Miriam and aron, also, cried, while his mother held him close, as she ked God to keep him safe from all harm.

When he was brought to the palace, the princess took him r her own little boy, and she gave him a new name. What you suppose she called him? Can you tell me where she ad found him? Yes, in the water. So she named him Moses, hich means drawn, or taken out of the water.

Little Moses found his new home very different from his d one. That was a poor little mud hut, while this was a rge and beautiful palace. There he had his dear mother nd his sister to care for him, and his little brother to play ith, while here he had many servants who were quick to do verything for him. But though the princess was very kind nd even the great king also, was good to him, I think he ften missed his own dear home.

He now rode in a beautiful chariot, and the people would ow low to him, as they did to the princess, or he would sail with her in a wonderful golden boat on the beautiful river, while lovely music was played on harps and flutes and guitars. He was such a beautiful boy that everyone turned to look at him as he passed and, best of all, he was gentle and loving, and tried hard to please the princess, as he had tried to please his father and mother.

He did not play all of the time, for he had many things to learn. The princess wanted his to grow up wise and brave, so she sent for learned men to teach him. What are your brothers and sisters taught in school? Yes, to read and to write. Moses learned these same things, only the books in Egypt were very different from ours and the writing too was strange. The paper was made from bulrushes, the very same plant of which Moses' mother made his little cradle boat, and on this paper the Egyptians would make queer little pictures which would tell them what they wanted to say. So Moses was taught to read and to draw the little pictures.

He learned to count, too, just as your brothers and sisters do. In those days the Egyptians knew a great deal about the sun, moon and stars, and of these, also Moses learned. He loved music and I know he learned to sing. He learned how to build the beautiful buildings, and to make lovely vases.

When he was tired from studying, Moses would go out and play, just as you boys and girls do. Perhaps he went hunting and fishing. When he grew older he learned to be a brave soldier. Once when the enemies came to fight the Egyptians, the king sent Moses at the head of his soldiers to drive them away. He was so brave and strong that when he fought them they were driven back to their country.

The princess was very proud of him and was glad that she had taken him from the river and had made him her son.

But all this time, though the Egyptians did not worship God, Moses never forgot the dear Heavenly Father. He used always to pray to Him and to try to do just what would please Him. With love, in Christ's Name,

Aunt Loretta.



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for March 1, 1942

"WHAT COMMITMENT TO CHRIST MEANS"

Scripture Ephesians 4:20-32

For the Leader

Tonight we are beginning a series of discussions on "Personal Christian Living." Certainly in the present year we must be more certain and positive that we are living as Christ has taught us to live. Christ, besides being our Personal Savior is also our Supreme Example. We are to follow His teachings of the principles of Christian living. If we fail to live by the conduct rules which He has given us in His Word, then we cannot claim to be worthy of the name "Christian". To be able to live as Christ wants us to live we must first of all be committed to Him. It is impossible to live a Christian life apart from being in the center of the will of Christ. What it means to be committed to Christ is a subject which will merit a close study on the part of every Christian believer.

Discussion

COMMITMENT NECESSARY BECAUSE WE ARE NEW CREATURES. Through exercise of the marvelous act of salvation we become entirely new creatures. We are not just our old sinful nature made over, but are made new creatures. We have become partakers of the divine nature and life of Christ. Christ liveth in us. Whereas before, Satan controlled and mastered our life, now Christ is the One we have chosen to govern and rule in our hearts.

(How then can professed Christians willingly walk into sins and worldly living.)

One thing we dare not overlook is that although we are new creatures spiritually, we are still living in this sinful, natural body of flesh. After becoming Christians we are still subject to the same mistakes, sins, lusts, and temptations as we were before. If we attempt to overcome these temptations ourselves we soon find ourselves in a more miserable state than before.

Thus the reason for our commitment to Christ. By giving ourselves over to Him and His keeping, and by striving to walk daily with Christ, we will find ourselves in possession of power which can both keep us and enable us to work faithfully for Christ.

CHRIST REQUIRES ALL. Also, the Christian life is "full commitment to Christ." In our job or occupation we are required to give our body, soul and spirit, to our employer for the hours which we are working. With Christ, our service and life must be given to Him. We cannot profess to serve Christ and then devote hours of our time reading cheap novels, love stories, seeing cheap movies, dancing, cards, listening to immoral stories or telling them.

In all things we should seek to glorify Christ. If we cannot bring glory to Christ in whatever we are doing, then most certainly that thing is sinful and wrong.

Christ is not going to DEMAND all of our life. It is voluntary with us. BUT, Christ REQUIRES all of our life if we are going to make a profession of living for Him. If we are willing to accept the salvation which He gave to us, then we should be willing to give our ALL to Him in living, service and worship.

CHRIST-LIKE CONDUCT. After having put on the new man, which after God is *created* in righteousness and true holiness, we are taught to avoid certain evil practices. (That is, things and deeds in which the unregenerate continually engage.) One of the reasons that churches and pastors are having a difficult time prohibiting and closing beer halls, dance halls, etc., is that so many of professed Christians and church members patronize these places that the message of the pastor and Church is made non-effective.

As being committed to Christ, we must avoid lying, anger, stealing and kindred things, and to give no place to the Devil. In so doing we will stand a reasonable chance of living a Christ-committed life. Paul tells us the best way to lead a healthful Christian life is to engage in wholesome and Christian activities, trusting in Christ for strength.

BEING COMMITTED TO CHRIST. There will be joy for the believer committed to Christ. By being continually infilled with the Spirit, our days will be full of optimism, hope and courage. We will want to serve Christ. We will want to keep Him as King of our hearts. We are told to put away all bitterness, wrath, anger, clamour, malice and evil speaking. We well know that the load lifted from the heart when these things are absent. We are to grieve not the Spirit, because through Him we are "sealed unto the day of redemption." Through being committed to Christ we are to be kind one to another, tenderhearted, and forgiving one another as God through Christ has forgiven us. Because we owe it to Christ, we should one and all this hour commit ourselves completely into His care, keeping and service.

Jesus calls us, o'er the tumult
Of our life's wild restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

IMPORTANT TO ALL CHURCHES

AGAIN REMINDING YOU

Send your offerings as follows:

MISSIONARY—(Both Home and Foreign to:

The Missionary Board of the Brethren Church
524 College Avenue,
Ashland, Ohio.

WHITE GIFT (Christmas Offering for the work of the National Sunday School Association) to:

Dr. L. E. Lindower, Treasurer,
520 Samaritan Avenue,
Ashland, Ohio.

PUBLICATION DAY OFFERING to:

The Brethren Publishing Company,
524 College Avenue,
Ashland, Ohio.

ENEVOLENT OFFERING (Brethren Home and Superannuated Ministers' Fund) to:

Rev. L. V. King, Treasurer,
909 College Boulevard,
Ashland, Ohio.

DUCATIONAL OFFERING (Ashland College and Seminary) to:

Ashland College,
Ashland, Ohio.

It is important that these offerings be sent to the roper boards. Often these offerings are sent to the rong Boards with no designation as to its proper estination. This causes confusion. *We suggest that he treasurers of the various organizations and urches which send in these offerings CLIP THIS NNOUNCEMENT AND FILE IT FOR FUTURE EFERENCE.*

We deem it so worth while that this be called to our attention that we are devoting this space in *The vangelist* for that purpose.

If the suggestions are carefully observed you will eceive your proper credit from each Board. *This is nportant*

If you know that your treasurer does not receive *he Evangelist* (and this might be possible) will ou kindly clip this out and give it to him? You will e doing both your treasurer and your church a good rn.

Benevolent Offering Report

IFTS TO BENEVOLENT BOARD FROM INDIVIDUALS, CHURCHES, ORGANIZATIONS

(From August 1st to January 31st.)

lkhart, Indiana:		
Altruist S. S. Class	$10.00	
Loyal Women's Class	12.00	
Total		$ 22.00
oann, Indiana:		
True Blue S. S. Class		5.00
mithville, Ohio		10.00
agerstown, Maryland:		
Mrs. Clarence Hartle		2.00
shland, Ohio:		
Professor Charles Anspach	5.00	
Rev. Smith Rose	5.00	
Mrs. Marshal McIntire	1.00	
Total		11.00
niontown Second, Penn'a.:		
Friendly Bible Class	5.00	
Rev. Dyoll Belote	2.00	
A Friend	1.00	
Total		8.00
orth Georgetown, Ohio:		
Miss Carrie Stoffer		2.00
ryan, Ohio:		
Mr. and Mrs. A. A. Erlsten		23.00
leyersdale, Penn'a.:		
W. M. S.		15.00
Oakland, Md.:		
H. C. Hostettler		5.00
Manteca, Calif.:		
S. S. (Birthday Offering)		16.67
Turlock, Calif.		100.00
Jones Mills, Penn'a.:		
W. M. S.		5.05
South Bend, Indiana		55.71
Palestine, W. Va.:		
Mr. and Mrs. B. H. Showalter		5.00
Louisville, Ohio		13.00
National W. M. S.		840.00

Gifts received since February first will be reported with the regular February offerings.

Lets see how many churches will reach $100 and over? Already one is in that list. If the rest of the churches do as well as Turlock according to membership, the offering will prove a large one. L. V. King, Treas.

Laid to Rest

THOMPSON—George W. Thompson, aged 89 years, passed to the other life in Burlington, Indiana, on January 31, 1942. The funeral service was in charge of Rev. Schroyer, assisted by the undersigned, on Monday, February 2nd. The deceased was a member of the Brethren Church. Burial was made in the Burlington Cemetery. W. R. Deeter.

DISINGER—Mrs. Ora Disinger, mother of Earl Disinger of the Cambria, Indiana, church, passed away on January 23, 1942 at the Lafayette Home Hospital. Her funeral service was held at her home town Methodist Church in Moran, on Sunday afternoon, January 25th. A large concourse of neighbors and friends gathered for the service. This was the first funeral service held in this new building and people stood in the rear and along the sides and even in the vestibule and some in the basement rooms. The service was in charge of the undersigned. Burial was in Killmore Cemetery.

W. R. Deeter.

HILL—Clarence Hill, aged 74, of Fremont, Ohio, passed away at his home on Sunday, February 8, 1942, following an illness of three weeks.

Mr. Hill was born in Jackson Township, Sandusky County, Ohio, February 25, 1867, the son of the late Abraham and Caroline Stiger Hill. He was united in marriage to Mary Bork of Old Fort, Ohio, September 25, 1889.

Surviving are the wife, four sons, Verne F., of Bowling Green; Lester, of Fremont; Ralph B., of the U. S. Navy, aboard the Mt. Vernon; and Donald C., of Fremont; four daughters, Mrs. Harry Kinsey, of Wells, Kan.; Mrs. Lindell Miller of Mansfield; Mrs. William Fellers, of Fremont, and Mrs. James Garber, of Perrysville, O.; 18 grandchildren; one great-grandchild and one brother, James E. Hill, of Raceland, La.

A son, Claude, died in Dayton two years ago, and four brothers and three sisters are also deceased.

Funeral services were conducted at the First Brethren Church of Fremont on Wednesday, February 11th, by the undersigned. Clarence S. Fairbanks.

ANSPACH—Philip N. Anspach, native of Ballville Township, near Fremont, Ohio, passed from this life on Thursday, February 5, 1942, in his home in Findlay, Ohio, following an illness of two months.

Mr. Anspach was born July 13, 1862, son of the late Philip and Sarah Anspach. He was 79 years of age at the time of his death.

He is survived by his wife, three sons, Charles L. and Russell and James, and one daughter, Phyllis.

Funeral services were conducted in the First Brethren Church of Fremont, Ohio, on Saturday, February 7th, with the undersigned in charge of the services.

Clarence S. Fairbanks.



Among the Churches

Post Card Publicity

ELKHART, INDIANA

The following is quoted from Elkhart's monthly paper, "Paper and Ink." The following financial report will be of interest to the general membership of the brotherhood. The following report was made by Paul LaDow, Chairman of the Finance Committee:

"On February 9, 1941, our new House of Worship was dedicated to our God and for His service. On that day several organizations in our church pledged themselves to help pay for the building, that is, as you understand, the second unit. The Finance Committee thought you would like to know just how you stand with reference to your pledges, and since Brother Herman Andersen keeps a very good record of all moneys that pass through our treasury, we were able to get the figures up to date. We pass them along to you.

On February 9, 1941, we had a loan of $22,000 payable to the First National Bank in five years, with interest at five per cent. On April 13, 1941, we made our first payment and have made three more payments since then for a total of $6,000 on the principal, and interest of $992.20, making a grand total of $6,992.20 for the first year, which leaves a balance due on the loan of $16,000 with four years in which to pay it.

"The members of the Finance Comimttee commend you highly and thank you for what you have done. Our hope and prayer is that you do as well or better in the coming year."

The following item will also be of interest to the brotherhood. It is also quoted:

"Our beloved Bible School superintendent, Brother Harry Gilbert, who has been acting as lay pastor for the Brighton Brethren Church, resigned his superintendency just recently. To fill the vacancy, Brother Harold Plank was elected superintendent in the January Business meeting. Then Harold Whybrew was removed from his position as treasurer and elected assistant superintendent and Homer Robbins was elected treasurer.

"The congregation voted to call Brother Gilbert to enter the Gospel ministry. On the afternoon of February 1 he will appear before the Indiana District Ministerial Examining Board; and later arrangements will be made for ordination. We lift our prayers and thanksgivings for him and the new officers of our Bible School."

AKRON, INDIANA

We recently closed a two weeks revival here in Akro This is the third revival we have conducted for the chur in two years. Akron has two churches other than the Bre ren—Methodist and Saints. We had quite a group that a tended our meetings every night.

We departed a little from the usual course of evangelistic routine. We decided that perhaps a course of doctrinal teaching might be a good thing. It was enlightening to see the reaction to doctrinal teaching, and by the way, much was distinctive Brethren teaching. Members of the other churches came to hear the Whole Gospel, as we termed it. They were delighted, they said. At least they came again.

The second week of the meeting was during the sub-zero weather. Many could not drive their cars and yet we had good attendance. The extreme cold prevented delegations from other churches outside of Akron from attending. The Akron membership attended revivals at other places—at Dutchtown, Denver and Corinth, but the severe weather prevented these churches from making the return call.

On January 18th we went to North Manchester for baptism. Eight were baptized. Most of them were adults and heads of families.

The Brethren Church has a good outlook at Akron. The cooperative plan here works admirably. Dr. Charles Bame and Elder Edward Kintner drafted a workable plan that I think might be used by other communities where neither church is very strong numerically.

We are planning to make some improvements on the church in the near future.

W. E. Overholtzer, Pastor.

EVANGELISTIC CAMPAIGN AT ROANN, INDIANA

We closed on Jan. 18th, a two weeks series of Evangelistic Services in which our Evangelist was Rev. C. C. Grisso, who gave us good Gospel messages and in a number of the services in which he used a large chart our hearts were blessed with Dispensational Teaching. We were glad for this type of teaching, for, in spite of the fact that for the last forty of fifty years there has been much of Dispensational Teaching, the writer still finds that there are many people who know little or nothing of Dispensational Truth. The first week of our meetings the temperature took a seat on the zero and seemed utterly unable to rise from its seat, however it did fall from its seat several times. Moderation of the temperature and open weather helped the last week and attendance became good, also interest. Brother Grisso's strong preaching began to take effect. He preached the Gospel, and the Gospel is still "the power of God unto salvation". Rom. 1:16. Three young ladies made profession of their faith in the Lord Jesus, and the parents of one of them promised to get their letters and come into the church. Two have been baptized and three await another time for baptism because they were ill at the time the others were baptized. A letter was received during these meetings which had been requested some time before the meetings began and there are three others who are to be added to the membership of our church. The Pastor and the congregation were well pleased with the meetings and the congregation showed their pleasure in the generous offering given to Brother Grisso. He held a good series of meetings in our church; he can do the same in yours.

Yours looking unto Jesus, Rev. P. M. Naff.



THE Brethren Evangelist

Vol. XLIV, No. 9 March 7, 1942

Ashland Theological Seminary
ASHLAND, OHIO

LADDERS TO HEAVEN



Ladders to heaven!
A spirit of prayer,
A thought for the future
Spent in God's care;
A sweet meditation,
Of silence and calm;
A kind application
Of Gilead's balm.
A trust for tomorrow,
A help for today --
O, send us Thy ladder,
Our Father, we pray.

F. V.

Official Organ
of The Brethren Church

The Brethren Evangelist

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INTERESTING ITEMS

THE BULLETIN of the Loree, Indiana, Brethren Church, issue of March 1st, carries the following:

"March is Loyalty and Go-to-church Month in this church. We ask that we center our efforts to make this a great month of victory for Christ and the Church. There are five Sundays in the month, and we should have an attendance of no less than 750 for these five Sundays. Today there comes a call for an 'All Out' from our country. Our great Commander is calling for an 'all out' on the part of His Church. Let us prove our loyalty to Him by making an honest effort to be present at every service during the month."

We are looking for a report of the "ALL OUT" month for the Loree Church. Brother C. C. Grisso is pastor there.

THE BULLETIN OF THE MASONTOWN CHURCH of March 1st carries the program of dedication for the remodeling of the church. The full account appears in the "Among the Churches" reports in this issue.

We congratulate the Masontown brethren on their accomplishment. This speaks well for the aggressive spirit that is found in the churches of the Pennsylvania District. Brother Freeman Ankrum pastors this people.

A NOTE FROM BROTHER C. A. STEWART came this morning. We quote: "We are still in our meetings. Brother S. M. Whetstone is giving us fine messages. But we are handicapped in every way. The present defense program finds many of our men working at night so they cannot get to the services. This is also true of the Sunday services."

But even with these handicaps the work of the Lord goes on and we are sure that the Bryan Church will have a good meeting.

A PERSONAL WORK CLASS, sponsored by the Woman's Missionary Society of the North Vandergrift Church, is meeting on Wednesday evenings with Mrs. Elmer Keck, wife of the genial pastor, acting as the teacher.

WE NOTE BY THE VINCO BULLETIN that they "went over the top" in their Publication Day Offering. That is fine. How about your church? Did it also go over the top? And after all, is it not a great thing to set a goal and then go over the top?

OAKVILLE, INDIANA. The bulletin announces a Pre-Easter meeting from March 29 to April 5. Brother S. M. Whetstone will be in charge. We note also that the date of their Spring Communion is set for April 6th. Why not drop in on them?

WE NOTE FROM the Stockton Calendar that the Building fund cash receipts are gradually mounting. We trust that they soon will have reached their goal.

A CORRECTION

Indue fairness to Dr. Charles A. Bame, we wish to make this correction relative to his fine article in the last issue, on the subject, "I Went to Church." Through some error the last two paragraphs of the article are out of place. They should follow the closing paragraph on page 8, finishing the thought of "The First One." Now read the article again and put the two paragraphs in their proper place and you will find it completes the thought.

We apologize to Brother Bame for this error.



EDITORIALS

The little article which occupies the center of this page provokes much thought. What will be the character of the "church of tomorrow"? And, by the way, when is tomorrow? Is it just a day away, or is it in the dim, distant future? Or is it to be applied to the church as it is conducted by the next generation? Well, after all, does it matter much as far as the time element is concerned?

When we think of church loyalties we are thinking in terms, not of time, but of eternity. The church that our Lord established when He left this earth is, or should be, the same church that exists today. There is nothing about the church to change. Its foundation is and always has been Jesus Christ, the immortal Son of God. There is no change in the emphasis that is to be laid on His commands as He left them to His church. There is no change in the life that the Christian must live. For the Christian faith is a changeless faith. It is under the leadership of a changeless Christ.

The question of "What will the church be tomorrow?" is not a foolish one however. With the world in its present ever-changing front it is next to impossible to predict with any definite degree of faithfulness what is just around the corner.

Is the Christian Loyal?

The question is asked, "Will it be a church characterized by loyalty to Christ?" May we answer that question by saying that it cannot be a church in the true sense of the word unless it is "loyal to Christ".

Now we are not disparaging the thought of the inset. What is said there brings forth legitimate questions. We need to think definitely about our attitude toward the church in this time. But the church should be set for "the defense of the Gospel" just as definitely as America is being set for the defense of the nation.

This leads us to the thought found in the words of the sixth paragraph of our thought-provoker. Here it says, "Will it be a church with a vision to match the breadth of continents and span the seven seas? Will it see beyond the years?" Our answer is "yes" if the church keeps its missionary vision. It is the missionary urge that stretches the work of the church across the "seven seas" and makes it "see beyond the years".

Boards and organizations mean little unless they work with this particular task in hand—to make Christ real in the world. Unless their vision is that of a crucified and risen Christ. Unless they are looking for His coming again. Unless they work together for the common good.

Can we measure up to the last paragraph in our inset? Are we doing all we can to provide for the spiritual needs of all classes of people; of all ages and races; of rich and poor, of high and low? Are we?

Down through the centuries have come the words of the Savior, "As the Father hath sent me, even so send I you." Sent to what? To spread His Gospel throughout the world. That is the supreme business of the church. The church of tomorrow must grasp the ideal of the church of yesterdays ago—when Jesus said, "I will build my church and the gates of hell shall not prevail against it."

F. C. V.

OUR CHURCH OF TOMORROW

Will it be a church characterized by loyalty to Christ—the kind of loyalty that springs from a new life, radiant and buoyant?

Will it be a Church holding a clear grasp of the Christian gospel, having heard and received the Word of God?

Will it be a Church possessing an unextinguishable hope, serene and confident?

Will it be a Church noted for an overflowing generosity, warm-hearted and cheerful?

Will it be a Church whose members are ready to play a responsible part in the life of the world—to acquit themselves like men and be strong?

Will it be a Church with a vision to match the breadth of continents and span the seven seas? And will it see beyond the years?

The Boards of our Church are doing their part. One of these—the Board of Christian Education—offers a well-balanced program for young people: educational materials and program suggestions for Sunday school societies and other organizations are provided; special emphases, including an annual observance of Young People's Day, are promoted; summer conferences are sponsored; guidance and counsel to youth organizations and their leaders, synods, presbyteries, and local churches are given.

We have had a good deal to say about the freedom of the press in America, but if the freedom of the pulpit ever goes, then is democracy dead indeed. . .

The Supreme Work of the Church

Rev. J. G. Dodds

TEXT: John 1:41-42. — He findeth his own brother Simon, and saith unto him, "We have found the Messiah" (which is, being interpreted, Christ). He brought him to Jesus. Jesus looked upon him and said, "Thou art Simon the son of John: thou shalt be called Cephas" (which is by interpretation, Peter).

The Supreme work of the church is Evangelism. Not necessarily evangelistic meetings, but more especially personal evangelism.

Every political party in the country formulates a political platform in their national convention, and then nominates and places their candidate on the platform. They go before the people and urge election of their candidate to the highest office in the land, promising that the principles embodied in the planks of their platforms will be enacted into legislation and put into actual operation for the material and temporal welfare of the people. And in every national political platform there is one plank that is called "The Paramount Issue," the supreme issue before the people. That paramount issue may be the "Tarif" the "League of Nations", "Farm Relief," "Law Enforcement," etc.

There is a Gospel Platform. And on that platform God has placed His Only Begotten Son Jesus Christ for the conquest of the world and for the rulership of mankind. The paramount issue of the Gospel platform is evangelism. The Church has a varied and important minstry for the spiritual and eternal welfare of the children of men, the children of God. But the Supreme Work of the Church is evangelism.

I. THE TASK

The first is the task of the Supreme Work. "He first findeth his own brother Simon." And the paramount issue of the Gospel, the Supreme task of the Church and the chief business of every true Christian, is personal evangelism; is first to find his own brother.

"The Son of Man is come to seek and save that which was lost." Luke 19:10.

It is true that the Master spoke to the multitudes. In the synagogue, down by the sea-side, over yonder on the mountain-side, and in many places both indoors and out of doors the Master preached to the great crowds that followed Him everywhere. They eagerly listened to the gracious words that fell from His lips. "The common people heard Him gladly." "Never man spake like this Man."

But it is also true that Christ was a personal worker. He practiced personal evangelism. A close study of the life of Christ in the four Gospels will reveal the fact that Christ sought out, interviewed and brought many individuals to a saving knowledge of the Truth.

One day He sought out an office holder sitting at the receipt of custom, and after a brief interview with Him, Matthew became an ardent follower of the Christ. Another day He sought out a lost sheep of the house of Israel, and after a most heart-searching interview the woman at the well hastened back into the village and became a most enthusiastic follower of the Christ.

On another occasion He invited Himself to the home o a political grafter. And at the close of that private inter view, Zaccheus was not only willing to make restitution but was willing to give his time, treasure and talents i the service of the Master. There are many other individua illustrations of personal evangelism by the Master.

Just think of the wonderful day that Andrew spent wit the Master on invitation, and what a flaming evangelis Andrew became for his Lord. "He first findeth his ow brother Simon." And then the very next day the Maste went in search of Philip, and found him, and Philip immed iately became an ardent follower of the Lord. Philip goe immediately and finds his friend, Nathaneal. It was pri vate, personal evangelism. It was the method of the Maste And He has left us an example that we should follow in Hi steps.

"It is the way the Master went,
Should not the servant tread it still?"

Personal evangelism was the method of the early dis ciples, Andrew and Philip, and those who came after them Matthew gave a dinner in his own house and invited number of his former associates, "Publicans and sinners, that they might be brought into personal contact with Jesu Christ in the privacy of his own home. (Matthew 9:9-10)

It is becoming more and more apparent to our ministr and to many of our lay members that you cannot get th non-Christian people to attend evangelistic meetings in an great numbers or with any degree of regularity. We ar living in a day and time when "there are too many othe things going on." Evangelistic meetings will more and mor take on the nature of an intensive training of Christia workers in personal evangelism and the sending of then out two by two for private visitation evangelism. Th great task of the Supreme Work of the Church is to fin our own brother. And let us not forget the brotherhood o man. For "God hath made of one blood all nations of me to dwell upon all the face of the earth." (Acts 17:26). N matter where we may go throughout the whole wide worl wherever we meet a man, there is an inner humaness tha binds us to that man, with an insoluble bond. It is the bon of universal brotherhood.

"If a stranger meets a stranger
Going through the land;
Just remember he's your brother,
Reach to him your hand.
For who can tell if on the morrow
You and he may stand
Before the great White Throne up yonder;
So help him all you can."

The great task under the Supreme Work of the Church find your own brother, personal evangelism. "He first finde his own brother Simon."

II.

"And saith unto him, We have found the Messias, wh is, being interpreted, the Christ." The second thing we find this text on the Supreme Work of the Church, is our tes mony to Jesus Christ as our Lord and Master.

John, the forerunner, was faithful in bearing his testimony to the Master when He cried out that day, "Behold the Lamb of God." (John 1:36). Andrew bore a faithful word of testimony to Jesus Christ when he found his brother Simon and said unto him, "We have found the Messias, the Christ."

On the next day Phillip was faithful in a wonderful testimony to Jesus Christ when he said to Nathaneal: "We have found Him of whom Moses in the law, and the Prophets did write, Jesus of Nazareth."

The woman at the well of Sychar left her waterpots and rushed back into the city and gave enthusiastic testimony to Jesus Christ when she cried: "Come, see a Man, which told me all things that ever I did; is not this the Christ?" (John 4:28-29).

The man of Gadara out of whom the Master cast a whole legion of demons went back into the city of Decapolis and told what great things Jesus had done for him. (Mark 5:15-20.). And it was a wonderful testimony. And so we find, in practically every case where the Master sought out and found and saved, that the converted ones immediately became enthusiastic personal workers and sought out and found their brother, their friend, their neighbor, — and faithfully gave their word of testimony to the Lord Jesus Christ and of His power to save.

They but followed the method of the Master Himself. He was faithful in bearing His word of testimony. "I have given them Thy Word" (John 17:24), "And I have declared unto them Thy Name." John 17:26).

And this is also the very nature of the Great Commission: "And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). What is a witness for, but to give his own personal word of testimony? A witness is one who will truthfully testify to that which his own eyes have seen; and his own ears have heard; and his own hands have handled; and what he has experienced, in his own heart and life (John 1:1-3).

If we could only get the whole Church to realize fully that the paramount issue of the Gospel is evangelism; that the Supreme Work of the Church is personal evangelism; and that the chief business of every Christian is to seek and find his own brother and bear a faithful word of testimony to Jesus Christ and His power to save, how many precious souls could be brought to Jesus this year! "And he brought him to Jesus." What is it to bring a man, a woman, a boy, a girl to Jesus? It is to bear such a faithful word of testimony to Jesus Christ as to lead that soul into a saving knowledge of Jesus Christ as his Lord and Redeemer.

III.

The third thing we find in the Supreme Work of the Church is the transforming power of the Gospel of Jesus Christ in the hearts and lives of believing men and women. "And when Jesus beheld him, He said, Thou art Simon the son of Jona; thou shalt be called Cephas which is, being interperted, a stone."

"Thou art Simon" —that which can be sifted like the sand by the seashore; but I will change your name because I am going to transform your life; "thou shalt be called Cephas," that which has within it the strength of the granite stone.

"Thou art Simon" —a weakling — but I am going to put a power within you that will reinforce your life and transform you into Cephas, and I will make you a pillar in the House of My God.

"Thou art Simon" —loose as sand that can be sifted through a sieve, but I will cement together with the power of the Gospel all your latent powers, and all the dormant potentialities of your being, and make of you a Cephas, a stone; and I will write your name "in the foundation stone of the jasper walls of the Holy City of My God." (Rev. 21:14).

"Thou art Simon" —that which can be sifted like the chaff from the threshing floor — but when the chaff is gone I will make of thee the hardness of the wheat, and will send you forth to feed my sheep (John 21:15-17).

"Thou art Simon" —a cursing Galilean fisherman that will profane the great and Holy name of My God; but I will change your name, and I will send you forth to proclaim: "Neither is there salvation in any other; for there is none other Name under Heaven given among men, whereby we must be saved." Acts 4:12).

"Thou art Simon" —a lying, denying, weak moral coward; but I will change your name and transform your life, and I will give you that strength of character and courage that will enable you to stand before kings and rulers and elders in defense of the Gospel and of its power to save (Acts 4:8-11).

And there is still power in the old Gospel of Jesus Christ to transform the hearts and lives of believing men and women everywhere. There is still power in the Gospel of Jesus Christ to transform an untrue man into a true man; to make an honest man out of a dishonest man; to change an unclean man into a clean man; to make a righteous man out of an unrighteous man, to make a saint out of a sinner. There is still sufficient transforming power in the old Gospel of Jesus Christ to make an Israel out of a Jacob; a prince of God out of a sneaking rascal; to make a Paul an Apostle out of a Saul of Tarsus; to change a Simon, a weak son of Jona, into a Cephas, a strong son of God.

It is only when we go forth with a strong faith in the power of the Gospel to save every one that believeth (Rom. 1:16), that we will be enabled to advance the Kingdom of Heaven in the hearts of men with all of its transforming power over their lives. The church herself must be saved from the dead formalism into a living, flaming evangelism. The Church must evangelize or the Church will fossilize.

The paramount issue of the Gospel is evangelism. The Supreme Work of the Church is evangelism. The chief business of every Christian is private and personal evangelism. Then let us up and away at our God-given task and, as a true witness of Jesus Christ, bear a faithful word of testimony of His power to save, that we may see the transforming power of the Spirit of the living God in the hearts and lives of men everywhere.

———————O—O———————

An Address to Ministers

Dr. I. D. Bowman

CONCLUSION

Jesus by obedience and sacrifice as our Captain and Leader, opened heaven and entered *for us.* He set us an example and gives us power to obey and enter heaven also. The Holy Spirit brings the Spirit of the Father and Son to abide with us and in us on earth now. The following are some verses given in more detail than those given before concerning that we are now in heaven with Christ, and that He is in us on earth.

1. Those stating how we are in heaven with Christ now. "God hath blessed us with all spiritual blessings in heavenly places in Christ." "God hath raised us up together and

made us sit together in heavenly places in Christ Jesus." "Having therefore, brethren, boldness to enter into the holiest (heaven) by the blood of Jesus by a new and living way, which He has consecrated for us, through the veil, that is to say His flesh, and having a High Priest over the house of God let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." "But ye are come to Mount Sion (heaven), and unto the city of the Living God, the heavenly Jerusalem, and unto an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and unto Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

2. Some verses concerning Christ dwelling in us now on earth. He brings by His Holy Spirit, Heaven down here and into us. There are two temples, two holy of holies, the two tabernacles or houses of God, One is in heaven, the other on earth. We enter Him in heaven; He enters us here on earth. "He that believeth on me . . . out of his belly shall flow rivers of living water—but this spake He of the Spirit which they that believe on Him *should receive*: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." "He (the Holy Ghost) dwelleth *with* you and shall be (after Pentecost) *in* you." "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." "The very God of peace sanctify you wholly, faithful is He that calleth you who also will do it." . . . "be strengthened with might by His Spirit in the inner man, that Christ may dwell *in your hearts* by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God, now unto Him that is able to do exceeding and abundantly above all that we ask or think, according to the power that worketh in us. The God of peace . . . make you perfect in every good work to do His will, working in you that which is well pleasing in His sight." Use this wonderful prayer in Eph. 3:14-22 as a Scriptural model for all ministers and laity in the Brethren Church. Since the death of Christ, there is no veil between us and Christ, He lifts us up through the blood and makes us sit down *in Him* giving us all spiritual blessings. He also brings heaven down (the kingdom of heaven which is righteousness and joy and peace *in the Holy Ghost*), into us." Rom. 14:17. Every movement made in the presence of God *for* us should have its corresponding movement *in us*. Just as surely as He ministers in His house in heaven for us, He does in us in His house on earth. These are wonderful truths which He will fulfill in us. He has promised to do exceeding abundantly above all that we ask or think. We shall experience them only as we understand them and earnestly pray without ceasing for them.

Let us spend much more time daily praying, "Lord fill me with the Holy Spirit," and He will continunally increase our appetite for these truths. He will guide us into all truth, and will cause us to search for the deep things of God. "Ye have not because *ye ask not*, ye ask and receive not because ye ask amiss." James 4:2, 3. We should pattern our prayers after God's word. God then is in you, the hope of glory.

It is amazing how much difference a little rain makes on Sunday, and how little difference it makes on the day we start off on a trip...

A letter written in haste should be mailed at leisure...

It is surprising how much bigger a quarter looks in a collection plate than at the gate of an amusement park...

ASHLAND SEMINARY

Dr. C. F. Yoder

My father was one of the first trustees of Ashland College. I was born some twenty miles east of the city, spent a year in the public schools there but when ready for seminary I had to go elsewhere because Ashland Seminary was not yet opened. However, when ready to teach I rejected an opportunity to teach in the University of Chicago seminary in order to teach at Ashland. My faith in our seminary there has never faltered and it is with pleasure that I write a few words of appreciation of this small but great school. To help the memory of readers I use an acrostic.

ASHLAND Seminary is ATTRACTIVE. It is like the temple in Jerusalem crowning the highest hill of the city. It overlooks a beautiful valley and the best city for its size in the state of Ohio. The beauty of the buildings and grounds must be seen to be appreciated. Students of Ashland College and Seminary never forget the songs of praise they sing in honor of their alma mater.

SCRIPTURAL. Ashland Seminary is the response of the Brethren Church to the Gospel command, "Search the Scriptures" and again, "study to show thyself approved unto God, a workman that needeth not to be ashamed." Ashland Seminary is not enslaved by man-made creeds or popes. To be apostlic in doctrine and discipline it goes to the apostles themselves who received their teaching directly from Christ.

HEALTHFUL. Ashland is one of the high spots of Ohio. From this divide the waters flow north to lake Erie and south to the gulf of Mexico. Its winters are invigorating and its summers are as healthful as the campus pines. And its physical healthfulness is symbolic of its spiritual healthfulness. I have visited many seminaries and studied in half a dozen denominational schools and know of none with a better spiritual atmosphere than Ashland.

LOYAL. Ashland Seminary has a number of students from other denominations and makes them welcome, but its loyalty to the whole Gospel makes it also distinctively Brethren. There is no hedging as to the meaning of baptism, or the duty of obedience, or the teaching of personal responsibility. It has not been side-tracked by modern fads or stampeded by popish leaders. If the Brethren Church is to fulfill its mission as a loyal whole-Gospel church it must also loyally sustain its loyal Seminary at Ashland.

ACTIVE. It would be hard to find a busier body of people than the students and professors at Ashland. Students have many practical activities aside from class work. Professors are prominent in the community life of Ashland and in the religious and educational circles of the state. Ashland College and Seminary have an influence proportionately larger than their size. Students there are trained to be workers as citizens and as Christians.

NECESSARY. As medical schools are necessary for doctors, and law schools for lawyers and trade schools for tradesmen, so seminaries are necessary for the preparing of Christian workers, and a Brethren seminary is necessary for Brethren preachers and teachers. We can no more gather figs from thistles than loyal Brethren preachers from dissenting schools or creedless place-hunters. Yes, it is still necessary to obey the word of the Lord which says: "Teaching them to observe whatsoever things I have commanded you."

DESERVING. The works of Ashland Seminary bear witness of its worth. The testimony of its graduates is heard in our Brethren pulpits and active organizations of the church. Erratic doctrines and secessions are not born there. Time and experience unite in proclaiming the integrity and usefulness of Ashland Seminary. Let the people who now share the blessings of a true Gospel ministry show their appreciation of the sacrifices that others have made by sharing in the present effort to maintain and enlarge this fountain of truth and bond of fellowship and hope of our future as a church.

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THE GUILT AND POWER OF SIN

Rev. Harrie C. Funderburg

The Sunday School lesson of November 2nd gave birth to the subject of this article.

What is sin? The answers are many. Sin is a direct violation of God's law and is exceedingly dangerous, because it kills the soul as well as the body. It wrecks the home; makes us unfit for society; creates houses of prostitution; lands our souls in the Home of the Wicked, where there is weeping and wailing and gnashing of teeth—where the fire is unquenched.

Sin is a debt. A burden. A thief. A leper. A sickness. A plague—in fact everything humanity hates. And I am so sorry to confess that so many things we cherish are sinful. Sin smiles to deceive; sings to lure; kisses to betray and at last encircles us and leaps with us into predition.

Sin is the most dangerous thing we have to combat—for the very sting of it is death. I Cor. 15:56. "The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

"A soul is lost when it is separated from God by sin. A soul is saved when it is separated from sin to God through Christ."

Look into a soul captured by conscience and irretrievable crime. Go to the starving prodigal son. Go to the weeping Esau. Go to any soul really and fully awakened to the realities of guilt and the irrevokable consequences of it and you will at once find a place for the Gospel with a bloody cross.

Such a sense of guilt comes to every person who truly repents. He feels that he desires to die. He gets relief only through faith that Jesus Christ loves him enough to die for him. John 3:16.

There is but one condition for a life in bondage—"to or from" as the case may be—in bondage to sin and so far from all relations to Christ. Or in bondage to Christ and so free from the dominion of sin. Whosoever will may come.

Solomon says, (S. of S. 2:15) it is the little foxes that spoil the vine. Little evils—little secret sins that trip us on our pilgrim way, on our onward climb.

It is often what we would call little sins that do the most harm. Acts of unfaithfulness, less watchfulness or dying enthusiasm. At this juncture is the time God promises to help, only awaiting an invitation. Give Christ a new special invitation, for day by day you must seek him and permit nothing to intervene.

When you feel disappointed, vexation of spirit or malice, fall upon you knees and strive to be that humble and holy soul with whom God delights to dwell. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Luke 11:9.

Crime grows from crime seeds, or "seed thoughts." Paul in Eph. 5:12, warns of secret things. For it is a shame even to speak of things which are done in secret.

Before sin entered into the world heaven and earth were close together. Man talked with God and was always happy. But then the voice of the tempter came and Adam and Eve yielded and sin intervened.

On a fly leaf of a Bible, written by the hand of a sainted mother, were these words, "This book will keep you from sin. Sin will keep you from this book."

—New Carlisle, Ohio

Few doctrines that are really true need be defended. They need to be demonstrated...

Most of the misunderstandings that arise over letters originate in the things we misread between the lines.

DR. W. I. DUKER
President
DR. L. E. LINDOWER
Treasurer.

The National Sunday School Association
of the Brethren Church

REV. E. L. MILLER
Vice-President
REV. N. V. LEATHERMAN
General Secretary

Success Through Organization

Rev. Chester F. Zimmerman

Missionary Education Director National Sunday School Association.



Anything worth doing is worth doing well. As the missionary work of the Church is its primary task it is necessarily worth doing. Since it is worth while how shall we do it well?

There are some who say that the solution to the perplexing problem is to have some individual made responsible for the entire missionary program of the local Church. This is, or course, the first step that should be taken. But as a baby's first step is only the beginning and not the end so is this only a beginning and much more remains to be done.

A thoroughly interested, enthusiastic, live wire missionary superintendent or director will have so many plans to work and so many places to be and so many people to see that he will begin to wish for 48 hours per day and perhaps even wish he were twins or triplets so that he could be in many places at the same time. But this need not be, for God has judiciously placed much talent in every Church. Much of it is hidden to the casual glance. But any one sufficiently interested can surely find it. Ask God to help find this talent. "Seek and ye shall find" is the certain promise.

It is a great thing to be a leader. God has wisely given many talents to some so that they might lead. Yet there is another way of looking at the situation. The Church is not a one man's job. It is the joint responsibility of many leaders. Without question the Sunday School superintendent should be interested in missions. Even more interested should be the missionary superintendent. Under these will come an all important group of departmental and class superintendents. No leader dare neglect this organization if the ultimate efficiency is to be secured. And this organization must work together to achieve success.

The following anonymous poem should make us think:

It's all very well to have courage and skill.
And it's fine to be counted a star.
But the single deed with its touch of thrill
Doesn't tell us the man that you are.
For there's no lone hand in the game we play
We must work to a bigger scheme.
And the thing that counts in the world today
Is how do you pull with the team.

Day after day we are confronted with the irrefutable fact that organization pays. Could an army hope to succeed if a general attempted to do everything? Why does an army succeed? Primarily because of complete organization. In spite of this many Sunday Schools refuse to organize because "we are too small." That is no excuse. Have you ever thought that the cure for smallness is organization? It most definitely is. Every member may be and should be put to work. There must not be any shirkers in God's Church. Organize your missionary work first to educate, inspire, and lead. Then very soon there will be many others so that a complete organization may be effected.

You want your Church to be a success for Christ do you not? Then do your part in organizing your Church. When you are asked to help, accept the task, whatever it is, and do it to the best of your ability. You would not have been asked if there were any doubt as to your ability. You can do more than that. Why wait to be asked? Ask your superintendent or missionary director for something to do. They probably have plans and activities that are lying dormant only because of lack of workers. Give your leaders a real thrill by volunteering. The more volunteers the greater the victory for Christ and His Church.

Regardless of your official position you can still do a great deal toward seeing that your school is completely organized. You can pray about it. Prayer is a powerful force. You can talk about it and keep talking about its benefits until the victory is won.

This is a challenge to you. A missionary speaker whom I once heard in Chicago presented the need of a certain field simply and sincerely. He made no plea for volunteers to the assembled young people. He said very quietly, "The need is the call".

The need for organization has been presented. Let his be a challenge and a call to you. God wants you n His service. He has a place for you. Seek His will nd take your place in the forward march of His Church. Listen again to the words of the apostle Paul, "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice. . . . which is your reasonable service". Dare you turn a deaf ear to this plea of Paul? Paul is telling us here again that God's work is not a one man's job. Respond today without delay and show your loyalty through service. —New Kensington, Penna.

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Accreditation and Ashland College

Mrs. Marie Lichty Shaver
Former Alumni Secretary

Accreditation is both a big word and a big order. t is something that adds to the value of Ashland College. It puts it on a level with other well recogized schools. It is something so important to our chool that we must be very definite as to its real neaning. It is simply the measuring up to certain tandards set by governing bodies in the educational ield. Two of those bodies whose approval and recgnition we most covet are the North Central Assoiation and the American Association of Colleges.

Just as nurses, doctors, lawyers and other profesional groups find it necessary to choose training chools whose work is recognized as standard, if they re to have their years of study count as worthwhile nvestments, so too, must college students examine ell the standing of the school in which they may pend important training years. It is for that approval that these governing educational bodies set p standards to make good scholastic work uniformly f high grade.

There are various requirements. The most imortant one is concerned with the personnel of the aculty. It sets up a high standard of character, raining, experience and personal attitudes on the art of the teachers so as to insure, as nearly as ossible, top quality leaders for our college executives and instructors.. Another requirement deals ith the scope of studies to be offered and specifies hat is best for general and special educational eeds. This we know as our curriculum. Still another heck is made concerning the number, size, upkeep nd needs of the buildings which house the college ant. These and the equipment of the various labratories and courses are carefully noted to make re that the college has the proper tools and place r doing creditable work. These and more are the quirements which must be met before accreditaon is given.

And, friends, it all costs money. A cheap school th little recognition costs plenty of money but ves so little enduring value to its students and ten a disappointing return to the parents whose oney was paid for the various school fees. We e not operating Ashland College on a cheap scale d we do not want it to maintain any but the st level in personnel, training opportunities and equipment. So we may as well face the logical conclusion that as other standards all about us rise to new levels and with each rise there come new demands, so our college is going to keep on raising its standards and will be met by new demands which we, the laity and alumni, must step in and meet cheerfully and generously. This will be our proof that we mean for Ashland College to keep on growing, improving, keeping abreast of the best educational standards and exerting her wholesome influence upon a continual stream of youth across the Ashland campus. Many of those youths will graduate from Ashland College and go on to graduate work in universities of higher learning. Here again will come our two fold payment for insisting that our school be accredited: those students will find their work readily accepted by the graduate schools and in turn, they will bring renown and valuable contributions back to their Alma Mater because of her highly acceptable training. Ashland College is now highly accredited. Let us see to it that she keeps it.

SOME SUGESTIONS FOR A REVIVAL

1. Put first things first. Give it the right-of-way. Cancel every other engagement. Permit no worldly pleasure or pastime to keep you away.

2. Do what you are asked to do, even to the very best of your ability. The Lord needs just such an one as you.

3. Pray much. Remember, prayer changes things. "The effectual, fervent prayer of a righteous man availeth much."

4. Be friendly. Smile, Shake hands.

5. If you have a suggestion for some change or improvement in the service—let it be known.

6. Be on time. Take a seat toward the front, leaving the rear ones for late-comers.

7. Win a soul. This is our first and greatest task.—*Loree, Indiana, Bulletin.*

The Editors Speak

LYING STONES



Dr. R. F. Porte

The title of this article was used by John Ruskin in his "Seven Lamps of Architecture". Ruskin is describing the reason why certain old buildings and ancient civilizations fell. He says, "It was not the robber or the vandal or the blasphemer who had torn down the walls, . . . the buildings perished because the builders had put 'lying stones' into their foundations, embedding a falsehood into the building."

Perhaps many of us have wondered why certain material things or certain organizations quite suddenly broke up. One time a man pointed to a certain cement work which gave signs of falling apart and remarked, "The contractor agreed to put a certain quantity of cement into that work, but he did not do it." Something false was embedded in that cement work.

We can remember certain business concerns which have ceased to operate because some treasurer or other official absconded with funds which did not belong to him. Again, it is false material going into the development and operation of the business which caused its failure.

In the social field of human life there have been disappointments and failures due to false building. Gibbins, the historian, accredits the fall of Rome to certain corruption allowed to exist in high circles of the government. Perhaps the fall of other nations may be laid to the same cause. When Benjamin Franklin said that "Honesty is the best policy" he might have made it stronger and said that honesty is the only policy for any human endeavor.

The condemnation of the Pharisees was not against them as individuals so much as against their false religious building. Jesus said that "they cleaned the outside of the cup and left the inside full of corruption." Jesus said to the Pharisees, "you put burdens on people which you will not touch with your little finger." Phariseeism was orthodoxy or Jewish fundamentalism divorced from divine spirit. It had the letter but lacked the spirit of God's attitude toward fallen humanity.

It is with divine insight that David wrote these words in Psalm 51: "Thou desirest truth in the inward parts." It is not enough to be king or supreme leader; God expects truth in the inward parts of every one of His servants. What is this but the very thing Ruskin was talking about? No man can have a lasting building unless he is careful how he builds and how he chooses his building material. The builder that tries to get by with cheap material can expect his building to last on the basis of the cheap material he puts in the foundation and the supports of the structure. This is true of human life, the false idea or motive marks the weak place in our moral structure and at this point a separation must come in less than time eternal. The fact that the common people looked to the Lord Jesus indicates the disintegrating condition of Phariseeism. Jesus did not present a "system" of religion so much as a kind of life which was eternal in character. Jesus said, "Learn of me." To say that the sermon on the mount is not for this age but for some future age and future people is ridiculous in the light of the fact that Jesus lived the very essence of His matchless sermon and so taught the people of His day to live the same kind of life.

Almost in every age of the revelation of God, there have arisen certain teachers who insist on what they call a "system of doctrine or faith". Much quibbling occurs over the "theology" or "creed", quite often, in order to embarrass or hurt one who distinguishes between Bible revelation and "theology" or "creed". Anything in the Bible might be termed "theology" but in fact it is revelation because "man by searching cannot find God" and "no man knoweth God but the Spirit of God." 1 Cor. 2:11. I agree with a theologian's definition of "theology" that it "means knowledge about God" and the emphasis should be placed on the word "about". Now count up the brands of "theology" and take your pick,

every one claims to be the correct brand. Take the matter of the meaning of the word "creed" which is the term applied to what a person believes, and also may be applied to one who has only the Bible as his religious guide, he too has a "creed" but a creed based on nothing but the Bible is vastly different from the creed of one who says, "We are baptized because we are saved" and the word "water" in John 3:5 does not mean "water" it means "the word" or the statement of St. Paul himself about his conversion experience in Acts 22:16 ".... arise and be baptized and wash away thy sins...." The dogmatic theologian says, "Water cannot wash away sins." One more instance which shows the attempt to supplant the Word of God with false building material is the rejection of the word, "castaway" or "rejected" (1. Cor. 9:27) found in the two versions of our Bible. In order to support a notion or extra Biblical creedal idea some folks are saying, "Paul never meant he would be "castaway" or even "rejected" just "disapproved" or "laid on the shelf". What a pity when the Bible was translated they didn't find some real Greek scholars! Were the translators wrong? Read 1 Cor. 9 and decide for yourself. When the theologian sticks to the Bible this poor man will humbly join in that true Brethren form of "theology" or "creed" but when the Bible must be rejected in its own statement and made only a book for proof texts for theological speculation then we part company. Yes, I too "hug to my breast" such a point of belief as "Christ died for our sins", and all else that is marked with a "Thus saith the Lord." Piety does precede the kind of theology which makes its own ideas stand above the direct statement of inspired holy writ.

No one who carefully analyzes the present religious trends among those who like to be known as "fundamental" can escape the knowledge that their religion is less Biblical and more formal like the religion of the Pharisees. The Pharisees could stand and claim a superior place in the estimation of God with no shadow of humility or knowledge of the fact that they were only sinners like the rest of the people. The man with a "critical mind" as one puts it, is the presumptuous man. He poses as a judge and not a humble brother and follower of the lowly Jesus. When there is a sincere desire to be led by the Spirit of God there is some common element which goes to build eternally. The person or persons that withdraw themselves when, as they say, there are evidences of departure among fellow Christians, certainly confess their inability to improve the situation and under such conditions should at least be kind and courteous to those with whom they cannot agree. The man who carries the mortar should not quarrel with the man who lays the bricks. We are each responsible to one Master-Builder and humbly then, we should seek His will and not our own, lest we put "lying stones" into His building.

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Why a Denominational College is not Self Supporting

C. L. Anspach, Ph. D., President Central Michigar College of Education Mount Pleasant, Michigan

Persons not identified with colleges have difficulty understanding why colleges need money to finance their educational programs. To those identified with colleges the reasons for such needs are clear, but in many instances these reasons have not been set forth in a manner all laymen can understand. President Mason has asked me to state these reasons so clearly that all may understand. This I shall try to do.

At the outset of this article it should be made clear that higher education in the United States was the child of the Church. Our first colleges were established for the purpose of guaranteeing an adequate supply of ministers, doctors and lawyers. The need for specialized training for professions other than the few of accepted professions had not arisen. To meet the need of the professions, denominational colleges were established, including Ashland. As changes occured in our social-economic order, new demands were placed upon institutions, which demands could not be met by the church colleges and the development of state colleges and universities was given support. This development has resulted in the acceptance of two types of institutions of higher education: the public supported college and the private supported college. Each type of institution has its place and can be justified. One can not take the place of the other, if each is true to its traditions and functions.

The functions of the two type sof colleges parallel at points and are quite different at others. Both may prepare for common professions but the approach and the accepted outcomes are quite different. It is in the difference in approach and outcomes that the denominational college finds reason for existence. It is in the belief that denominational colleges present the Christian approach and educates for Christian outcomes we find justification for asking for financial assistance. But granting that public and private controlled colleges are different; that they can be justified and that the private college can use the Christian approach and educate for Christian outcomes, why do we need to supply money to keep each type of college in operation?

Limiting ourselves to the financial needs of denominational colleges the following questions arise:

I. **Why aren't denominational colleges such as Ashland self-supporting?**—Because such colleges can not collect a sufficient amount of money in tuition to cover the total cost of instruction. At Ashland it costs about two hundred and sixty dollars ($260.00) per year to educate a student. This amount does not include board and room. Ashland can not charge two hundred and sixty dollars per student and have an enrollment, for the average parent can not afford to pay that amount. This is especially true of our ministers; therefore, the sons and daughters of Brethren ministers are given scholarships amounting to half of their tuition. When such scholarships are given, the additional amount for the education of such scholarship student must come from some other source. In addition, many sons and daughters of laymen can not pay a high tuition rate. They want an education in a Christian college. They can not be denied the privilege, therefore, a partial scholarship is given and the difference in tuition cost must come from some other source. At Ashland, at no time, are

(Continued on page 15)

Five Minute Miniatures

Rev. D. B. Flora

IV. THE STRAINING ATHLETE

"And if a man also strive for the masteries, yet he is not crowned, except he strive lawfully." 2 Timothy 2:5.

The great Apostle labored for some time in the city of Corinth, and founded there a church which was apparently large, prosperous and influential, withal contentions and troublesome to both its founder and its Lord. While he was living in that city there can be no doubt that the great games were held on the adjoining isthmus, which were known as the Isthmian Games, and celebrated each second year. We cannot imagine that Paul went to them, for they must have been scenes of wild rioting and vice, too much like some of those witnessed now in some of our own cities; but he would know about them; and they would be for a time quite the common excitement in Corinth. Certainly, in Paul's later writings, we find frequent allusions to these games. They seem to have seized on his imagination and set him thinking how much there was like them in our Christian course. That also, the Christian life, seemed to him a race, and he longed "so to run that he might attain". That also seemed to him a battle of pugilistic contest; and when he came to its close, he could say, "I have fought a good fight."

In the great games of the time of Paul and Timothy the company of spectators was exceedingly large, people attending from all the district round; the competitors were urged and excited by their shouts and praises. In the Roman amphitheaters the audiences decided whether a defeated gladiator was to die by turning down their thumbs. The competitors underwent previous and careful training, for at least ten months; keeping the body under, bringing it into subjection, and cultivavting skill in the use of weapons, or in the art of running. Very stringent laws were fixed for conducting the contests, and they must be carried on in the prescribed way. A man would not be crowned unless he strove lawfully. The contests were divided into two classes—the "pancratium", consisting of boxing and wrestling; and the "pentathlon", consisting of leaping, running, quoiting and hurling. The actual reward was only a crown of pine or ivy leaves; but the victor was set in high honor, his name and that of his father and country were proclaimed by a herald to the vast assembly, and he was borne to his native city in triumph.

In 1 Corinthians 9:24-27, Paul alludes to the games: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The imagery in this passage is unusually full and rich, says the Hastings Dictionary of the Bible. The strenuous, exciting and definite purpose of the racer, the self-control imposed during the period of training, with punishment of the body to make it more fit, the prize, the crown, the reward of the victor, the call to the contest, and the proclamation (preaching) of the conditions, the chances of final disgrace if these are not properly observed, are all set forth with a vividness that must have brought home powerfully and impressively, to those who were familiar with the Isthmian and Olympian games, the lessons of Christian instruction which the Apostle wished to convey.

Paul is saying—Look at the runners! Racing puts forward the continuous, eager, straining effort, and concentration upon one thing—the crown. There is no turning aside to examine the beautiful sculptures and altars by the side of the race course; no stopping to exchange greetings with friends amongst the spectators. From head to foot, from the fingertip of his outstretched hand to the extremity of the foot, which barely touches the ground from one step to another as he strains, and flies rather than runs—every inch of him, every muscle in his frame, says, "The crown!" That is the way to run this race of life!

That is how Paul ran; that is how he fought; and that is the way he desired Timothy to run and fight. He said (Philippians 3:13, 14), "Forgetting what is behind me, and straining toward what lies ahead, I am pressing toward the goal, for the prize to which God through Jesus Christ calls us upward."

But Paul, and all other Christian people, had an antagonist, his own body. He said that he had to fight that body to bring it into subjection and to make it work for him. As by all means he was desirous to win men to Christ, so by all means he must win this conflict with his body and its appetites and rebellions. "Lest after proclaiming to others the laws of the contest (as herald or announcer), I should myself violate these conditions, and be not only defeated as a combatant, but be ignominiously rejected from the lists."

However, shortly before his death, he wrote, 2 Timothy 4:7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

"Therefore, let us too, with such a great crowd of witnesses about us, throw off every impediment and the entanglement of sin, and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, who in place of the happiness that belonged to Him, submitted to a cross, caring nothing for its shame, and has taken His seat at the right hand of the throne of God." Hebrews 12:1, 2, Goodspeed's translation.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for March 8, 1942

"HOW TO WORSHIP IN PRIVATE"

Scripture Lesson: Matt. 5:5-8; John 5:39

For the Leader

Christians have a great tendency to shirk this matter of devotions and communion with God. This is easy to do because in the present age, we are all so busy that we feel that every minute must be put to a good use. Yet were we to get an accurate picture, we would discover that our time spent in devotions is time which has been best spent.

We are suggesting that we look into this problem and see the great need of personal devotion, and how we can better our daily periods set aside for this communion.

DISCUSSION

THE NEED OF DAILY PERSONAL DEVOTIONS. By this we mean a period of time once, twice, or more often,

each day in which we shut out the world and business, and through prayer and Bible reading, we seek to commune with God.

A lifetime of success and happiness cannot make up for the loss of spiritual power and comfort brought about by a lack of daily devotion. It is essential to Christian growth. We eat three times each day to keep our physical bodies in good shape. Yet how often do we "feed" our souls? We can see spiritually starved Christians every day. A period of daily devotion in prayer and Bible reading would prevent much loss of faith and courage.

Through prayer and Bible reading, we are able to commune directly with God, telling Him our plans, hopes, difficulties and problems, seeking from Him the answer to these, plus resigning ourselves humbly to His will. Daily devotion helps bring about that "in the center of God's will' atmosphere which every minister covets in the lives of his flock.

We need daily devotion to keep ourselves sane in the present age. When we see the multitude of earthly values perish as they have lately, then we need to be daily grounded in the eternal things of our God. If nothing else, our daily devotions should bring us to the place where we can truthfully say from experience that "Jesus Never Fails".

PRIVATE PRAYER IN PUBLIC. Our text tells us that when we pray we are not to pray as the hypocrites do, but are to enter into private and to pray. This is not ban against praying in public. However, too many times have we heard sermons "preached" in prayer while the audience impatiently shifted from one foot to the other. We would rather hear a sincere, earnest prayer from a humble believer than an oratorical sermonette. Still this does not mean we are not to pray in public. Christ in this passage is not referring mainly to the place of prayer, but to the spirit in which we pray. A person can pray in public and still be humble enough to be "praying in private". The difference lies in whether we are praying our public prayer to be heard of the audience, or whether we are praying to God and endeavoring to lead the audience to a consciousness of God. All public prayer should aim to bring the people closer to a worship of God.

THE PLACE OF PRAYER IN DAILY DEVOTIONS. God is a spirit. If in worshipping Him, either public or private, we do not have a union of our spirit with His, there is no benefit. Through prayer and waiting, in each hour of devotion, we can feel the distress of life depart and in its place come a feeling of the nearness of God. Prayer is vital in bringing this to pass. Without this nearness, there can be no worship.

How often, in the midst of trying and busy days, have we taken time to lay aside the business of the day to commune with God through prayer. None except those who experience this can tell what joy and peace and vision can emanate from these valuable contacts with God. We young people truly must learn the art of communing with God through prayer. To us He will then be a God of immediate presence, rather than a God normally considered miles away.

Out of this private prayer and communion with God can come the strength and optimism and victory of the Christian life. The successful Christian life is no secret at all. The evident truth is that back of that success is the daily periods of private devotion and communion of the person with God through prayer and Bible reading and study.

We must learn to do our praying ourselves, too. We dare not underestimate the influence of prayers made by our parents of others in our behalf. Yet these prayers cannot be the full strength of our own life. God is no respecter of persons. To those who pray to Him He will give blessings and power and victory. To those who purpose to get by without "taking the time to pray" He will surely cease to be a power in their lives.

Let us all take the time each day to wait for the communion and help of Christ through our regular prayer and devotion. It will pay great and noble dividends.

BIBLE READING IN PRIVATE WORSHIP. Alarming it is, to learn that just about all the Bible knowledge many people have is what they have picked up during attendance at Sunday School or church. Pitiful ignorance is all we can call it, for every Christian does have daily access to the Bible. We in America should have nothing but mortifying shame for our utter lack of understanding of the great Bible truths. With the stupendous annual circulation of the Bible we should all be well informed, except in rare cases of isolation, sickness or blindness.

Yet in the scriptures are found the only way to eternal life. Surely we young people should spend time daily in our worship periods in reading and studying God's word. Perhaps many of us are ashamed to carry our Bible, or even be caught reading it. Why? It is our source of eternal knowledge. Through it we are told of Christ. Why be ashamed of it?

Too, we must read it. All of us have books at home that look very nice on the book shelves, but we know nothing of the contents because we have never read them. To us those books might as well be at the bottom of the sea. Now, how about our Bibles. Might they, for us, be just as well at the bottom of the sea? How long has it been since we read the last from its pages?

Knowledge of the Bible gained by daily reading is the strongest fortification against the inroads of false doctrines and religions. Most false religions prey on the Christian's lack of Bible facts.

We urge you to daily pray and read your Bibles, for in so doing, you are guarding yourselves against spiritual starvation. And you are building your life into an instrument which can be used effectively for Christ.

REWARDING IN PUBLIC. By a humbleness in private devotion and surrender to the will of God, our lives in public will show forth with a light of victory, influence and power which our companions will notice and appreciate. Our life, backed up by private devotion, can become influential in our church as a leader, worker or teacher. Private devotions, daily, pay big dividends in public. A Christian cannot thrive without them.

"*Praying and Reading* every day,
Will keep you in the narrow way.
Neglect of these will surely bring,
Sadness and sorrow of heart to thee."

"What's the use of 'crastination'
'Puttin off' from day to day
When the man, called 'Circulation',
In the end, will make us pay?

"For 'Circulation Man' is he,
Who gives advice, to you and me;
To order Literature weeks ahead
And always buy from Us. 'Nuff sed'."
(With apologies to the U. B. Watchword)

FOR YOUR MEDITATION





ON THE EMMAUS ROAD

William Cowper

It happen'd on a solemn eventide,
Soon after He that was our Surety died,
Two bosom friends, each pensively inclin'd,
The scene of all those sorrows left behind,
Sought their own village, busy as they went
In musings worthy of the great event:
They spake of Him they lov'd, of Him whose life,
Thought blameless, had incurr'd perpetual strife,
Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts.
The recollection, like a vein of ore
The father trac'd, enrich'd them still the more;
They thought Him, and they justly thought Him, one
Sent to do more than He appear'd to have done;
To exalt a people, and to place them high
Above all else, and wonder'd He should die.

Ere yet they brought their journey to an end,
A stranger joined them, courteous as a friend,
And ask'd them with a kind engaging air
What their affliction was, and begg'd a share.
Inform'd, He gather'd up the broken thread,
And, truth and wisdom gracing all He said,
Explain'd, illustrated, and search'd so well,
The tender theme on which they chose to dwell,
That, reaching home, "The night," they said, "is near;
We must not now be parted, sojourn here."
The new acquaintance soon became a guest,
And, made so welcome at their simple feast,
He bless'd the bread, but vanish'd at the word,
And left them both exclaiming. " 'Twas the Lord!
Did not our hearts feel all He deign'd to say?
Did they not burn within us by the way?"

(Continued from page 11)

there enough students paying full tuition to carry the total expense of instruction.

II. What are the other sources of income?—The sources of income, other than tuition, are endowment income and gifts.

The church in the past has given generously to the endowment fund. Because of low interest rates and difficulty in finding investments that are safe and remunerative, returns from endowments have decreased. The interest return from endowments has netted as high as five percent. Now we are doing well to get three percent and four percent. Ashland has had her income decreased because of this drop in interest rates. The amount of money received from endowments is insufficient to meet the amount of money necessary to meet the tuition scholarships given to the sons and daughters of Brethren ministers and laymen.

As to gifts—Gifts are dependent upon incomes. With the increase in taxes and demands of various philanthropies, it is increasingly difficult to raise money by soliciting individuals of wealth. Ashland has been fortunate in holding her local support. She has had trouble in increasing the number of her supporters. Her enlarged program requires an increase in givers. Taxation and other demands have made this increase almost impossible.

III. Are state colleges self-supporting?—No. They are subsidized from state funds. The student pays a small amount of the total cost; the state pays the remainder. In the case of the private college the differenc between the student's tuition and the total cost, must be paid by gift, income from endowment or grants from the state.

IV Why should denominations maintain colleges?—Why not let the state institutions educate all youth?—Five reasons why such a procedure can not be followed:

First: Christian denominations must keep their colleges open, as they keep their churches open, for emphasis on Christian teaching.

Second: Christian denominations must have a supply of Christian laymen and leaders. State schools can not supply such leaders and laymen.

Third: Christian denominations can only exist as they train leaders. This is the duty of denominations and not state schools.

Fourth: Christian denomination are in need of Chrsitian professional men and women. They need, not only ministers, but doctors, lawyers and professional people of all types.

Fifth: Christian denominations must keep the channels of Christian democracy open. If the private colleges of this country are closed, we may be in danger of regimented and controlled education.

V. Why should there be another drive for funds?—We have had three such drives.—Because we have not given enough to meet the needs of Ashland.

Other denominations have asked for one million, two million and in the case of the University of Chicago, twenty million. In the past we have asked for fifty thousand dollars, one hundred fifty thousand dollars and two hundred thousand dollars. Because of changing conditions, our total of about four hundred thousand dollars is not enough. If we had raised a million dollars in the past we might not need additional money. We didn't raise any such sum. Now we come back to an uncompleted task.

A denominational college can not be self-supporting, for the same reason that a church can not become self-supporting. The very nature of the institution makes it impossible to do so. It must carry on and that means that the church which supports it must give generously to its program. The Brethren Church, if it would continue, must give to the support of its agencies which support it. To do less would mean death to the denomination.



Among the Churches

Post Card Publicity

BRETHREN BEREA BAND

The Northern California Brethren Berea Band met for the second institute of 1942 on Friday, February 6th, at the Brethren church at Stockton. There was gladness in many faces to see this new church filled.

Harold Detling, president of the B. B. B. presided. The opening was a fifteen minute song service, led by Raymond Johnson of Manteca. Peter Lacota led the devotions for the evening, after which we were favored with a musical number on the trombone by Merle Johnson.

A short talk was given by Virgil Ingraham, who also was in charge of a short testimony service.

We considered it a special privilege to have with us as our Guest Speaker, Brother J. Ray Klingensmith, the Missionary Secretary of the Brethren Church, who, at that time, was conducting evangelistic services at Stockton. We enjoyed a very challenging message. We are hoping that we may have the pleasure of another visit from Brother Klingensmith in the near future, and may the Lord continue to bless him in his work.

The Lord willing, we look forward to many more such institutes of spiritual gathering.

Mrs. Nora Liddicoat, Sec'y. of B. B. B.

MASONTOWN, PA.

Sunday morning, March 1, was a gala day for the Masontown Brethren Church. New heights had been reached, and a hope of years became a tangible reality.

A few days less than four months, in a topsy turvy world, a Sunday School addition had been begun and completed, paid for and dedicated. Even though the snowflakes decked the incomers there was a good attendance for this day set apart for the dedication of the new addition.

Under efficient supervision, volunteer labor, and economy the Masontown Brethren Church now has an additional conservatively valued at $2,000. However, the actual cost to us was $1,332.54. Our offerings for the day of Dedication totaled $495.15. However, not all this was for the new addition which was dedicated free of debt. This was built, and paid for when finished, and all other offerings given consideration. This cares for the first third of our entire building program which when completed will give the Masontown Brethren Church a plant which will serve them as long as the church will be needed. Unity of efforts, harmony and fellowship, have made the construction of the first unit a pleasure.

There are rooms to the right and to the left of the vestibule, from which on each side stairs ascend to the floors above. A large room is at the head of each of the stairs, from which there is an entrance to the section which may be described as a "Balcony". This section is 42 feet long, and twelve feet wide. It is divided into four rooms, two of average class room size and two larger. Rolling sound proof heavy cloth partitions divide these rooms. Accordion doors open into the main

auditorium. A panel work balustrade, with a rail above it extends from one end to the other of the balcony. One hundred people may be seated with view of the speaker in the pulpit, when used as a balcony. Above the rooms extending to the high ceiling are beautifully colored boards of wood fiber, which are sound absorbing. It may be said in this connection that the new addition has greatly improved the acoustics of the building, and has made speaking much easier. The ceilings are paneled in beautiful grained plywood, which has been finished to bring out the beauty of the grain. There are small doors between each room doing away with the necessity of raising or lowering the partitions.

The four rooms which are now in the balcony section of the main auditorium may be entered from the room at the top of either stairway. The stairs are open and are beautifully designed. The three lights under the balcony section, are Fluorescent. The lights in the main Auditorium have also been changed to Fluorescent. This project was in addition to the addition which has just been dedicated. Their value would add another $100.00 to the improvements. Of course they were paid for when secured.

One of the Trustees who has had a part in designing and planning the work remarked to the writer when the work was completed, "That is making good use of a lot of waste space." All in all we are thankful for what has been accomplished, and have no intention of stopping here, but to press on to other tasks that await us.

Freeman Ankrum, Pastor.

LOUISVILLE, OHIO

The Young People's and Junior Endeavor societies planned and conducted a very beautiful and helpful Christian Endeavor Anniversary program on February first, at the time of the evening worship service.

A special offering was received amounting to $13.50 which was sent to the World's Christian Endeavor Union.

Last Sunday night, February 22nd, the same young people had a debate on the subject: "Resolved, That Home Missions are a greater factor in church work than Foreign Missions." This created a great deal of fine enthusiasm and brought forth some excellent thinking from both sides. No decision was given.

Rev. J. Ray Klingensmith is expected here in Louisville to lead in a two weeks series of special pre-Easter services, terminating on Palm Sunday. Four committees are organized and working in preparation for this event.

A week ago there was one confession of Christ and a reconsecration of a young mother.

Church and Sunday School officers were recently elected and the pastor recalled for another year.

E. M. Riddle, pastor.

Congratulations

ENLOW—SWISHER. At the First Brethren Church, Cumberland, Maryland, February 11, 1942 at 1:00 P .M., occurred the wedding of Elroy Enlow of McClellandtown, Pennsylvania and Miss Vivian Swisher of Masontown, Pennsylvania. The ceremony was by her Pastor, the writer, and witnessed by friends and relatives from Masontown, and from Cumberland. Mr. Enlow is a clerk, and has been a student of the Californi State teachers College, of California Pa. Mrs. Enlow is th popular daughter of Mr. and Mrs. Carl Swisher of Masontow likewise members of the Masontown Brethren Church. Th couple will make their home in Masontown. The best wishe of their many friends accompany them as they journe through life together.

Freeman Ankrum.

HUNT—MALONE. At the Masontown Brethren Churc Sunday morning February 22 at 11:35, occurred the weddin of Raymond Hunt of Uniontown, Pennsylvania and Miss Verd Malone of Masontown, Pennsylvania. A large group of friend and relatives witnessed this pretty church wedding at the clos of the morning service. The wedding march was played b Mrs. Sallie Griffeth Dugan. The groom is employed by th Frick Company. Mrs. Hunt is one of the Pianists of th Masontown Brethren Church, and has a host of friends wh wish them well. She is a Dental technician, and is employe by a local Dentist. Ceremony by her Pastor, the undersigne

Freeman Ankrum

Laid to Rest

BEVER—Mrs. Roy Bever, daughter of Mr. and Mrs. Georg Kaiser, was born in Williams County, Ohio, near Bryan an passed away at her home in Bryan on February 26, 1942, a the age of 46 years, 2 months and 12 days.

She was united in marriage to Mr. Roy Bever and to thi union was born two children. One son died in infancy.

She united with the Brethren Church in 1912. She wa very active in the work of the church and was interested i every part of the church work. She organized the Good Wi Class about five years ago and was their teacher as long a she was able. The church as well as the family and communit has suffered great loss. She was a very capable woman an had a lovely personality.

She leaves her husband and one son, Robert, at home; tw brothers, James Kaiser of Dearborn, Michigan and Vern Kais er of Bryan, also two sisters, Mrs. Roy McDowell of Ney, Ohi and Mrs. Ray Eagle of Bryan, together with a host of friend

The services were in the Brethren Church of Bryan on Sun day afternoon, March 1, conducted by the undersigned, a sisted by Rev. S. M. Whetstone.

C. A. Stewa

SUTTON—Dr. J. Frank Sutton of Bellaire, Ohio, di February 9th, at his home, after a brief illness with hea affliction. He formerly lived in Canton, from which pla he moved to Bellaire, where he enjoyed a large medic practice and hosts of friends for 20 years. He was a gradua of Mt. Union College and received his medical degree at t University of Cincinnati.

Doctor Sutton was converted during one of the gre revival meetings conducted by the late William A. Sunda while at Philadelphia. He was baptized by Elder I. D. Bo man. His highly useful ministry to the sick and afflict was cut off at the age of 58 years.

He leaves his devoted wife, Mrs. Zippa Summers Sutt and a son Howard, who will soon enter government servi Also a brother and a sister both of Glencoe, Ohio.

Services were conducted at Bellaire and also at Cant The latter services were in charge of the undersigned. Int ment at Louisville.

E. M. Riddle.



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INTERESTING ITEMS

FROM THE PEN OF MRS. FRANK J. WISNER of the Waterloo, Iowa, Church we glean the following:

"We dedicated our new Kimball Pipe Organ on February 1st and it is such a fine addition to our services.

"Three fine folk accepted Christ in last Sunday's services. A father and son and a fine young man. The father had been a member of another church, but wished (with his wife and son) to unite with our church.

"Rev. Benshoff is holding a meeting at Pleasant Hill, Ohio, at the present time. Rev. G. T. Ronk filled the pulpit at both services on March 8th and on March 15th the Woman's Missionary Society will hold their annual Woman's Day meeting with Miss Eliza B. Miller, a missionary of the Church of the Brethren, who just finished forty years work in India, as the speaker. This should be timely and interesting."

WE APPRECIATE SUCH REPORTS AS THE ABOVE. Why cannot we have more of the doings of the various churches reported to the Editor? Do not be afraid to send in your accomplishments, even though someone else has done so. Out of those that come we will try to make interesting reports for the readers of The Evangelist.

WORD COMES FROM REV. E. J. BLACK, of Sergeantsville, N. J., pastor of the Sergeantsville and Calvary Churches, that Sister Black has regained her health and that through the goodness of the Lord she has been spared for the work. He also reports that at the Calvary Church the Sunday School has about doubled its membership as has also the Christian Endeavor. Quoting from his letter: "We are proud of the fine spirit of cooperation here at Sergeantsville and the work as it goes forward. Pray for us as we start our revival services with Brother Klingensmith on April 5th, at which time a number will be baptized and received into the church."

We are glad for this good word from this corner of the Lord's vineyard.

The Brethren Emphasis Committee has asked that you be reminded to order your copies of the Brethren Emphasis Lessons

Single copies 15 cents

5 or more 10 cents each

When cash accompanies order



EDITORIALS

DOCTRINE AND DIRECTION

"He that willeth to do.....shall know the doctrine."

Are these just words? Or do they have a vital meaning?

Let us see just what we mean when we say "doctrine?" It is a word which has been given far too wide a meaning. Doctrine is a rather narrow term. It covers a very definite field. The doctrine of the Word of God carries the idea of definite performance of definite things in the propagation of the Gospel. Doctrine carries the idea of **doing.** It implies compliance to demands made by the Lord. We talk of the doctrine of Baptism, Communion, Laying on of hands, etc.

These doctrines must have been important or they would not have found a place in the Scriptures. And, if important then, they remain so today.

Brethren Emphasis

At our last General Conference an impulse was set in motion to make a more definite plea for a greater emphasis on the doctrines of the Word. Notice, we do not say of The Brethren Church, but rather "of the Word." For, after all, The Brethren Church can claim no priority on the teachings of the Word to the exclusion of the other denominations. We have become The Brethren Church because we have appropriated these same teachings and doctrines in our organization.

Nevertheless, if we do less than is commanded in the Word, we are not being true to our slogan, "The Bible, The Whole Bible and Nothing but the Bible."

There is something specific in the word "command." Command is different from the word "request," in that there is the element of compulsion in it. In this day of war-time effort we are learning again the forcefulness of the word. Men are learning once more the lesson of obedience. Why not, therefore, is it not time for the church of the living God to put the emphasis on this primary fundamental of the Word of God— **Obedience?** Yes, unquestioned obedience to the commands given by our crucified and risen Lord.

We call him "King", "Leader", "Captain of our Salvation", "Master." He bears the insigna of His rank. He has the right to command. And He does.

How Do We Respond?

No soldier in the U. S. Army may answer this question as do many so-called followers of the Lord. Because in the army at the word of command, heels click, bodies straighten, hands go to salute and the answer immediately is "Your order shall be obeyed." Even in the face of withering fire of the often unseen enemy, a command to advance is unhesitatingly obeyed.

Dare the soldiers of the Cross do less? Is not our cause, the cause of the Church, as challenging as that of earthly strife and conflict?

Where Should We Place The Emphasis?

We are now studying, or we should be, the prepared series of studies on "Brethren Emphasis." This is so named because our National Conference expressed a conviction that there should be a definite emphasis on the fundamental doctrines as practiced by The Brethren Church. There is a general feeling among the leaders of the Church that there should be definite indoctrination of those who unite with the Church in order that they may be able to "give a reason for their faith to those who ask it."

We remember that from the beginning of The Brethren Church we have clung tenaciously to "The Bible, The Whole Bible, and Nothing but the Bible," as our tenet of faith. We have tried diligently to keep our feet upon the pathway that is called "straight." We have not had to explain away any portion of the Scriptures. We believe it all—we seek to practice it all.

Direction

But there is a necessity for instruction in the Word. "Hear instruction," "Study the Scriptures," "Preach the Word," "Think on these things." These are scriptural injunctions that need attention from each of us. We need be directed in our thinking through these same scriptures. That is why we are asked again to re-study and re-think our way through these lessons.

Are you cooperating with this definite plan of General Conference, and has your church sent in its order for the study books?

KNOW YOUR CHURCH AND ITS HISTORY AND ITS WORK.

F. C. V.

Evangelism: Its Responsibility

Rev. L. V. King

An Evangelist is one who tells the Good News, the Gospel of Salvation. This is the chief work of the minister, else he is not a true minister of the Gospel. Christ has very definitely laid upon the the preacher the task of teaching and preaching the Good News of the Gospel when He said: "Go ye into all the world and teach my Gospel". Paul, too, has laid upon every minister the responsibility to "Preach the Word".

In other words it is the responsibility of every true minister of the Gospel to build an Evangelistic Church. Bishop Henderson once said: "Protestantism has waned in her Evangelistic Passion, Evangelistic Power and Evangelistic Product". If this is true today, it is largely due to the fact that the minister himself has lost this Passion and Power. So to have an Evangelistic Church the minister himself must be an Evangelist, a flaming torch for Christ. He himself must be definitely convinced that all men are lost apart from the Gospel of Christ. And that if lost he is at least partially responsible if they continue lost.

I believe that Evangelism will work in a local church. And it can work successfully even apart from an outside evangelist. A church under the leadership of its own pastor may become its own evangelist. I do not object to calling in an outside evangelist occasionally. But surely when the Church itself becomes the evangelist she will build more securely. She will feel that what has been accomplished has been through her own efforts. She will not go forward in spurts, but will find the spirit of evangelism working through the entire year. She will not leave the impression that the only time there can be conversions is during a two or three weeks' yearly meeting.

The natural result of an Evangelistic Church is a constant inflow of men, women and children to Christ. And this is what the Church needs today to encourage her and keep her at her task.

Too often in the past the Church has taken the easy road. We have been content to win the youth of the Sunday School. And yet we have greatly failed here, for statistics reveal the startling fact that many leave the Sunday School without ever having made a decision for Christ. One reason for this may be that we have been satisfied to simply reach out for the youth and have neglected to put on a definite crusade to win adult men and women. Nor have we made the proper effort to retain their interest once they have enlisted in the cause of Christ. Is it any wonder that some youth will react unfavorably to the call of the Church? We seldom need worry about winning children of parents who are definitely on fire for Evangelism.

What then can the pastor do to make his church an Evangelistic Church?

First. He must be definitely evangelistic himself so his people will naturally catch his spirit. I do not mean that he shall force this on his people by an outside advertisement of his own spiritual passion and power. This is never effective. Jesus said: "LET your light so shine". And the pastor who has this passion himself will soon discover that others are catching it from him. No pastor will ever be able to raise the standard of his people higher than the standards they find in his own life. So when the pastor himself once has caught this passion he will unconsciously discover that here and there his most spiritual leaders are catching it.

Here then, will be his first opportunity. He should immediately interview (privately) those who have caught somewhat of his spirit and passion. He can then pour out his heart to them and tell them of the deep passion that has taken hold of his own heart. And how he has seen that passion take root and develop in their lives. This little group, though they be few, will be his starting point. With and through them he will make an effort to visit and enlist other officers and leaders of his church to a personal commitment of soul-winning and personal evangelism. For when a pastor once catches that spirit it will not be long until his most spiritual leaders will catch the same spirit. And this will be a splendid test to him of those that are really spiritual.

The pastor may then visit personally each official of his church and lay before him, individually, the passion of his own heart and those who have caught it from him. He will endeavor to enlist each official to the same definite task of Evangelism. Then when one official has enlisted he will in turn try and enlist another to the same task. When the majority of his leaders have so enlisted he may call them together and present to them a definite program of Evangelism for the whole Church.

But he must be very careful that he has so inspired his leaders. If he fails here he will fail in his

program of Evangelism. As go the leaders so will go the entire Church. Each of the outstanding leaders especially his deacons, Sunday School superintendent and teachers, must see the need and feel the passion of soul winning. When this is done he may challenge each of these to likewise challenge each of the officials of their various organizations. For instance, the Sunday School superintendent will make an effort to enlist each of his officers and teachers to this same task. Then each of the teachers will enlist the officers of his class to the definite task of Evangelism. In other words, one enlisted officer will immediately enlist another officer until all the leaders have very definitely committed themselves to this great task.

With the pastor and leaders definitely assigned to a definite program of personal soul-winning, it will be but natural to enlist each of the pupils and followers of the various organizations to the same task. And this will not be difficult. The difficulty always comes in enlisting the leaders to such a definite program. Many of them feel that they are tied down to the organization itself and they do not want to assume any added burden. Just here the pastor must not only show his leaders their responsibility but they must be able to see the results of such a program. This phase of the subject is dwelt with in another article so suffice to say here that if our leaders once grasp the benefits of evangelism it will no more be a task but a real joy to them.

The Church should now be ready to go out two by two out into the highways and byways and invite men to come in to the feast. For now they have something worthwhile to offer to men. And we go out two by two in order to win one by one. Here and there we find a prospect. Sometimes in unlikely places and where we least expect it.

We have often said that we must get the unsaved to the Church IF we are to win them to Christ. This is true. But what if they will not come? Then we must take the Gospel to them. This is what the early Church did. They went everywhere preaching the Word. Those that were saved, saved others, and those that were told, told others. And the Lord added daily to the Church these that were saved. And we will discover as we take the Gospel to them, that they will soon be coming to the Church to hear it from the pulpit.

And our task is not to convert men. Our task is simply to take the Gospel to them. Christ said: "And I IF lifted up will draw all men unto myself." This is the task of the Church. And this will be true when the Church becomes the Evangelist.
—Ashland, Ohio

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The Recompense of Evangelism

Dr. William S. Bell

In discussing this subject it is needless to say, that evangelism was the program that Christ gave His church. His final charge to his Disciples was —GO YE AND MAKE DISCIPLES OUT OF ALL THE NATIONS AND THE LAST WORDS HE LEFT RINGING IN THEIR EARS WERE, YE ARE MY WITNESSES TO THE UTTERMOST PARTS OF THE EARTH.

The church had its origin, growth and life in evangelism. No church or minister is worthy of the name Christian that is not witnessing and endeavoring to lead the lost to Christ.

The compensation of evangelism is threefold; to the church, the soul winner and the one saved.

THE CHURCH

A soul winning church is never a "fussing" church, never a dead one, or in the red.

The best cure for empty pews, balancing the budget and indifference, is evangelism.

Blessed is that church whose membership has a passion for souls and whose minister is a soul winner.

Year around evangelism will settle all of your church problems. This program will bear the fruit of fraternity, love, brotherhood and an outflow of spiritual living in prayer, faithfulness, service and giving.

The compensation of evangelism to the church is life, growth, living, giving, witnessing and power.

THE SOUL WINNER

There is no compensation of service that brings as large returns as that of leading men and women to know Christ as Lord.

This experience enriches one's life spiritually, makes faith stronger, love deeper and Christ nearer.

It leads to the prayer life, and close communion with God; gives the satisfaction that you have not lived in vain and that you are workers together with God.

THE ONE SAVED

The redemption of a lost soul is beyond human estimate: God has placed the highest price that heaven could make—HIS ONLY BEGOTTEN SON.

SAVED FROM WHAT? Saved from sin and its awful consequences: SAVED from the wrath of the judgment on sin: Saved from the death of the soul: SAVED from the eternal night of outer darkness.

The compensation of salvation is from death to life —from condemnation to justification—from shame to glory—from slavery to liberty, from hopelessness to hope—from alienship to sonship and heirship of God.

In this brief article we realize our limitation and have endeavored to point out a few of the compensations of evangelism, which we pray God may possess every member and minister of the Church of Christ.

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Five Minute Miniatures

Rev. D. B. Flora

V. THE LABORING FARMER

"The husbandman that laboreth must be first partaker of the fruits." 2 Timothy 2:6.

There must be work, especially with persistent exertion, if one will—what every farmer or gardener naturally wishes—actually gather the fruits of his fields. The farmer knows full well that according to the labor put into the soil will be its productiveness.

It is useless to put seed into the soil unless that soil be first prepared for it. If you sow the seed on the hard surface, or in poor thin soil, you can expect little or no result. The soil of the garden must be turned up and the plow break that of the field. The earth must be loose and soft, and the stones taken out of it, and if there are roots or stumps or weeds, they must be torn up and thrown away. The disk, the harrow, the weeder, the pulverizer and other implements must be used. Finally all is in readiness for the sowing of the seed.

The seed is selected according to the crop rotation, the soil, various resistant qualities with reference to plant diseases, etc., etc. Some seeds are sown very shallowly, others quite deeply in comparison. After that, when the plants begin to grow, some kinds are cultivated, especially corn and vegetables in our own territory.

Then comes the harvest with its toil and sweat. But the grain, the fruit, the vegetable, all are most welcome and gladly received. The farmer, the gardener, the fruit grower does not count the labor, the unrelenting toil, even the faintness of weariness to be too much of a price to be paid for a splendid crop.

In making our spiritual application, let us observe that surely every one desires to reap a plenteous harvest of that which is good and which will be a blessing throughout eternity. The Prophet Isaiah, in recording the words of the Lord, says, 55:2, "Wherefore do ye labor for that which satisfieth not?" God also says in Hosea 10:12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way."

"Sow to yourselves in righteousness, reap in mercy." Jesus Christ is our righteousness—for we are all unrighteous before God! No one is righteous before Him, no not one. If we are righteous in His sight, it is because we love Jesus Christ His Son and have claimed Him as Savior. Then God will see us in Him. Christ is our righteousness and we cannot be righteous or upright in any other way. No one, let him try ever so hard or ever so long, can be upright before God, except as clothed in the righteousness of Jesus Christ.

You must "sow to yourselves in Christ." And what will you heap? "Mercy." Though you are a poor sinner, yet if you sow faith in Christ you will reap mercy, you will reap salvation, the promise of an inheritance in heaven, for you are then made a son of God and a joint heir with Christ.

St. Paul says in Galatians 6:7, "Whatsoever a man soweth, that shall he also reap." Many years ago when people first began to go from the British Isles to Australia to establish homes there, a Scotchman missed two things that were familiar in his own glens and valleys at home. The one was the bee, and the other was the Scotch thistle. He managed to get both sent out to him. Soon he had swarms of bees busy and murmuring about him, and honey on his table. This was all well, but he probably came to regret having brought the other, the thistle, from its distant home; for the thistle-down was soon carried all around by the wind, and sprang up everywhere. His wheat crop was none the better for this; neither were his neighbors' fields. That downy stranger, he had in an evil hour invited, preached to him and to many far and wide a silent sermon on "Whatsoever a man soweth, that shall he also reap."

You labor, you cultivate, you sow, you reap, but what is your harvest?

Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny.

Sow Christ in your life and you will reap a heavenly home; sow Satan and sin in your life and you will reap hell, whether you believe it or not. And HELL IS SIN RIPE,

God has so many different ways of paying wages that it sometimes happens that we do not realize we have been paid.

No question has ever been settled because the people who argued it began calling one another names...

DAILY BIBLE READING

MARCH 23 TO MARCH 29

M. The transfigured Christ. Luke 9: 28-36
T. Christ meets human need. Luke 9: 37-43a
W. Hungry men fed. Matthew 14:14-21
T. Compassion for the helpless. Luke 10:30-37
F. The need of salvation. John 3:7-17
S. "I will help thee." Isaiah 41:10-18
S. God cares for my soul. Psalm 142:1-7

REVIVALS and REVIVALS

Written years ago, but the following has a practical application for us today. It has been selected from the writings of W. S. Bowden.

Revival methods change with the passing of the years, but there are some great eternal truths relative to revivals. As we enter another revival season it is well for us to pause to consider revival under four heads.

1. The Need of a Revival

A consideration of present spiritual conditions in the church and also in the world shows that revival is needed. We need not be surprised at the alarming conditions in the world as long as the church is not alive for God. A live church may exist and thrive in a wicked world, but world conditions are likely to be worse if the church is dead.

A revival is needed along doctrinal lines. Every fundamental doctrine is being denied in high places these days. The reliability and divine authority of the Scriptures are questioned on every hand. Church members seem anxious to accept anything new without an honest investigation to discover if that which is new is also true. The Holy Spirit is grieved and the power of God is withdrawn when the Word of God is neglected or ignored. God works through men when they do not see eye to eye on all points of doctrine, but the devil works through those who deny to the Bible any higher authority than last year's almanac.

The spiritual state is bad because the doctrinal state is bad. Temporal prosperity is luring many church members to their ruin. The placing of undue emphasis in many places upon social and humanitarian schemes has caused the church to forget the source of spiritual power. Because men are "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof," we need a revival. Many churches are sound in the faith as far as standing for the great doctrines of the Word is concerned, but they are spiritually dead at the same time. Yes; a revival is needed.

2. Objections to a Revival

The devil always objects to God's work. He always finds souls ready to urge his objections.

1. "A state of revival is an abnormal conditin in the church." It should rather be said that an abnormal condition already in the church makes a revival necessary that the church might be brought back to a normal condition. Nowhere in God's Holy Word do I read that a listless, lifeless state is the normal state of God's church. In places almost too numerous to mention I read that the church should be full of divine life and power. Revivals are Scriptural.

2. We have such peculiar conditions here. Answer: We have a peculiar God who is equal to all peculiar conditions. All we have to do is to fall into line with the plan of God.

3. A revival means too much excitement. A real revival means earnestness but not excitement in the sense of fanticism. We need to fear coldness and deadness more than excitement.

4. So many converts do not hold out. Yes; but many do hold out, and it is not God's fault that all do not. Shall I hesitate about getting a drowning man out of the water for fear he might afterward fall into the water and drown anyway? When our Lord was upon earth, "many of His disciples went back, and walked no more with Him" (John 6:66). Others did remain faithful, and to that fact we owe the best in our civilization.

3. Prerequisites to a Revival

We might speak of hinderances to a revival such as cherishing a harsh, unchristian spirit, unwillingness to right the past and do God's will in the present. However, if we give good heed to the following ways and means of securing a true revival we will fight shy of all hinderances.

1. Sense the need. Be still before God till you do sense the need.

2. Repent of sin. Right the wrongs. Luke 17:3,4; 19:8; Matt. 6:14,15.

3. "Yield yourselves unto God"—wholeheartedly. Rom. 6:13; 12:1.

4. Pray. Prayer has had an important part in every true revival. Rom. 8:26, 27; Eph. 6:18.

5. Exercise faith. We are to meet the other conditions and then claim the revival by faith. Jas. 1:6, 7; Heb. 11:6.

6. Work. Faith without works is dead. We cannot work up a revival if we fail to meet the God-given conditions, but work has a place in every true revival. Jas. 2:14,26.

"Wilt Thou not revive us again; that thy people may rejoice in Thee?" Psa. 85:6.

4. Revival Blessings

Revival means renewed life. A revival is a return to life and vigor from a state of languor and decay. Those who are more spiritually minded sense the need of revival today. A consideration of the speci-

fic blessings of a revival should lead us to cry out to God for a heaven-sent revival.

Revival means a deeper spiritual life on the part of Christians. It is not a strange and unknown manifestation of the Divine life. It is the same life and Spirit in fuller and deeper measure.

Revival brings joy and gladness to Christian hearts. When Philip preached Christ at Samaria and many were brought to Christ, "There was great joy in that city." If we have lost the joy of the Lord we should pray: "Restore unto me the joy of Thy salvation."

Revival brings unity and power to the church. It sweeps away the man-made partitions that separate the children of God and brings us into the unity of the spirit and the communion of the saints.

Revival brings power to the church. There is power in unity. The Lord is pleased to manifest His power in revivals. There will be power in prayer, power in song, power in service. Giving will be easy.

Revival brings love for God and love for souls. How often with Christians love for God is weak and love for souls almost lacking. There may be just a spark of the Divine life present. That spark needs to be fanned into a flame. A revival brings the love that yearns, agonizes and sacrifices for the lost.

Revival means special workers for the church of the living God. Not all special workers have been called in revival meetings; many have. The mission fields will share in the blessing of a revival.

Revival gives hope its true place in the Christian life. The Christian often lives so much in the present that faith and hope cease to be strong. A revival causes the Christian to rejoice in hope and long and pray for the coming of the Lord Himself.

Revival means the salvation of lost souls. Primarily a revival has to do with the church, but the overflow of the blessing means conviction and conversion of sinners.

"There shall be showers of blessing,
Precious reviving again;
There shall be seasons refreshing,
Sent from the Saviour above.
Showers, showers of blessing
Showers of blessing, we need;
Mercy drops 'round us are falling,
But for the showers we plead."

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What Ashland College Means to Brethren Youth

Prof. Louis G. Locke, English Department, Fredericksburg, Virginia

In a recent address a prominent educator declared that the greatest problem which America faced was not a question of sufficient manpower but the question of enough trained leadership for the years following the war. Likewise the Brethren Church, in order to insure its perpetual existence must provide itself with generation after generation of trained Christian leaders, both lay and ministerial. Ashland College was founded for this purpose, and it is for this purpose that it must be perpetuated.

Guaranteeing a sufficiency of trained religious leaders for the future is one of the most necessary demands pressed upon The Brethren Church of the present. If the Church is to continue a vigorous and growing denomination, it will have to have a never-failing supply of educated workers—pastors, missionaries for the home and foreign fields, and lay workers, both men and women. Experience has shown the Church that this supply can best be furnished by Ashland College. If one will but consider for a moment, one will be forcefully reminded of what the College means to the Church today, for an overwhelming preponderance of our leaders, perhaps as many as three-fourths, have been trained at Ashland. Anyone who is not thoroughly convinced of the future indispensibility of our Church College needs only to consider the vital relation it bears to the Church today.

Granting the necessity for a trained leadership in the Church of the future—and we must always remember to take a long-range view whenever we are considering questions of important denominational policy—let us insist on something more than a trained leadership. We must have an inspired Christian leadership. Now Brethren youth can receive a liberal education in many places other than in their own church college. So also can the youth of all other denominations. The non-denominational colleges and universities in general offer sound instruction in learning, both scientific and humane; they have Grecian or neo-Gothic buildings; their athletic teams are famous. The minds of their graduates are very often educated, but are their souls inspired with Christian zeal? In order that the future leaders of our Church may be inspired, as well as trained, it is advisable for them to spend four or more years in environment in which the doctrines of Christianity are held in highest reverence and where they are not only mentioned, but taught. Our church people have frequently been told to fear the atheism which is said to be rampant in institutions which are not church-affiliated. It is the writer's opinion, based on almost ten year's experience in non-church institutions that there is not nearly so much atheism in these places as there is absolute indifference to religion. Leaders of our Church have occasionally emerged from secular educational environments, but we dare not stake the Church's future, its very existence, upon this uncertain phenomenon. Rather, Brethren youth ought to be urged to avail themselves of the opportunity of securing an education in a Christian college, where with the instruction of the classroom, the work of the laboratory, the association with faculty and fellow students, they may breathe a Christian atmosphere.

And finally, in addition to an educated and inspired leadership the Church of the future must be given a **Brethren** leadership. The fact has already been noted that a young man can

indeed secure a very good secular education in a non-denominational College. He can even benefit by the Christian inspiration of a church college of some other denomination. But where, other than at Ashland, will he be taught by a Brethren faculty? Where else will he receive instruction in the doctrines and ordinances held only by the Brethren Church? Yet it is on the acquisition of these very qualities that the perpetuation of our denomination depends. Unless the Brethren Church expects to become indistinguishable from a number of other Fundamentalist denominations, it must have leaders trained in the history and tenets of Brethrenism. This is the challange and the promise which Ashland College and Seminary holds out to Brethren youth.

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NEWS FROM THE COLLEGE AND SEMINARY



Dr. E. G. Mason

News from your educational institution has been fragmentary all year. This is to be regretted and the only excuse for it is the common one given, "busy". This is not a good reason but time goes so rapidly and so many demands are made upon our time due to the War emergency that the matter of providing news for the Evangelist is easily forgotten or deferred. But the absence of a published news article is no indication that there is no news from the College and Seminary. There has been much.

The Selective Service, jobs in industry, particularly the war industries, are taking their toll of college students. Strange as it may seem, the Seminary is also affected in the same way. We believe that college students should plan to complete their college courses if possible. In fact, the government officials including the War and Navy departments urge it because total defense means post-war adjustments and a lasting peace. Certainly this war will be over sometime. No war in the past has lasted forever, and this one too, will end in time. After it is over then we will need trained men and women to take over the task of reconstruction and the making of a permanent peace. It seems foolish for either students or parents to wait to see how things come out before laying plans for the future. To wait is foolish. To keep right on hopefully in preparation for the future is wise. This is a good philosophy but the difficulty is found in trying to get others to see it and act accordingly.

Our total attendance including students in all departments for full time or part time was reduced from 652 last year to 532 this year. This is a total reduction of 120 students or a little more than 18 per cent. Although the picture is not entirely clear because these figures include all students registered and greater or less variations occur in different departments. This reduction is about normal for all colleges based upon the reports we have at hand. To compensate for the reduction of student numbers, we have succeeded in reducing expenses, by staff and expense budget reductions. We hope to close the year with a balanced budget or at least a small deficit. It is now too early to prophesy the outcome but we are hopeful. The decrease in students for the second semester was about the same as that for the first, over the totals last year. We hope to off-set this loss by an increase of new students next year.

To increase our attendance we have increased our efforts to secure new students and are accelerating our programs so that students may complete all the requirements for graduation in a shorter period than the traditional four years. To do this a student must attend the summer sessions. Any average student by attending the summer sessions with a normal load, may complete the degree in three years and three summers. The above-average student may be able to reduce the time to three years and two summer sessions. Superior students may carry extra hours and complete the work in as short a period as twenty-seven months. These, we feel, are excellent opportunities for young people to secure their educations in as short a period of time as possible. It is one way to conserve our human power.

Ashland College and Seminary should be the school towards which all Brethren young people should turn first. We can give work for at least one and probably more years of work in almost any field. Certainly every Brethren family with children looking toward college should make every effort to find out first what can be obtained at Ashland before considering another college. We try to get this information to all of our people, but may not always succeed.

The greatest need of the Brethren Church at the present time is more ministers and lay workers. These must be supplied largely from Brethren families before we will be able to make the progress we ought to make. Let us bend our efforts from now on toward this goal and send more Brethren students to Ashland to prepare in these fields.

Since Rev. H. H. Rowsey resigned as Alumni Secretary, Field Representative and Publicity Director, we have employed Mr. Arthur P. Petit to take his place. Rev. Frederick Haag is assisting Mr. Petit on a part-time basis. With these men, we are endeavoring to get Ashland College before more Brethren people.

The Faculty members are active, just as active as they have always been in serving the Community and the Church. Dr. Jacobs is on leave this semester and is gathering materials for his classes. He is

now in California. Professors Stuckey and Lindower and Dean Ronk are going out to Churches when called. Dean Ronk recently visited West Alexandria which has been without a pastor for some time, and arranged to have Rev. E. J. Beekley, a senior in the Seminary, serve the congregation there. Dr. Lindower has been serving the Loyal Brethren at Canton, Ohio. Professor Stuckey served the South Bend, Indiana, congregation during the summer and early fall and now goes out almost weekly to other Brethren Churches.

Other members of the Liberal Arts Faculty go out frequently. Dr. Puterbaugh spent a week at Waterloo, Iowa, recently and filled the pulpit in his home church and spoke to young peoples' gatherings at Goshen, Indiana, Milledgeville, Illinois, and Waterloo, Iowa. The writer attended and participated on the programs of the Mid-West and Central District Conferences early in October and since has spoken to the Falls City, Nebraska, congregation. Many other members of the staff have rendered similar services to other congregations.

The center of emphasis at present is on services related to the war emergency. As stated above, the College curriculum has been speeded up. Commencement this year will come on June 1 rather than on June 11, in order to make a longer summer session possible. The summer session will now begin on June 8. The physics department is offering a radio course in cooperation with Ohio State University at government expense. Other such courses may be given in the future. Greater interest is shown in the evening classes and the courses offered are largely related to Defense efforts.

The student body is also active. The Gospel teams are going out and doing effective work. The College young people are cooperating in a carefully planned program of the Park Street Brethren Church under the able leadership of Rev. L. V. King, the pastor. The Debate teams are active and doing good work. The A Cappella choir is planning a trip among the Churches of Indiana but is meeting some transportation problems because of the tire situation. A group of college students will soon attend a conference on post-war adjustments at Oberlin College.

The Seminary is also speeding up its program in order to assist young men to complete their Seminary courses in a shorter period of time. The acceleration or speeding up seems to be the thing to do now and the Seminary is planning to do its share. More complete infomation will be forthcoming soon.

In spite of a decreased attendance, Ashland College is moving steadily forward but we need the cooperation of all the Churches in our forward movement.

The Editors Speak

I Went to a Communion

Another Meditation

Dr. Charles A. Bame

During a long period of church membership, I have attended many communions. It has long been my purpose never to carelessly absent myself because I regard it as the richest of Christian experiences and a most sacred duty. To this purpose I hope to remain faithful until the "kingdom of God shall come", Luke 22:18. People rightly expect me to go; they would be surprised if I should absent myself; amazed if I missed a Dunker communion possible for me to attend.

Three Communions

Recently, I have attended three communions and to the first of these I shall allude very briefly. It was a Dunker communion in a great city, held in the evening and in this respect conformed to the first one instituted by our Lord Jesus Christ, if not in all. The significiant thing about this was that it consisted only of the Bread and the "Fruit of the vine" in a Dunker church according to the usual method of the "popular" churches, so-called.

The argument (or excuse) for this form of service held alternately with the more regular Brethren from is that in the great cities, the membership often includes members of other denominations who work and worship with them who would be deprived of communion if this method were not used. Besides, it it not commanded anywhere that any form of service should be followed exactly in every condition and on every occasion. In other words, it ought not be a sin to take any part of the communion on any occasion. It sounds logical. I hope it is right.

A Second One.

This also was a Dunker communion. It too, differed in small details from any I had before witnessed or

enjoyed. I'll try to discuss this in more detail because t was really beautiful.

The congregation met in the auditorium of the church as usual. The order of service was regular even to the choir responses and the offering. The sermon was fitting if not old-fashioned. Then, all were dismissed to the basement where followed the washing of the saint's feet. Not all did this; even some long-time Dunkers did not. (I was made to wonder if they desired to be omitted from the list of the saints). Read I Tim. 5:10. This finished, all went to the dining room of the church for the supper and the sacred emblems. This was quite old-fashioned even to the soup. It was good, too.

The advantage of this form of service is that it provides a very beautiful devotional service and offers the opportunity for some, easily to omit such part of the service as to them "is not of faith"; and "without faith it is impossible to please God." Heb. 11:16. One must prove faith by works (James 2:14) but works do not prove that one has faith. It is better to omit than to pretend in sacred and solemn things for God sees all pretense and hates it. They who thus falsify, have their reward already. Matt. 6:9. Withal, the will of the Lord is not confusing. Isa. 35:8.

The Third One.

This was also in a great city church. The entire service with all the usual ritual and the choir was most appropriate and beautiful. The sermon was very fitting and full of scriptural references. The audience consisted of hundreds of the city's elite. When the time all but came for the benediction, the elders of the church, at signal, distributed real wine and leavened bread. It did not take much time. The entire service was dignified, solemn and elevating.

The criticisms this Dunker would make here are: (1) It was not administered in the evening. Matt. 22:24; Mark 14:17; John 13:4. (2) The Bread was leavened and the wine, no longer the "fruit of the vine" as Jesus used. Luke 22:18. (3) There was no Lord's Supper like Jesus ate. John 13. The Bread and Wine were not taken "after supper". Luke 22:20. (4) They did not wash one another's feet.

But one asks: Why bring in feet-washing? The answer is; because Jesus made it a part of the first communion. But one answers: it seems so unnecessary. The answer is: to whom? If it is so unnecessary, why did Jesus do it? Why give it every aspect of an ordinance? Why insist on it in three different ways? John 13: "Ye ought", V 14; "Ye should", V. 15; "Happy are ye if ye do", V. 17. He claimed Divine authority (one of few times in his ministry) in introducing it. V. 3.

But one replies: that was a mere formality. Was it? Read John 13 again. Jesus was a great teacher of forms. James insists it is the only way: through form to spirit. Ch. 2. Jesus' coming to earth was by "taking the form" of man;"being fashioned as a man", He died on a form—the cross. Phil. 2:5-8.

Healing the blind man, Jesus (1) spat on the ground, (2) made clay of the spittle, (3) anointed the eyes of the blind man, then commanded formality; "go wash in the pool of Siloam". Result: he came seeing. John 6:6,7. What if he had not gone to wash?

Returning to his own city (Luke 4) Jesus (1) entered the synagogue, (2) stood up to read, (3) sat down to preach—common formalities in a synagogue. Vs. 16,20.

But the greatest of all of his formalities (so-called) was his attitude to baptism. He insisted on it for himself. Matt. 3:13-17. He practiced it. John 4:1. He willed it to the world. Matt. 28:19. His Father from heaven sanctioned it and was "well pleased." Mark 1:11.

God could have caused children to come as easy as painless fishes; but he did not for reasons we believe we can conjecture. Man might have obtained his food void of the "sweat of his face" had he not sinned. The greatest blessings seem to cost most. Man lost heavily when he sinned. How much, only eternity will reveal. Now, we must find the way back through the will of God. It is revealed to us in his Word. To that will we must yield to find salvation. Obedience means follow forms.

Behind yieldedness which is another word for obedience is the blessing. 2 Chron. 30:8. God blesses the humble with grace. Matt. 23:12. Praying and obeying, are always through form. "Teach us to pray" they begged; not how to say prayers. The very emblems of the broken body and shed blood take through form to essence. To this, I believe all Christians agree.

"The letter killeth but the spirit giveth life". So said Paul, 2 Cor. 3:6, which is to declare that forms are void unless they bring us to the spirit. But when they cried out on Pentecost: "what shall we do", the inspired and courageous Peter encouraged, "repent and be baptized". And 3,000 of them did and then he said, "ye shall receive the gift of the Spirit"—through form to spirit There is no promise of the spirit save through form. Both are necessary to obtain the fullness of blessing. To that yield and to no deviation from it.

Now I have not condemned nor commended any of these forms of communion. Nor shall I. "Better a half loaf than none," may yet be our cry literally, before we have finished these terrible, gastly wars, with respect to our daily bread. "We all come short of the glory of God" somehow, somewhere, else some would be perfect; but the lowest thing that can

(Continued on Page 14)

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Treasurer.

The National Sunday School Association
of the Brethren Church

REV. E. L. MILLER
Vice-President
REV. N. V. LEATHERMAN
General Secretary

Jesus -- Our Inspiration

Rev. Chester F. Zimmerman

Missionary Education Director National Sunday School Association.

Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim
In the light of His glory and grace.

When we do this we shall be amazed. The great majority of Christians look too much to the world and find only disappointment, delusion, and despair. "Keep looking up" would be an excellent motto for us to follow. The Christian who does this sees anew the plan of God. The disappointments, delusions and despairs of this world are relegated to the background. The enduring, eternal value will automatically come to the fore. Certainly none of us want to be accused of being otherworldly. But we need have no fear of this when we look unto Jesus.



Jesus will see to it that we see the need of humanity. Was not His greatest concern the suffering and sin cursed men and women? His concern must be our concern when we look unto Him. The "otherworld" Christian has taken his eyes off of Christ. One of the secrets of a happy life is to do something for someone.

Forget yourself and your troubles. Put yourself whole-heartedly into the task of helping others find Christ and supreme happiness through Him. Then you too will have found true happiness. The apostle Paul in I Thess. 2:19,20 speaks of the crown of rejoicing. What is it? It is the soul winner's crown. Amazing as it may sound to us Paul likens the Thessalonians whom He has led to Christ as His crown of rejoicing. He says "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy".

A young convert once asked a counselor if he would advise doing something for Jesus. His answer was a definite "No". Then he added that not something but everything should be done for Christ. Too often we grow rather proud when we do something for Christ or His Church. Not something but everything for Him should be our motto. Evaluate your own actions. Sit in judgment upon your attitudes. Have you been doing your Christian services because they were your duty or because you were doing it for Him? These two attitudes are miles apart. They spell the difference between drudgery and happiness. Do everything for Christ and happiness is yours.

There are many motives that lead us to do missionary work. The motives based upon our relation to Christ are the primary and most powerful of all. We are joint-heirs with Christ of all God's blessings. Even more important than this is the question of our Salvation. We have been reconciled to God by Him and Him alone. Should this not inspire us?

His loyalty and steadfastness to God's plan for our salvation should inspire us also to loyalty. This is not a slavish loyalty of ours. It is a whole-hearted spontaneous loyalty. Because of the new nature given us we want to serve Him. We read daily of men's loyalty and devotion to duty as they see it. Their deeds are almost incredible. Some few have done nobly in the service for Christ. Multitudes more are needed who will show their loyalty to the world through their deeds.

Are you grateful to Christ? Think of His infinite grace that has made possible countless blessings. How can we show our gratitude? We can do this best by showing our faith by obedience. This word obedience is not a fearful word. Nor is Christ a hard taskmaster. He seldom asks any to go as far as He went. He never asks anyone to do more than He did. If we are to be obedient we must obey all of His commands. "Go ye" is one of the first we first we must obey. David Brainerd showed his by a marvelous life of service. He once said, "I wanted to wear out my life in His service, for His glory I rejoiced in my necessary self-denial. I cared not when or how I lived or what hardships I went through, so that I could but gain souls for Christ".

Finally, He must be our inspiration because of love. He loved us and gave Himself for us. What queer creatures we would be if we did not love Him

for this. Why did Raymond Lull say "To Thee, O Lord, I offer myself, my wife, my children, and all that I possess"? He spoke from a heart filled with love. Listen to the words of Zinzendorf, "I have one passion; it is He and He alone". He loved Christ. Love never wearies in service. It always inspires to the highest service. Rev. Robert Glover says "Only divine love filling the heart and pervading life is equal to the tests and demands of true missionary service today".

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for March 22, 1942

"IF YOU LOVE HIM, WHY NOT SERVE HIM?"

Scripture Lesson—John 14:15,21, 15:12-17.

For the Leader

The topic tonight is one of self-examination. We are asked to declare ourselves as to whether or not we love Christ. At first this may seem foolish to us who are in the Church, but did we ever stop to think how many people who know Christ and perhaps belong to the Church never have expressed a love for Christ. One thing is certain: it is not hard to tell those people who have a love for Christ from those who do not. Our very actions and activities clearly show our position on this.

Since today's rush of life apparently leaves very little time for many Church people to give much service to Christ, it is highly important that we be willing to show our love for Christ through an earnest and efficient endeavor in the preaching of Christ's Gospel.

Tonight we are mainly interested in the relationship between us and of Christ in this matter of obeying His commands.

Discussion

TRUE LOVE FOR CHRIST MEANS SERVICE. We all recall the little child-song of three children who said, "I love you mother". The first expressed his love, and immediately forgot his work, leaving his mother to bring in the wood. The second expressed her love; then pouted half the day, and mother was glad when she went to play. The third child, too, expressed her love; then promised to help her mother and through the day she helped all she could. At bedtime, all three expressed their love again for their mother. But mother knew which one loved her the best.

Christ says, "If ye love me, keep my commandments." But how careless we are. Even though we say we love Christ, we forget that we are to serve him, or we pout and fret and fight among ourselves until Christ cannot help but wonder just how much we really do love Him. Inasmuch as the possession of Salvation is at once a commission to serve, it should not be hard for us tonight to examine ourselves to see how we stand before Christ. Full hearted, cheerful service is the best statement we can make as to our love for Christ.

SLIGHTLY EMBARRASSING. What would we think of an employee who, when appearing for work, would talk at great length to the boss about how much he appreciated all the boss had done for him; only later for that boss to find him loitering his time away in some remote part of the factory. Without doubt it would be a little hard on the friendly relationships between the boss and that employee.

Yet Christ has plainly told us, "He that hath my commandments and keepeth them, HE is it that loveth Me." But how embarrassing it would be for many people who, having said they love Christ, to be found of Him in some far off place, doing nothing for the Church. And even now, Christ is watching and observing the actions of every Christian. We are not fooling Him.

In examining ourselves, in saying we love Christ, do our words sound hollow and empty, or are our words of love reinforced with DEEDS of love and Christian service. All of us are intelligent enough to know the right answer to this question.

If we are embarrassed by our answer, now is the time to reconsecrate ourselves and our life to service to Christ. Much is promised to us. Full consecration brings assurance of the love of God, the Father and of Christ. Also, we are assured of the abiding presence of Christ.

A GREAT TEST. Some time or other, all of us have heard a person make great and prolonged profession of his love for Christ, only later to see that person refuse to speak to another member of the Church. Christ has said that those love Him who obey His commands. Here is given the command that we love one another, even as He has loved us. Then how can we sanction the conduct of the man above.

There is a word in connection with Christianity which we should always keep in mind. That word is, "Consistent"! Our testimony demands that we practice it.

The consistency between our words and our deeds demands that every one of us "practice what we preach". In doing this we will go as far in deed as we do in word. True, it requires much Christian grace to love everyone as Christ loves us, yet Christ has sufficient grace for all of us to use. "My grace is sufficient for thee".

Our service for the Church would be more efficient; we would be better workers for Christ, if every Christian would meet this great test and prayerfully and tearfully make confession of hatreds and evil thoughts, with regard to other Christians. It can be done. The world is waiting for the first group of Christians who are willing to fully exercise this command of brotherly love.

AN ORDAINED COMMISSION. Christ tells us that we are ordained to go out and produce fruits for Him. Through to go out and serve Christ by seeking, directly or indirectly, this individual ordination we are authorized and instructed to bring other people to a saving knowledge of Him. Certainly, when we stop and think of the marvelous love which Christ and God expressed toward us, we should at once fall on our knees and cry, "Lord, what wilt thou have me to do?"

It is a noble and sacred work in which we are engaged. The only light which this war-torn world can know is the light of Christ. We are the bearers of this light. Think of the agony we should know if one lost soul drops into dark eternity because we failed to do our part in holding up the light of Christ. Yet that very thing is happening right now. How can we say we love Him, if we do not serve Him to the fullest?

Yes, to serve Him will mean giving up much of the world's activities. Time spent in Church work cannot be spent doing something else, but it cannot be better spent. Serving Christ may not bring earthly praise, popularity and crowns, but think how much more it will produce in eternal glory. Today we should be thinking in terms of eternal glories rather than of things of this war-destroyed earth. With Christ as our commander of love, let us serve Him.

I WENT TO A COMMUNION

(Continued from page 11)

befall any of us is to be untrue to our convictions, to we believe him to desire of us.

Summed Up, Long Ago

"To obey is better than sacrifice and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubborness is as the sin of idolatry and terraphim. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king". I Sam. 15:22,23. That sums it all up. Disobedience brings rejection. Rebellion is as idolatry. Disobedience and rebellion brought Saul lower and lower. He never recovered nor succeeded thereafter. Ours is the same God. Let us do better with the "forms" than he did. "How shall we escape if we neglect"? Heb. 2:3.

3498 Fairmount Blvd.,
Cleveland, Ohio

—O—O—

Will the Church Be Ready?

Rev. Frank Gehman

Once more the nation is plunged into the horrors of war. With the masses of our citizenry it is not a popular war nor a welcome one. That does not mean that the nation and the army will not fight, for now that they have no further choice they most certainly will fight and will keep alive the legend of American fighting spirit. But it does mean that so far as the average civilian and the average soldier are concerned they would have chosen and preferred peace.

Contrary to much popular opinion, many—if not most—of the "regulars" in our armed units were NOT eager for this conflict. They knew better than any one else the awful destructiveness of modern weapons and they had no hankering to be on the receiving end of any such action. Add to this the fact that other thousands of young men have been suddenly and more or less forcibly inducted into these units either thru the selective service plan or thru pressure to enlist and you have literally an army of men who will not only hold the attention of the enemy for a while, but who have a right to our attention and consideration in a wholly different manner.

A few days ago an Army Chaplain remarked to the writer that these boys certainly need help and that if the Church helps them now they will not forget it when they come back. There is a tremendous significance to these words, a significance the Church can not wisely overlook. Many of them will never come back, and as I pen these words almost within sight of the Pacific I can not but think of men and boys I have known and liked who are out there somewhe in that broad expanse and of whose fate I kno nothing. But come what may—unless it be th Lord's Own Coming—great numbers of them are o day coming home again. And they will come out the blood and mud and slaughter of modern warfa with an everlasting mark on their souls. The Churc ought to be ready for that home coming.

They will represent the biggest army that ha ever come back to this country after any war. The will be, on the average, the best educated army ev to come home. And—don't forget it—they will com back asking the greatest number of the most seriou questions that a returning army has ever asked. the Church going to be ready for that return? Whe the Russion army was released from its weste front in world war No. 1 it went home—to effect re olution. In that revolution nothing suffered mo than the established Church. Records reveal that th Church was more a parasite than a useful institutio America will be having an army returning home aft this carnage has ended. It is going to be an arm not necessarily of revolutionaries, but an army disillusioned men, more or less hardened and certai ly deeply affected by their experiences. They will b seeing things far differently than when they we forth, and they will want to know the why of man things. The Church's record will not be overlooked. the Church going to be ready for that scrutiny?

In order to be ready for that day the Church certainly going to have to make good use of the tim that remains. I sincerely believe that the time neces sary for the return of this army to civilian life wi be sufficient to prove the peace churches to hav been at least the most consistent of all groups in ou nation. For hard headed and hard hearted reason of its own the world will reject the stand of thes churches as impractical, but it will be compelled t admit that they are consistent with their Christia faith. If the world finds these teachings of peace t be alien to it, is only so because the truths of Chri tianity are alien to the natural thinking of the worl Thinking men who have been made newly consciou of the futility of war and who are freshly aware the unmentionable horrors of modern fighting wi be forced to agree that the Church has been and right in more ways than the world wants to admit.

But suppose the Church fails her high duty i these increasingly trying days? Suppose she does n successfully demonstrate a better way to a warrin world—what then? We have not the slightest assu ance that the sufferings of this war will turn men minds to God. In fact, the usual tendency of suc things is to harden men. I am pleading that th Church will recognize that her immediate futu destiny may be largely determined by what she do or does not do with the challenges of the prese hour. What if the world is skeptical about th

Church's contentions? Many a truth has been established in men's minds only thru repeated demonstrations of its truthfulness. The Church must demonstrate the worth of its own preachments if it is to expect men to listen.

The war is a great crisis, but so will the eventual home-coming of the men involved in it. God grant that the Church may be so faithful to her mission in time of war and so useful, not in a party of politic manner, but in a genuinely Christian way, that she will be thot wholly necessary to peacetime reconstruction. And may it be that in the inevitable social readjustment that is to follow she may be found ready with a proven ministry that will save her, as an organized movement, from the destruction that will be the fate of numerous other institutions. And now is the time to get ready for that day. Our Lord said to occupy till He came. If the Church is truly "occupying" till He comes, it will be ready for any contingency.

—Stockton, California

—O—O—

BENEVOLENT FINANCIAL REPORT FOR FEBRUARY

(Reporting Gifts from Churches, Organizations and Individuals)

Mrs. C. D. Flickinger (Waterloo)		$ 5.00
Mr. and Mrs. H. H. Horner (Howe, Ind.)		2.00
True Blue Class (Roann)		5.00
H. B. Imboden & Family (Logan)		6.00
Mrs. C. W. Shaffer (Johnstown II)		5.00
Mr. and Mrs. Earl Benshoff (Johnstown I)		5.00
Olive E. Garber (Sapulka, Okla.)		10.00
Alice Conover (New Lebanon)		10.00
Robert Holsinger (Oakville)		1.00
Ashland Church		154.30
North Liberty		31.00
Mary J. Wise		5.00
Carrie Stoffer (N. Georgetown)		2.50
Hamlin, Kansas:		
N. P. Englin	20.00	
Loose Offering	24.39	44.39
New Paris:		
Mrs. H. F. Stuckman	5.00	
Loose Offering	98.16	103.16
Mt. Olivet		5.00
Ed. Suman (Flora)		10.00

The first offering to reach me was Ashland, followed the next day by North Liberty, Hamlin, New Paris, and Mt. Olivet. The March report will give some additional gifts from a few that have already reported. For instance, the Ashland Church now lead with a total offering of $188.35. The next largest was received the day this report was made out from Nappanee. New Paris comes next with North Manchester following close. So watch for the March report.

L. V. King, Treas.

CHRISTIAN ENDEAVOR AT ASHLAND MOVES FORWARD

There were 101 in attendance at the Christian Endeavor meeting Sunday, March 8th. Seven of these were adult leaders. The rest were Young People and Juniors. The College young people had as their guests seventeen young people from the Evangelical Church. The Intermediates are putting on an aggressive campaign and a goal of fifty per cent increase in attendance. Mr. and Mrs. Carl Mohler are sponsoring this group.

The Junior Christian Endeavor organized on week ago with twelve in attendance. They more than doubled their attendance at their second meeting, having twenty-four children and the three adult sponsors. Mr. and Mrs. Larry Patten and Mrs. Philip Lersch are leading this group and they already have shown their willingness to devote their talent to promote this work.

L. V. King, pastor

Laid to Rest

McMASTERS—The First Brethren church of Pittsburgh lost a faithful member in the death of Frank McMasters. He truly was a pillar of the church if there ever was one. Fair minded and generous, he was loved by all who knew him. His interest in his church was keen up to the last moments of his life. Nothing cheered him more while on his death bed than to hear some new success in his church. Christ his redeemer was his hope and strength in his last moments of suffering. He was chairman of our board of trustees when he died. As pastor, we had many intimate and happy moments in his presence as we sought to minister unto him in his sickness. Mr. McMasters had been a resident of Pittsburgh for some fifty years coming to this city from Ireland. He had a keen interest in national affairs. He often said to me, "Those little Japs can't be trusted. If we don't fight them now they will sneak up on us when we're not looking," and they did just that. A gift of $500 was left to the church and a like amount to Ashland College.

Frank McMasters was born April 5, 1856 in Ireland. He left this life for his eternal reward April 19, 1941. He was 86 years old. He was baptized in the Pittsburgh church March 2, 1915 by Rev. N. W. Jennings. Funeral services were conducted by the writer in his home on Friendship Ave. Our loss is his gain. We would not call him back into the struggle of the present world.

Floyd Sibert

GOLDEN—Mrs. Lena Golden was one of the most faithful, kind, and loving old ladies that we have ever met. Over snow and ice, facing rain, snow or wind she walked up and down one of steep hills to her church, as long as she was able, and longer. She got much out of every service and she gave much although she was poor in this worlds goods. She lived mostly with her faithful and loving daughter, Mrs. Carl Luntz. It was a bit hard to give her up when the Lord called her for it meant an empty seat in our church three times a week but the Lord knows best. At the last she suffered a stroke and was bedfast for some time. Funeral services were conducted by the writer last July with internment at Scotdale, Pa. A memorial gift of $25 was presented to the choir.

Floyd Sibert



Memorial Services for Dr. William H. Beachler

Memorial services were held for the late Dr. W. H. Beachler, in Waterloo, Iowa, Brethren Church, on February 22, 1942. Dr. Beachler served this congregation as pastor for a number of years.

Taken from the program, which was titled, "Lest we forget", the following tells the story of his work in the Waterloo Church and community.

"Dr. William H. Beachler came to Waterloo in 1910 when the First Brethren Church was located at the corner of South and Fifth Streets, and was instrumental in building the church in which we now worship. It was dedicated twenty-eight years ago today (Feb. 22, 1914). His eleven years as pastor of the church was interrupted from 1917 to 1920, when he did field work for Ashland College, Ashland, Ohio. He trebled the local membership during his pastorate. While located in Waterloo, he served as president of the Waterloo Ministerial Association, president of the Black Hawk Sunday School Association and president of the Iowa State Sun-School Council. He was a member of the Rotary Club.

"Dr. Beachler was born at Miamisburg, Ohio, where he grew to young manhood. He prepared for the ministry at Ashland College, Ashland, Ohio, and in 1905 he married Mabel Garber. Three children blessed their home: John Russell, who now resides at Geneseo, Ill.; Lorene (Mrs. John Kiracofe), who lives at Eaton, Ohio, and Mary Louise, who passed away last fall.

"Dr. Beachler leaves a beloved memory to the Waterloo Church. His broad smile, gripping handshake and winning personality will linger long to those who knew him."

The service, which was in charge of Rev. W. C. Benshoff, pastor of the church, was as follows:

Prelude—"Agnus Dei" Bizet
Processional
Invocation W. C. Benshoff
Choral Response
A Favorite Scripture—Philippians 3..Read by H. H. Reitz
Anthem—"God So Loved the World".....Stainer
Choir

TRIBUTES:

From a Friend.....Mrs. J. P. Jones
Civic and Rotary Relations.....S. A. Cohagan
Sunday School Relations.....W. W. Beal
Fraternal Relations.....Reverend A. P. Blough
Ministerial Relations.....Doctor F. A. Court
"The Old Rugged Cross," a favorite hymn.....Organ
"LEST WE FORGET".....Reverend Benshoff
Anthem—Recessional Kipling-De Koven
Choir
Benediction
Meditation
Postlude

A full obituary of Dr. Beachler has never been published in the columns of The Evangelist. We are indebted to Sister Beachler for the complete obituary which follows.

Dr. William H. Beachler was born southeast of Miamisburg, Ohio, July 24, 1878, the son of Daniel and Sarah Adeline Huber Beachler. William H. accepted Christ when seventeen years of age, under the preaching of Rev. J. M. Tombaugh. He lived on his father's farm, helping with the farm work until he reached the age of twenty-one. He then entered Ashland College in 1900 to prepare for the ministry and graduated in 1905 at which time he was ordained.

His first preaching was done in his home church at Miamisburg during his college years.

In 1905 he married Miss Mabel Garber of Bellevue, Ohio. Four children were born to this union: John Russell, who now resides at Geneseo, Illinois; Lorene Kiracofe, of Eaton, Ohio; Mary Louise who passed away last fall and a daughter who died in infancy. There also are four grandchildren.

During his seminary years he preached in a circuit consisting of Miamisburg, Bear Creek and Farmersville, Ohio, (three times each Sunday). He would often eat his lunch while going from one service to the other.

After his graduation he preached at Troy, Ohio, then at Meyersdale, Pa. In 1910 he moved to Waterloo, Iowa, where he was instrumental in building the fine church in which that congregation now worships. He served the Waterloo Church for eleven years.

This pastorate was interrupted from 1917 to 1920 when he did field work for Ashland College, raising money for a permanent endowment.

While in Waterloo he served as president of the Waterloo Ministerial Association, president of the County Sunday School Association and president of the Iowa State Sunday School Council. He was a member of the Waterloo Rotary Club and was made a life member, the only member of the club so honored.

When he left Waterloo he served in the following pastorates: South Bend, Indiana; Dayton, Ohio; Gratis, Ohio; New Lebanon, Ohio; and Hagerstown, Maryland.

Following his Dayton pastorate he was out of the ministry for a time because of a break in health.

Dr. Beachler served many years as a member of the Board of Trustees of Ashland College.

For a number of years he was platform manager for the James Lohr Chautauqua Company and during this time he gave many fine lectures including Bible lectures. He gave scores of graduation addresses and lectures at Farmers Institutes. Whenever institute groups were held he especially enjoyed the work with the High School and Young People's groups.

Dr. Beachler died June 8, 1941, at the home of his daughter, Lorene, at Eaton, Ohio, following an operation from which he never recovered.

Funeral services were conducted June 11th at New Lebanon and burial was made at Eaton, Ohio.

If A Man Die Shall He Live Again?

ASHLAND COLLEGE

THE BRETHREN EVANGELIST



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EASTER LETTER

and

OFFERING ENVELOPES

They will visit your home soon.

OUR COMMISSION

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have comanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matthew 28:19, 20.

"And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15-16.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:13-15.

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5: 17-21.

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:1-7.



O God, Teach Us To Pray

Teach us to pray—'Tis dark o'er all the world,
And over land and sea the mists close down;
Out in the darkness hopelessly we stray,
And search, and cannot find again Thy way—
O God, teach us to pray!

Teach us to pray—We are not worthy, Lord;
For we have dwelt long years in sin and shame;
We closed our eyes and would not see the way;
And now 'tis night, and helplessly we stray—
O God, teach us to pray!

Teach us to pray—For ev'rywhere is gloom,
And sudden terror seizes on our hearts;
A bitter message comes to us today;
The world's at war, and brothers bend to slay—
O God, teach us to pray!

Teach us to pray—For this cannot be pray'r,
That comes but as the cry of hearts of fear;
We are poor, trembling mortals far astray;
If it be not too late find Thy way—
O God, teach us to pray!

Help us to pray—We would but speak with Thee;
Our hearts are full of what but Thou canst see
And we are tired wand'rers on life's way,
Yearning to see the light of Thy new day—
O God, teach us to pray!

Teach us to pray—Yet this itself is pray'r,
From hearts of troubled pilgrims learning peace,
Grant us Thy grace to walk faith's shining way,
We are Thy little children who did stray—
O God, teach us to pray!

—Paul S. Leinbach.

The Message of the Hills



J. Ray Klingensmith

California, Mount Diablo is one of the culminating peaks of the Coastrange, not far from the San Francisco Bay. It is plainly visible from the distant San Joaquin Valley where the sixty or seventy miles of intervening space and atmosphere only serve to make it seem enchanted. It lifts its gory head even above the clouds and dwells high among the highest things; overlooking the struggles in the valleys and lower hills where they depend upon the mercy of the rainfalls and the sunshine for all of their hope of life.

Diablo has a bad name. It means "devil". Perhaps its inaccessibility has earned for it such a name. For its nearly 4,000 feet of elevation makes it much more difficult for the humble climber than far more lofty heights would. In its barren loneliness it calls one back to a more lonely hill called a "skull" or Calvary. So does one quickly recall the barren mount of the temptation of our Lord.

But the hills about Mount Diablo have a message! Diablo cannot impoverish them even though it overshadows them. From the peaceful valleys below in every direction on a sunny day one can see a velvet carpet of fresh verdure enfolding the azure blue of the heavens above them. Fairy paths one could think. In the very shadow of the devil's barren peak is growth and life and Spring. The winter was cold and chill; but the seeds are growing again!

The message from the hills of life! We live in the shadow these days of terrible things. Surely if the devil ever overshadowed the workings of the sons of men in their toilsome valleys, he does today. His domineering image is beheld back of the scenes in almost every nation in the world. He towers in his accomplishments of war and wickedness and world revolution high above our every restraint; but, oh, about that towering peak that seems to command the attention of the eyes of man, lie the beautiful hills of green. The seed will grow again!

Eastertime is here. The buds, the Spring, the grass, the hills bespeak anew the hope that life will come again. From the dreaded winter's tomb of death sprang the Saviour in answer to the remark that except a corn of wheat fall into the ground and die it cannot live.

"In the time of roses
Hope, thou weary heart,
Spring a balm discloses
For the keenest smart.

Let not death apall thee
For beyond the tomb
God Himself shall call thee
When the roses bloom."

His promise in the very face of the devil's accomplishments was that He would rise again. His soul was not to see corruption nor his body to remain in the grave. We have the answer now, ancient Man of God, to the question "If a man die shall he live again?" The message of the hills is that the seed that is planted shall grow again. Welcome Easter thought this year of world-sorrows. We shall live again!

HE LIVES FOR YOU
By Edith Dunn Bolar

REJOICE, O hearts, rejoice and sing,
Your joyousness proclaiming:
He lives! He lives, The Crucified,
Triumphant lives, but death has died.
So sing with joy, oh, sing with joy,
Your living Lord acclaiming!

HE DIED for you! He rose for you!
But, oh, all joys excelling:
He lives for you! He lives for you,
A vital Presence near to you,
In every need a living Lord,
A joy beyond the telling!

MISSIONARY UNBELIEF

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions does not believe that verse so often quoted, John 3:16. Repeat it and see.

The Christian that does not believe in foreign missions believes that two-thirds of the earth's population should perish without hope.

How many more millions must die before the church of God moves forward? If thou canst **believe,** all things are possible to him that believeth.—**Selected.**

Prayer the Pivot

The problem which the unevangelized world presents to the Church would discourage all missionary effort were it not for one resource—prayer. If the record of what prayers have done for missions could be written, what a history that would be. The late Dr. A. T. Pierson said of the place intercessory prayer has had in the history of missions:

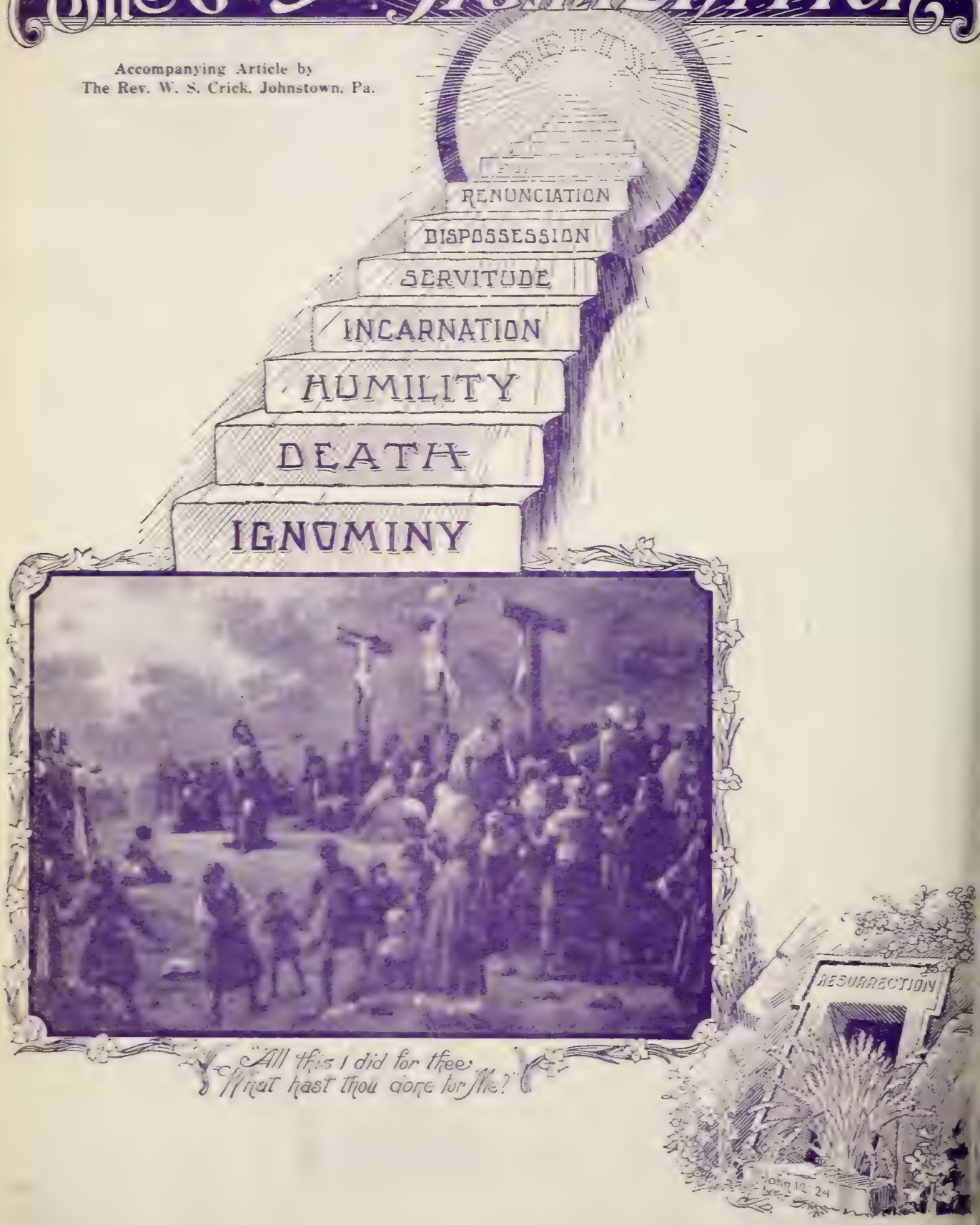
"There has been in missions no crisis which has not turned upon prayer as a pivot. When the secrets of all the unwritten history of the centuries are unveiled, we shall discover for the first time how the prayers of saints in the closets have controlled events, as Elijah's prayers held the keys of heaven's flood-gates and brought down from above, the rain and the fire of God! If the facts were but known, what a chapter might be written on God's Intercessors! But most of them have been hidden with God in that holiest place whose veil has never yet been rent asunder, and their history pertains to the secret place where God dwells."

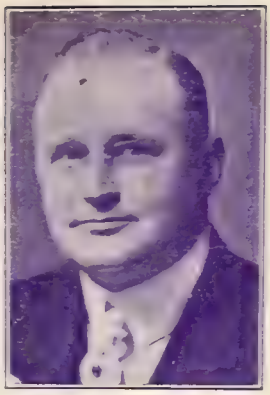
—The Presbyterian.



The Great Humiliation

Accompanying Article by
The Rev. W. S. Crick, Johnstown, Pa.





Philippians 2:5-8

From "being in the form of God" to "becoming obedient unto death, even the death of the cross"—that is the scope of Jesus' humiliation!

I. The Stages In His Humiliation

Let us notice the steps, or degrees, through which the Son of God passed in His humiliation to accomplish our redemption through the shedding of His blood.

Beginning with His status in the glory, "being in the form of God, He thought it not robbery (a thing to be grasped) to be equal with God," our Saviour

(a) "Made Himself of no reputation—He emptied Himself." (Renunciation)

(b) "He took on Him the form of a servant" (Servitude)

(c) "And was made in the likeness of men" (Identification)

(d) "Being found in fashion as a man" (Incarnation)

(e) "He humbled Himself" (Humility)

(f) "And became obedient unto Death" (Death)

(g) "Even the death of the Cross." (Ignominy)

This shows how completely He was numbered with us trangressors!

II. Milestones Marking His Humiliation

Starting from the Ivory Palaces, we find His descent marked with material things, as milestones mark a highway.

He was "born of a woman, born under the law," in a manger in Bethlehem. This was his first introduction to our material world in His incarnation. Although He was the King of Kings, a little later we find him secreted into Egypt, to escapse the wrath and jealously of a world ruler, Herod the Great.

As He grew to young manhood, we find Him working in Joseph's carpenter shop. He who had created the living wood, with His calloused hands shapes it into chairs, ploughs and yokes. He was known to his fellow townsmen as The Carpenter's Son.

In order to be more fully identified with us, and to fulfil all righteousness, He was baptized in the Jordan. In baptism He became identified with those whom He came to save—we become identified symbolically with our Saviour when we receive baptism! After hearing the Father's commendation, He was driven of the Spirit into the wilderness "to be tempted in all points like as we are." Marvelous self-effacement—allowing Himself to be tempted by His inferior, His foe! But, "without sin." He became our "merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:17)

Other material milestones marking the reality of His humanity, are Jacob's Well, upon which He sat when weary; the ship on Galilee in which He slept from sheer fatique; the cornfield through which He passed when He became hungry! We find Him a welcome guest at the wedding in Cana of Galilee, at banquets in the homes of Simon the Pharisee and of Simon the Leper, at the farewell dinner given by Levi Matthew, the Publican, and in the hospitable home of the sisters and brother in Bethany. Surely, in all these things He showed himself to be 'in the likeness of men.'

The nadir of His descent into humiliation was marked by the Cross and by the borrowed tomb. Traveling the full orbit of the divine will, "He tasted of death once for every man." He was betrayed for the price of a slave, in the Garden of Gethsemane, we hear Him pray, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." (Matt. 26:39) He was "truly man."

III. Why Jesus' Humiliation Was 'Great'

While the greatness of Jesus' humiliation is beyond our poor powers to understand, let us consider seven outstanding ways in which it was extraordinary.

1. Jesus' humiliation was great because of Him who underwent it. He who was the Son of God permitted his enemies to wreak their vengence upon Him. Yet, He prayed, "Father, forgive them, for they know not what they do."

2. It is great because of the mystery and miracle involved. How could Sovereign God take upon Himself the form of a servant? How could the Omniscient One "increase in wisdom", and how could He "learn obedience"? The Incarnation, when God was found in the likeness of men, was a reversal of the Creation, when man was made in the image of God! How unsearchable are His judgments and His ways!

3. His humiliation is great because of the two-fold revelation it brought. It revealed God to man, and man to himself! The ordeal of Calvary reveals the heniousness of sin, the extent of God's love, and the cost of man's redemption.

4. It was great because Jesus made it voluntarily. He said of His approaching death, "I lay down my life that I might take it again. No man taketh it from Me, I lay it down of myself!" (John 10:17,18)

5. Jesus "for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God!" (Heb. 12:2). Marvelous Person—He considered it a JOY to suffer for us sinners! Not as a slave, scourged to his dungeon, but as a Conqueror, He faced the cruel cross!

6. His humiliation was great because Jesus endured it vicariously. He was not a martyr, or a victim

(Continued on page 13)

ANNUAL CONFERENCE IN ARGENTINA



Dr. C. F. Yoder

The first Annual Conference of the missions under the care of The Missionary Board of the Brethren Church was held in Cordoba, February 15-18, 1942. All the pastors were there with their assistants and several of the lay workers. Those from a distance were entertained by those living in Cordoba. In the forenoons we had informal discussions of methods and problems and plans. In the evenings there were sermons, and the afternoons were devoted to rest and recreation. Excursions were made to nearby points of interest. In addition to our own workers we had as a visitor the secretary of the Christian Endeavor societies of Argentina, Mr. Bramatti. He gave us several very helpful talks.

All were pleased with the method of round table discussions of the questions of greatest interest. In this way each worker could ask questions and help to answer others, and no time was lost in listening to long speeches aside from the point. We learned much from one another and all were very much encouraged with the outlook of the work.

We hope by another year to have a tent, and perhaps a Bible coach also, and use them in our annual meeting. We need them very much right now as there are a number of splendid openings in towns between the cities where we are working, and if we do not take advantage of them soon they will be gone. The Easter offering of this year should be double that of last year to enable us to add workers for tent and Bible coach meetings and to follow up that work with pastoral care of the converts.

Brother Robert Romanenghi, pastor in Cordoba, has been suffering from sinus trouble, and while improving, must have treatment and rest. Brother Iztueta will relieve him for a time and at the same time prepare the way for a Jewish mission here and work among Jews also in Rosario and Buenos Aires.

In Rosario we have combined two of the three Sunday schools, but have not been able to find a suitable house and hall for so large a Sunday school. In a recent special meeting the hall and the court and part of the street were filled with listeners. By combining these two Sunday schools we hope to open a fourth in a large district by the river where there is no work whatever. But that will mean the expense of another hall.

In Buenos Aires we are saving rent during the summer by holding the meetings in the house and back yard of the place used as a parsonage. In another month the weather may require a hall again and we are trying to find one in the adjoining district of Marconi, where there is no mission whatever and not even a Catholic church. We already have some believers there and ask your prayers that we may be able to find a suitable house.

In Cordoba we inaugurated a new hall during our conference. It is located in Avenida Velez Sarsfield 1239, ten squares from the present mission. It is right in the district which we felt from the first should be the center of our work, but we could not find a suitable house or hall. The hall we have secured is not large and we will have to be on the lookout for a larger place. However, by keeping the large front double doors open a crowd gathers around the entrance in the street, and by preaching in a strong voice we can thus reach a great many who would not yet venture to come in and sit down.

Our little church paper, prepared with mimeograph, is meeting a demand and is much appreciated. We hope later to print a paper with a large circulation. In our new hall we plan to hold a ten-day vacation Bible school at once before the public schools open in March. Sister Anton will also continue with her kindergarten.

The war has not yet come near enough to frighten the people, but the more understanding foresee the coming universal tribulation and are becoming more serious. May these horrors bring multitudes to repentance. C. F. Yoder, 230 Av. Poeta Lugones, Cordoba, Argentina.

"The love of money," said the spokesman for God, "is the root of all evil." One thing sure, it is the real source of nearly all opposition to missions. It is not so much less love for missions. It is too much love for the dollar.—Selected

An Incident Worth Repeating

A DEAD CHURCH

Someone tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur.

Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshipers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb.

—Michigan Christian Advocate.

* * *

ART THOU THE MAN?

A Missionary not long ago received from a friend in the omeland a large roll of tinfoil that had been saved from any packages of a certain brand of milk chocolate, the riend thinking that the missionary might find some use for . Missionaries always seem to find some use for the varied rticles that are given them, and this strange gift was not spised. But its principle value in this case was in teaching lesson, for the missionary remarked, "How many there are ho eat the chocolate and give God the tinfoil!" How is it ith our lives? Do we use all the best of ourselves and give od the broken and ruined left overs? Do we eat the apple nd give God the core?—**Moody Monthly.**

* * *

The Best Medicine

Dr. Hyslop, one of Britian's greatest physicians, said to e British Medical Association: "The best medicine which my actice has discovered is prayer. As one whose whole life as been concerned with the sufferings of the mind, I would ate that of all hygienic measures to counteract disturbed eep, depression of spirits, and all the miserable sequels of a stressed mind, I would undoubtedly give first place to the mple habit of prayer. It is of the highest importance, merely om a physical point of view, to teach children to hold daily mmunion with God. Such a habit does more to quiet the irit and strengthen the soul to overcome mere incidental notionalism than any other therapeutic agency known to an."

Not Wasted

A young woman, who was a great lover of flowers, had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not bloom. Day after day she cultivated it and watered it, and tried in every way to coax it into bloom. One morning, as she stood disappointedly before it, her invalid neighbor, whose back lot adjoined her own, called over and said: "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked, and on the other side of the wall was a mass of blooms. The vine had crept through the crevices and flowered luxuriantly on the other side.

So often every Christian thinks his efforts have been thrown away because he does not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some hearts will receive their blessing and their joy.—**Forward.**

* * *

PRAYER

"If anyone should ask me for an epitome of the Christian religion, I should say it is that one word 'prayer.' If I should be asked, 'What will take in the whole of Christian experience?' I should answer 'prayer.' A man must have been convinced of sin before he could pray; he must have had some hope that there was mercy for him before he could pray. All the Christian virtues are locked up in the word, 'prayer.'

"In troublous times our best communion with God will be carried on by supplication. Tell Him thy case, search out His promise, and then plead it with holy boldness. This is the best, the surest, the speediest way of relief."

—Rev. Charles H. Spurgeon.

* * * * * *

WHEN YOUR KNEES KNOCK

There is a church still standing amidst the debris of bomb-shattered London. In front of this church there is a sign which reads, "When your knees knock, kneel on them." Could a more timely word be spoken in a quivering, knock-kneed despairing old world?—Selected.

When You Are Alone - - -

THE OTHER CALVARYS

Bessie Ivins

The place they call Golgotha is just a little hill,
The light clouds pass above it, the soft wind blows at will;
There is no trace of horror there, no gloom nor dreadful pall,
Nor scar to mark the cruel deed, the darkest wound of all.

Just so men walk the noisy streets of Moscow or Bombay,
And scarce a soul of them marks out the suffering Saviour's way;
In London and in Singapore He goes the road of pain,
And up the hills of Africa He drags His cross again.

In all the councils of the earth His patient lips are sealed,
And dying men themselves have tied the hands that would have healed;
On rolling prairies rich with corn His broken heart has cried,
And on the streets of every town the Saviour is denied.

O fools and blind! Could Power Divine but make our eyes to see,
Our hearts would break to know how many Calvarys there be!

* * *

YOUR EASTER

By Frances M. Morton

FRIEND, in your eager toil and strife,
Have you crucified the Lord of life?
Have you laid the loving Christ away
In the dust of a sordid yesterday?
Busy there in the market place,
Have you long forgot His heavenly face?
Are His tender words all lost to you—
Has your heart grown cold to His love so true?

'Tis Easter, friend, lift up your eyes
And bid the Christ for you arise!
Make this the resurrection day
When in your heart He comes to stay—
Bid faith arise from out the gloom
Where you have marked His dusty tomb;
Make Him your Guest, your Friend, your Guide,
So shall His joy with you abide.

* * *

EASTER MORNING DRAMA

Lorna Lisa Klein

I see the risen Christ—
Tall, straight, clean before the eyes of men—
I see His wounded side
But his level eyes go out—and out—beyond my ken....

What does he see,
The man of the clear eyes?
Their gaze goes beyond the hill where
The dark cross stood across the skies.

His arms, whose strength the children knew,
Go out. "My sheep, my sheep,
"My lambs," he calls, "Come from your battlefields!
"Come to me and I will give you. . .Sleep—

"And in this Sleep of mine is Life
"And the Radiant Vision you have sought
"In the blood of your enemies. . . .
"Ah come to me, you tired, forsaken, persecuted, overwrought

"Children of my heart!
"I too have my wounds to show, my tears—"
And in his hands I saw his heart
That he had been holding out for all these aching years,

"Here is my heart," he said.
And in his eyes I saw the shining of the light
—The Radiant Vision all hungry men have long been questing—
And the light went before him as he walked into the night.

* * *

THE RESURRECTED LIFE

S. Morris Eames

What hope has human life this Easter morn
To rise above the sordid hates of men
Who spread the octopus of war again?
Amid this sorrow and its pain is born
A greater hope, not blinded by the greed
That makes more crosses stand in Flanders Field;
For wars will some day cease, and hate will yield
To love more sensitive to human need.
The cross of Christ will be a beacon light
To guide the weary feet of men to peace.
The army of these shattered wrecks will cease
As love becomes triumphant over might.

Above the bloody wars of hate and strife
Will rise again the resurrected life!

* * *

HE LIVES!

A. H. Ackley

I serve a risen Savior, He's in the world today;
I know that He is living, whatever men may say;
I see His hand of mercy, I hear His voice of cheer,
And just the time I need Him He's always near.

In all the world around me I see His loving care,
And tho' my heart grows weary I never will despair;
I know that He is leading, thro' all the stormy blast,
The day of His appearing will come at last.

Rejoice, rejoice, O Christian, lift up your voice and sing
Eternal hallelujahs to Jesus Christ the King!
The Hope of all who seek Him, the help of all who find,
None other is so loving, so good, so kind.

He lives, He lives, Christ Jesus lives today!
He walks with me and talks with me along life's narrow way.
He lives, He lives, salvation to impart!
You ask me how I know He lives?
He lives within my heart.



Why Christians Should Give

Because he is a recipient of great grace.

Because giving is an expression of real Christianity.

Because it is a real test of love for God.

Because it is a test of real faith in God.

Because giving and Christianity are vitally connected.

Because it is a real Christian grace.

—Selected.

Missionary Axioms

"I'll go down into the pit, if you'll hold the rope."—William Carey.

"Expect great things from God—Attempt great things for God."—William Carey.

"The world is my parish."—George Whitefield.

"The church of the Lord Jesus Christ must sustain the work of the Lord Jesus Christ."—Bishop Janes of early Methodism.

Missionary Motives

Why Should I Give To Missions?

Because it is the most paying investment.
Because of the joy that comes to the giver.
Because I am only a steward of the money that God has given me, and I must use it for his glory.
Because I am put to shame by the liberality of heathen converts.
Because it is God's will that missionaries should go, and that I should help them. Rom. **10:14.**
Because I am grateful to God for what he has given me. John 3:16.
Because souls are dying, and I may help to save them.

Why Should I Pray For Missions?

Because the world needs prayer.
Because in the past missions have always prospered as believing prayer has increased.
Because God has conditioned the success of missions on prayer.
Because I am commanded to pray.
Because I can plead great promises.
Because the prayer of faith is always answered.
Because Christ is praying for those for whom he died.

Why Should I Be a Missionary?

Because in no other than Christ is there salvation.
Because multitudes have not heard the Gospel, and are dying.
Because the doors of the nations are open.
Because the need for more missionaries is urgent, unceasing, imperative.
Because Christ says: "Go ye into all the world."
Because Christ gave up everything that I might be saved.

—Selected.

Moving Pictures of Dr. Yoder

By J. Ray Klingensmith

We saw South America! We saw many faces of our Brethren in Christ Jesus whom we had never before beheld. Dr. Yoder was among them. Mrs. Yoder was there. Eleanor and Grace were there. They were singing and they were leaving the beautiful church at Cordoba.

It all came about through our request that Dr. Yoder send us some real moving pictures in full size 16mm films. And they came! Now we are eager to show them and bring our South American work with us for you to look at.

We will do our best, Dr. Yoder. The war will work its strains upon us at home, too. But if the countries across the seas can save their money amidst the bomb-wrecked cities and homes that are left them, for Missions, we in America can too. And of all times, now we dare not shut off our witness. So we will be thinking about you Brethren in Cordoba, in Buenos Aires, in Rosario during these coming days as we gather our offerings.

The Mission-minded churches are the powerful churches. Regardless of our reasoning about the needs at home it remains a fact that the Great Commission is still ours to respect and obey.

It will not be easy to share in the midst of a tax-ridden and war-torn world. And yet we are told that the over-ran countries of Europe have continued their giving to the work of missions in spite of the loss of practically everything they possess.

It, therefore, becomes a plain test to us. Will we put God last or will we put Him first? Shall we place the program of evangelizing a lost country first or last? Shall we restrict an already minimized mission-program? God will answer our sacrifice or our lack of it.

These are days when every Brethren Church should bear witness before a world at war. We should testify again to our belief in the evangelical power and value of Christ's message, and Christ's sacrifical death. Let us then be prayful about our response to this gospel-call.

Stockton, California

It has been the delightful and blessed privilege of the Stockton Church to have had Brother J. Ray Klingensmith with us for special services from Jan. 26 to Feb. 8. It was a time of many disadvantages, for sickness was rife and the heaviest rains of the season chose to fall at this time. Some disadvantages are inevitable and are to be anticipated, but the Lord blesses despite or in the midst of them. Any and all advances in the Lord's work are made in the face of tremendous odds. Our comfort and victory lie in the fact that He that is in the Church is greater than he that is in the world.

It is not necessary to write extensively to a reading public already familiar with his fruitfulness in the Lord's work of the fine ministry of Brother Ray. A word of appreciation, however, is justly due him for his kindness in setting aside the heavy press of many duties to spend this time here. His definite and clear vision of the Church's mission and task and his emphasis upon the New Testament example were a real inspiration both to people and pastor. We trust that not only this congregation, but all in the Brethren Church, will find this vision and put it into practice.

The services were attended from time to time by members of the Lathrop, Manteca and Turlock congregations. On one occasion the Brethren Berean Band met at the Stockton Church and had charge of the opening part of the service. On the last Sunday afternoon a District get-together meeting was held with the District W. M. S. in charge and with Brother Klingensmith as the principal speaker. This, and a similar afternoon meeting held earlier at Lathrop gave him something of an opportunity to meet simultaneously with representatives of the other Churches of the District. His messages to these District representatives were timely and gospel ones.

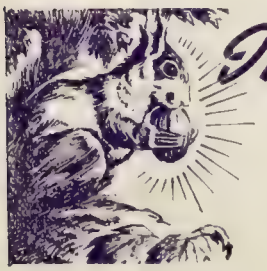
We hope for further happy fellowship with him in the District as the Lord may provide opportunity.

Frank Gehman

WINNING MEN TO CHRIST

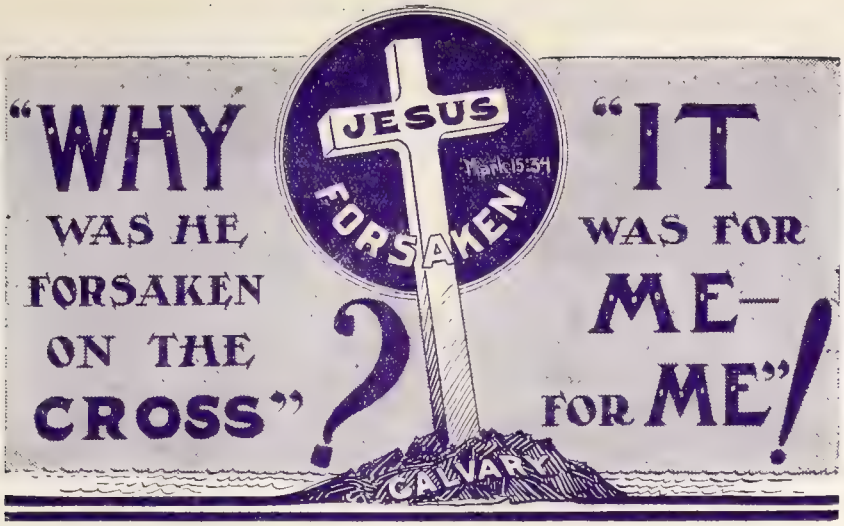
George Fox, the great Quaker leader, used to say, "One man, raised by God's power to stand and live in the same spirit the prophets and apostles were in, can shake the country for ten miles around."

The work of winning men to Christ should became our individual responsibility because it is the purpose for which God has saved us; it was the last command of our Lord; because He set us an example; because of every four people in the world today, three have never made any acknowledgement of Christ as Saviour; because the value of a life ought to motivate us in this task.—Selected.



In a NUTSHELL

Our last year's Easter offering amounted to a bit over $10,000. This constituted the entire Foreign Mission program of our denomination. This money has been used in the interest of Brethren Missions in South America. The entire continuation of that work is dependent upon the Easter Offerings this year. Unconcerned giving will not do it. If a single church or individual gives less this year we are forced to withdraw just that much of our mission work with Dr. Yoder.



THE BIBLE AND MISSIONS

Every Book in the New Testament was written by a foreign missionary. Every Epistle in the New Testament that was written to a church was written to a foreign missionary church. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia. The disciples were called Christians first in a foreign missionary community. The language of the Books of the New Testament is the missionary's language. The map of the early Christian world is the tracing of the missionary journeys of the Apostles. The problems which arose in the early church were largely questions of missionary procedure. Of the twelve Apostles chosen by our Lord, every Apostle except one became a missionary. The only one man among the twelve Apostles who did not become a missionary became a traitor.—**The Expositor.**

The Great Humiliation

(Continued from Page 7)

of untoward circumstances. He was the Good Shepherd who laid down His life for (instead of) His sheep! The Son of Man gave His life as a ransom for all. (I Tim. 2:6)

7. Lastly, his humiliation was great because its climax was the depth from which the Father highly exalted Him, giving "Him a Name which is above every name, that at the Name of JESUS, every knee should bow." (Phil. 2:9-11)

"Seeing.....let us.....!"

Because of the mercies of God, let us accept the challenge of the Holy Spirit through the pen of St. Paul. He gave us the pattern of Jesus' humiliation: "Let this mind be in you!" "For here unto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in His steps!" (I Pet. 2:21-25). Let us willingly sacrifice for Him who "his own self, bare our sins in His Own body, that we, being dead to sins, should live unto righteousness!"

He who places God first in life, possesses his possessions. But he who forgets God, is possessed by his possessions.—C. A. McPheeters.

Are we afraid to speak our religion? Some sing it and stir souls, some write poetry or music. Others live it day by day. That is being about our Father's business.—D. J. Magee.

More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifested in holy living.—E. M. Bounds

W. M. S. Gift

We wish to acknowledge with great rejoicing and much appreciation the gift of $1500 just received from the Woman's Missionary Society. We thank God for these faithful women and what their help means to The Missionary Board. May every women in the Society know that her help has been a vital factor in our work. We thank you for your confidence and help in the Master's name.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for March 29, 1942.

"IN THE CROSS OF CHRIST I GLORY"

Scripture Lesson: I Corinthians 1:17,18,26-31.

For the Leader

At this season of the year we naturally think of Easter, Which means Palm Sunday, Good Friday, and the Resurrection. The Cross of Calvary goes along with this.

To some, the cross appears to be a defeat for the One who gave His life because of the principles of living which he advocated.

To us, the Cross means victory. Although shame, agony and rejection centered around that cross, we must remember that the One who died there bore our sin and shame in paying the penalty which a just God had rightly promised for disobedience. Without the cross and the shedding of blood, there can be no remission of sin. Without faith in the One who died there, there can be no salvation.

The cross meant death for Christ, yet a victory over death as shown by His resurrection three days later. Through His work we have assurance of eternal life with God. So, as we work and labor, we should glory in the cross of Christ; not in our own abilities or efforts. In realizing what was done on the cross for each of us we should humbly bow ourselves willingly to the desires of Him who gave His life there.

Discussion

PALM SUNDAY AND GOOD FRIDAY. To compare the two days is to be perplexed until we understand the reason for Christ being on the earth. When the crowds cried, Hosanna! they conceived Christ as approaching Jerusalem to set up His kingdom and overthrow the Roman oppression. How selfish of them. Yet that is what they wanted Christ to do. A person capable of so many things as Christ was would certainly make a good King.

Christ saw through their selfish reason and set His face towards the Hill. When Friday came, these same people cried for the Crucifixion of Jesus. Cries of "Imposter" rang from the crowd. Christ in a moment could have silenced them, yet He did not, for He was the "Lamb slain from the foundation of the world", and, "as a sheep before her shearers is dumb, so he openeth not his mouth." The Lord knew a Cross lay ahead and to avoid it meant defeat. So steadfastly he journeyed to the Cross and willingly gave His life as a ransom for mankind.

So, when we boast of what we can do for Christ in our Church and our service, or if we tend to take credit for the kind of lives we are living for Christ, let us be mindful that our glory is in vain, except we glory in the cross of Christ. All our praise must point to that Cross.

THE CROSS, THE CENTER OF CHRISTIANITY. Of what can Churches or Christians boast, unless it is the Cross of Christ? Without the settlement of the sin question on the Cross by Christ, all of His philosophies and teachings are worthless. Men, for many centuries have advocated Chris teachings are sure-cure for the ills of the world. They a right, except the one great error that these teachings cann be practical unless man has had his eternal sinful nature r placed by the regenerated spiritual nature which cometh or through a personal acceptance of the death of Christ on t Cross as an atonement for the sin of rejection of God.

The practice of "getting people ready for Heaven" throu acceptance and following the teachings of "the Master" c result only in eternal disappointment for those who foll this practice. It is only through a fearless teaching of t Cross of Christ as remission of sin can there be any hope eternal redemption.

IS THE CROSS FOOLISHNESS? The world contains advocates of the "Jesus Way" to peace and eternal life. Y to these people, the cross is only a blur of dim vision. Th avoid the cross because to them it is foolishness.

Such blindness is plain ignorance. Even a casual reader the Bible can soon discover three basic truths in the Bib 1st, that the scarlet thread of the Blood of Christ is the ce tral theme running through the entire Bible from cover cover; 2nd, that this Blood was shed on the Cross of Calv ry; and third, that the "Jesus Way" is the way of t blood stained cross of Calvary."

Rightly so does Paul tell us that those who think t Cross is foolishness, shall perish. How else can there reconciliation of man with God except through the ato ment on the Cross, for we, being enemies of God, "were r onciled to God by the death of His Son—." and we "joy God through our Lord Jesus Christ, by whom we have n received the atonement."

If the cross is foolishness, then God, Christ, the Chur and Christianity—are all foolishness. The cross is not foolis ness—it is the gateway to reconcilliation and reunion wi God for eternity to all those who will believe and accept.

THE CROSS IS THE POWER OF GOD. Armies of natio of the world carry a banner or flag ahead of their hosts wh fighting or in battle. Why? To give their armies courage a unity, and to show them for what they are fighting. Ve definitely, the cross is the "Blood stained banner of t Christianity". What else can we hold above us or ahead of as we daily work and labor for Christ? That old rugged cro is to us who believe in Him, courage, unity, victory and pow We may not always be able to see the Cross clearly, but wh the smoke of our daily life clears away then we can see t cross as high and glorious as it has ever been. The cross re resents the true Church of Christ against which even t gates of Hell shall not prevail. What marvelous victory ours this Easter season through our faith in the Cross a the resurrection.

This Cross is the power we are to use to lead our frien and loved ones to Christ. This cross is the power which w help us to live a true and consistent Christian life, even death, if necessary. Paul gloried not in himself, but in th eternal cross of Christ. Even so must we. This Cross, whi has towered over all the wrecks of time, shall ever stand o as a refuge and power for all who will read, hear, understa and accept. We are the standard bearers of this Cross. M we be faithful, willing and energetic in our duties.

Money may buy the husk of many things, but not the ke nel It brings you food, but not appetite, medicine but n health, acquaintances but not friends, servants but no fait fulness, days of joy but not peace or happiness.—Henr Ibsen.



Our Children's Department

MRS. LORETTA CARRITHERS
SUPERINTENDENT



ar Children:

We are sorry to announce that Aunt Loretta has been sick d has been unable to write to you for the past several eks. However, in order that you may have your page in The angelist we are selecting a story or two until Aunt Loretta able to again bring you her stories (Editor)

A policeman banged on the door of the house and blew his istle. Without waiting for a reply, he ran down the street a fire alarm box sent in an alarm and rushed back to the use.

Flames were already eating away the curtains at the ndows of the first floor. The faces of a distressed father, a ghtened mother and two children, one a boy of five and the ner a girl of seven years, appeared at the third floor win-w, which the father opened.

Amid the clang of the arriving fire apparatus, the police-an shouted up to them not to jump. The neighborhood be-n to show signs of life. Persons in the house next the one re began to remove their valuables. A call was sent for lice reserves. Ropes were stretched to bar the overcurious, d lines of hose were laid from fireplugs around the corner. re engines began puffing and squads of firemen placed two lders against the wall of the dwelling near the open window. dull red appeared behind the imprisoned family.

A long slim fireman called Lanky Jim sprang up one of the lders and another fireman followed him. Arriving at the p, Jim directed the man and the woman to the unoccupied lder and handed the boy to the fireman below him and, asping the little girl in his arms, slowly made his way to e ground amid the cheers of the crowd who watched with ted breath.

They had hardly reached the ground when flames bursting om the first and second floor windows enveloped one of the lders. Firemen were too busy to remove it. Amid the con-sion a tiny, wooly dog, which had been left behind barked om the third story window. His white form could be seen ainly on the window sill. Every now and then he would ouch as if he was going to jump, but then would decide not and whine. He evoked the pity of the entire crowd. The tle girl saw him and with tears in her eyes, cried, "Oh, save y Bobby. Please save my Bobby."

Lanky Jim, rushing by for an ax, noticed the tears in her es, About the time he stopped to inquire the matter, the lit-girl said, "Please, Mister Fireman, please save my dear bby," and she waved an uncertain finger in the general rection of the dog in the window.

Lanky Jim took one look. One ladder was out of sight in e flames and smoke, but the other was clear. He jumped up the ladder. Up. up, up he went, passed the first and the second stories in safety, and reached the window where the little dog wagged his tail in delight. He grasped the dog by the collar, swung him over to him, buttoned his coat around him, and began the descent.

The first few rungs were passed in safety. When about fifteen feet from the ground, the wind veered and blew the flames in his direction. He was lost to the sight of the crowd. A minute later, he appeared out of the cloud of flames and smoke, his face and hands livid red with burns. He dropped the dog, unharmed at the feet of the little girl, staggered into the arms of his comrades and was hustled away in an ambulance to the hospital.

The next day, Lanky Jim was resting in a cot in the hospital, his hands and a large part of face swathed in bandages. He was dreaming of the little girl and her dog when a nurse appeared at his side and announced visitors. Then he heard a little voice say, "Hello, Mr. Fireman, are you much hurt?"

"No, no," he replied, "not so very much. I'll be all right again in a few days."

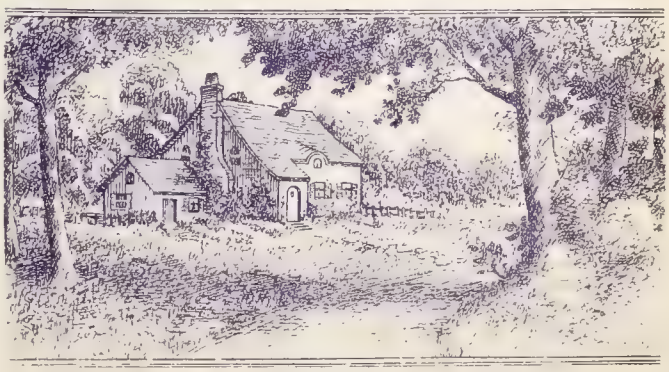
"Mama, hold me near him. I want to see his face," said the little thing. The mother held her up and all the time she hugged the little woolly dog in her arms.

Then she leaned forward and planted a sweet dewy kiss upon the only available spot that his face showed among the bandages, and said, "I love you, you saved my Bobby. I wish you was my Papa." And the dog, not to be outdone, licked the man's face.

Several hours afterward, a nurse passing by saw the big man looking up at the ceiling. There were tears falling down his face on the bandages. His wrapped hands were not able to wipe them away. "What are your crying for?" said she.

"Nothing," he answered, "only I was thinking of a little seven-year-old girl and a little woolly dog."

—Selected





Yesterday is God's! I shall not regain it. I doubt if I should even try if I could. It has its own records of a few successes and a few failures. They are sealed and finished.

Today is ours. "Look to this day. For yesterday is already a dream; and tomorrow is only a vision. But every today well lived will leave every yesterday a dream of happiness and every tomorrow a vision of hope." My ability to witness in a world of today will be of great interest to me and mine tomorrow. I cannot hoard the material out of which my tomorrows will be made. This is today. But it will so soon be yesterday. I hope it will make a better yesterday than so many other todays have made.

Tomorrow! Tomorrow still is God's. He has not given it to me as yet. When He does He will also provide me with necessary elements for its use. And out of my todays he will choose them.

But when my tomorrow comes may it not paralyze my soul by reminding me of neglected yesterdays which now can be seen with clearer perspective than when I was so close to them.

Today we have religious and Christian and American opportunities. Today is ours. We will have no claim on tomorrow without investing today in tomorrow's interests.

The Brethren Evangelist

ASHLAND COLLEGE

Vol. XLIV, No. 12 March 28, 1942



Must Jesus bear
the Cross alone,

And all the
world go free?

No,
There's a Cross
for everyone,

And there's a
Cross for Me.

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INTERESTING ITEMS

OAKVILLE, INDIANA, IS RATHER OFF THE BEATEN PATH. But, understand, it is not "out of the way." But visitors who wish to go to the church sometimes find themselves driving right past the "turn-off." So, we see by the Oakville Calendar, that the Laymen have taken in hand the task of putting up signs to point the way to our church. The calendar says, "You will have to see them to appreciate them."

Brother Whetstone also reports that he had a fine time at Bryan, Ohio Church where he just closed a series of evangelistic services. We will have a report of that service in next week's Evangelist.

A RATHER NOVEL METHOD OF announcing sermon subjects is found in the Goshen, Indiana, Calendar. Brother Rowsey, formerly the Publicity Director of Ashland College and Seminary, always did have a knack of setting forth his announcements. He announces Brother John Locke's subjects in the form of a pyramid, topping it with the subject, "I Thought" and underpinning it with the closing subject, "The Kind of a Church God Wants the World to See." It makes you want to read them all and then go and hear.

Brother Rowsey also reports a Building Fund Pay Day, set for May 15th, with goals set for the organizations of $1530.00. We trust they go over the top.

BROTHER A. E. WHITTED, pastor of the Ardmore, Indiana, congregation reports progress being made in the work of the church. They are in the midst of their Evangelistic Services, which close Sunday, March 31st. Brother Claud Studebaker is the evangelist. We will look for a complete report of this meeting.

THE FREMONT, OHIO, CALENDAR reports a livening off the work in that place. The young people are responding in a fine manner to the plans of Brother Clarence Fairbanks who pastors this fine flock. The Junior Sisterhood, the Christian Endeavor and the Boys' Club are showing especial advances.

The Children's Division has challenged the Adult Department to a contest and from reports this promises to be a very entertaining proposition for we believe the children will make the adults "sit up and take notice."

THE PITTSBURGH, PA., CHURCH, Rev. Floyd Sibert, pastor, will have Prof. M. A. Stuckey as their speaker during Passion Week.

WE READ IN THE CALENDARS OF MANY CHURCHES of the Personal Workers Classes which are being held. This comes directly from the plans and the programs of the Woman's Misionary Society. Only time and eternity will tell the good that is being accomplished through these classes. They teach the practical way of approaching and winning souls to the Lord.

WE GLEAN SOME INTERESTING statistics from the North Vandergrift Bulletin. Brother Keck makes this report for Sunday, March 8th.

Morning service—49% of Sunday School attendance remained for church. 46% of those in attendance were young people under twenty. 85% of the Christian Endeavor remained for the service. Can your church make as good a report in accordance to the percentage of your membership who attend the services?



EDITORIALS

The Religious Press

The importance of the Religious Press can hardly be over-emphasized in view of the fact that it is so generally under-estimated. From the human viewpoint, the printed page is the greatest educative and unifying force in the church, and for the church as a whole the greatest inspirational force. It is of course evident that in the local church the spoken word through teaching and preaching is of first importance, and it is also evident that the Holy Spirit inspires and leads men out into all truth. But it is the duty, a high and holy duty for the Religious Press to give the printed page to the church, so as to educate, unify, and inspire for Christian living and for Christian service.

The Early Brethren

The early Brethren in America soon discovered the need and the power of printed literature, and the rapid early growth of our church was due in no small part to this fact. The work of the Sowers from the consideration of the amount of labour involved was prodigious, and its value to the church can never be known.

There can be no doubt that the progressive element within the church was fostered and developed by religious literature, especially by the Progressive Christian. It is not too much to say that the formation of our Brethren Church was largely the result of this literature. The evidence of its power is seen in the terrific opposition which it aroused in Annual Meeting.

We have no desire to rehash the things which have happened within our church during the last few years, but any one if he were not entirely blind would know that the unscrupulous use of the printed page has brought us most of our troubles.

The Press Now

We are not interested in the past except as it teaches us its lessons, and as we may now apply them. The Progressive Christian was long ago renamed **The Brethren Evangelist** and is now our official organ. It ought to be,—we must make it a strong spiritual educative and unifying force in the church. The instrument is in our hands, if we do not properly use it as an instrument for the Lord, we are guilty of neglecting the talents which have been placed in our hands. **If we would have a great church tomorrow, we must build for a great church today.** The printed page is invaluable in that building process. In all seriousness I say **The Publishing Interests are indespensable** if we are to build strongly for tomorrow.

The Voice of The Church

The Publication Board has felt that in view of the many happenings of late years, that at least for the present no single individual should write all of the editorials nor fashion the policy of the Board and color the literature. It was for this reason that a number of editorial writers were chosen in place of one. The principle is splendid, but in practice each brother "in honor prefering one another" prefers the other. It has also been suggested from time to time that each pastor pick out the very heart of his best sermon and send it to us on occasion. The occasions are far between each other.

The truth is that every pastor and many of our laymen (including women) have their own ideas about the church and religious principles and if they would only share them, these would constitute the voice of the church. **Where is the voice of the church?** Alas too silent! Perhaps too modest? Can we count on your help?

W. E. R.

Publication Offering

The response to our appeal for gifts to be applied on our new publication building has been very gratifying. We are presenting herewith the first report beginning with the first letter of the alphabet and following through systematically. There will be a report in each issue of the **Evangelist** until the report is complete. On behalf of the Brethren Publication Board I wish to express our thanks for your very fine and generous response. If there are individuals or churches who have not sent in their gifts, kindly send as soon as possible. Again many thanks for your gifts.

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"I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

—Galatians 2:20



I Have Been Crucified With Christ

Rev. S. E. Christiansen

The thought of being crucified with Christ, realized in life was as difficult for the Jews to grasp as it is for us today. There are many who want to follow Christ and are distantly true, but who do not want to "die with Christ." They, like Peter, follow at a distance. As we carefully and conscientiously state the truth, how few of us really live for Christ. I mean in close touch with Him, that in every way we may reflect Him among men.

We often repeat the words, "Whatsoever ye would that men should do unto you, do ye even so to them." If we firmly believed this and practiced it, how differently our actions might reflect each day. We could then say, "The life I now live is the life that Christ liveth in me."

"I am crucified with Christ." This is the essence of a living faith. The nature of this eternal life in Christ Jesus is not put on by skill or learning of men, but it is through Jesus who is living in and through me. This life He lives in me as I abide in Him. Jesus says, "Abide in Me and I in you. As a branch cannot bear fruit of itself, except it abide in the vine: no more can ye except ye abide in Me." I died with Him and He liveth in me. That is how He loved me and gave himself for me, in order that He might grant unto me eternal life. He came in to stay. He asks me to abide, that we may be able to work together. Paul said, "By faith is this life lived."

Faith becomes a Real Working Force

In other words, I am trusting another; I have confidence sufficient to accept Him and do for Him what He bids me do. "He that believeth on the Son, hath eternal life." How hath eternal life? He who believes and trusts.

I am become a Temple in which Jesus dwells. Woe unto him that defiles this temple. We read, "If thou continue in goodness: otherwise thou also shall be cut off." For Jesus says, "Without me ye can do nothing."

Why then the Cross? Without the cross there is no Crown. Jesus said. "Take up thy cross and follow me." The curse which was placed upon the sinner, Christ Jesus placed upon himself. He alone could outlive it. He bore my sins on the cross. I coul not bear it. But Jesus could and did. Therefore I ar dead with Christ and the life I now live I live b faith in Christ Jesus.

The cross of Jesus is the place where the sinne dies with Christ. The cross represents death. Th blood is that which He poured out for the sinner a a sacrifice for his sin. We overcome Satan wit the blood of Jesus. It is that blood that has the pow er to overcome all sin and the desires of this world The person who knows in his body and soul th cross of Christ will not hesitate to take up tha cross daily and bear it. For he has been crucifie with Christ in his flesh. Gal. 5:24. Our victories ar over Satan and his seed only in as far as we mak the Cross real in our lives.

Since the scriptures point definitely to the bloo and His death on the cross it becomes clear tha these are essential. It is the blood that cleanses th confessor from sin. The flesh, which is called, "th Old Adam" must be crucified.

The flesh is in no wise to be sheltered by th blood, but the flesh is to be crucified with Chris We are to consider ourselves "dead unto sin" an "alive unto God." If we accept this we can count as done.

Sin works bodily desires, making itself visibl That is why we must be delivered from the curs and translated into the Grace of God, in order Romans 6:19 says, to attain holiness in mind ar walks.

It was when Christ cried out, "It is finished" th the head of Satan was crushed and the power of J sus was made manifest. That finished work on th cross brought reconciliation for the sinner, by th gift of God.

Paul says, "I am crucified with Christ." Th means that I am also crucifying the world, my bo and all material things. "I keep my body under How important this is. The flesh cannot please Go

"They which have not the Spirit of Christ a none of His." Does the battle cease when Christ e ters in. No. It just begins. There will be the lif

ong struggle until this corruptible has put on incorruption, and this mortal has put on immortality.

When Christ takes possession of the soul, however, the old Adam nature dies daily and will become ess and less controling as we yield to the Spirit's guidance. The same Spirit which raised Jesus from he dead will quicken our mortal bodies as that Spirit dwelleth in us.

You say, "Why be crucified with Christ?" You say, "The Cross is a burden." You say, "It means suffering and ofttimes a deal of persecution."

But remember: Without the Cross there is no Crown. Without the Cross there is no Resurrection. True we will have persecution. But what is that persecution compared with the Glory which shall follow?

We are living in earnest expectation. Waiting for our deliverance from bondage. We are waiting for he redemption of our bodies. And we should wait patiently with an undaunted hope while the Spirit makes intercession for us with groanings which cannot be uttered.

The sea upon which we are sailing is often rough. But we have a complete trust in God. For we know that all things work together for good to them that love God, and who are the called according to His purpose.

Paul admonishes the saints in his Roman letter as follows: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but ye be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

The perfect will of God is that which we shall attain when, being crucified with Him and buried with Him, and resurrected with Him, and living with Him, we come to the end of Life's journey as a living witness of Him.

—O—O—

The Seven Cries From The Cross - - -

A Meditation

One. The first of these cries from the cross is, Father forgive them, for they know not what they o," Luke 23:34. The Roman soldiers in their indiference toward this poor Jew were ignorant of what hey were really doing. So Jesus says, "Father, forive—they know not." His human suffering is ovrshadowed by divine love. They were crucifying heir best friend and were blind to that fact. That s the trouble with us; we do things against him in hameless crucifixion because we are blind to the eal situation.

They are crucifying him, but he still prays for nem. Any one who forgets Jesus in his selfish purose of satisfying his individual desires is as guilty s were the Romans for whom Jesus prayed. And et some modern folks continue to disregard Christ's rayer for them.

Two. Then comes the "word" indicating his savg love for men: "This day shalt thou be with me Paradise," Luke 23:43. This is practical love. esus had asked for others' forgiveness. Now he rgives this man who cries to him. This man asked be "remembered." Jesus' distinct reply was, This day with me."

Three. "Mother, behold thy son;" and, "Son, beold thy mother;" John 19:26, 27. Again Jesus' mpathy for others is evident. In his agony he reembers his mother's grief and provides loving re and sympathy for her.

Four. Now we pass from his tender thought of hers to the realization of his own poignant suffer-g. It is voiced in Matt. 27:46 and Mark 15:34. Jesus cried, "My God, my God, why hast thou forsaken me?"

"From the sixth hour there was darkness over all the land unto the ninth hour." All was still. But out of that stillness came the cry: "My God, why?" Sin had separated man from God. Sin put Christ on the Cross. Jesus seems to say, "These around me have left me alone to suffer; some cannot help; others will not: Father, will you leave me to suffer alone?"

We have a part in this sacrifice because of the price he paid.

Five. At the opening of his ministry Jesus had asked a woman for a drink after a long and weary journey, and offered her in return, living water.

Just before being nailed to the cross, he had been offered a stupefying potion but he had refused it. This offer of an opiate and later the recognition by one malefactor of Jesus' innocence, and the hopelss fidelity of a few women and one of the Twelve who were "standing by the cross" were the only gleams of compassion across this cruel day. Then allowing his human feeling to have sway at the last, he cries, "I thirst."

Six and Seven. After receiving the drink, he says, "It is finished." John 19:30. This is his last message to earth. Now he turns heavenward, saying, "Father, into thy hands I commend my spirit." Luke 23:46. And then he yielded up his spirit to God.

Let us be prepared to live for God. Then, when the end comes, we can trustfully say, "Into thy hands I commend my Spirit."

—Selected



Is This America?

Dr. Charles A. Bame

At War

For twenty-five years, we have had a kind of peace. If it was a reaction against the denials and horrors through which we had gone during the first World War, we may be able thus to account for some things that are happening now. One dares scarcely believe that the things we are doing now must be done to save a way of life; that a nation would so soon be forced to necessary new denials and sacrifices such as we already have, no comparison to what we shall need before victory. We are called to awake and many awaking will be shocked at what they see happening.

Charlie McCarthy

A wooden dummy has become one of the most challenging contesters for our Sunday evenings. The time was even in the memory of some of us that the Sunday evening church service was our most valued opportunity for the conquest of evil. It was our evangelistic opportunuity when we could expect unsaved people who never thought of worshiping in the morning service. Often, they were won to the Lord in an evangelistic appeal contrary to all their plans and intentions. It is still so in some missions and tabernacles.

But not so long ago a leading preacher said this little wooden Charlie gets a larger hearing than any other entertainment; if it is not still so, it is not far from it. Of course, his audience, however large is by no means as great as that that hears the gospel through its many methods of appeal these inventive days. We shall not concede that for multitudes of preachers are preaching at the same hour. But Charlie is a competitor. Says this preacher: "He has become the chief threat to the continuation of Sunday Night services. Unless Charlie McCarthy lets slip his hold upon our young life, there will be a generation of flip, heartless, wise-cracking whiners developed out of the example which he provides. . . . Charlie McCarthy is a straw in the wind and what a tempest it is!"

It may be objejcted that much of this is overstatement. But it is strangely and oppressingly true that many people of the church who once were consistently faithful to all its program are now quite happy to finish it all off with a single, formal, ritualistic morning worship service. If the church neglects its evangelistic opportunity, it will lose i fervor and its gains. Let it be said at least, th church-members do not neglect the house of God f a wooden dummy that gives opportunity for "fu that sometimes has a pronounced silliness to say t least thing possible. If Sunday is our holy day, l us not make it our silly day. If it is a time for wo ship, it is also a time to win for the Lord. If chur services are planned, it is time to attend that.

Mayris Chaney

"A few gentlemen in Congress have suggest that there is something not quite right in the dan ing profession. Dancing is an art and those w practice that art work faithfully to perfect ther selves. I think that they should command our r spect just as all other good workers do." From "O Day" by our First Lady.

This defense of her position and attitude to dan ing leaves nothing to be asked of Mrs. Roosevel She believed it worth enough to pay a dancer $46(of civilian defense money yearly to have dancir taught to the children. The "few gentlemen in Co gress" for this time were quite in line with t pulse of our nation and the dancer has had the goo sense to resign. One can easily believe that our Fir Lady does not see the evil results of this "art". S certainly does not attend the evil places where h man life is wrecked and spoiled. In the public pa ades such as she leads many times, the dance quite a different thing from that of the public ha and rink. The general environment, the absence restraints, the scarceness of clothes, together wit the absence of such people as would restrain h led the dancing profession to be condemned by mi isters, church Boards and Councils and Confe ences in all its history and by many dancers then selves; and we may be proud that there was enoug good sense left in our citizenry to cause the reve sion of this quite useless and unnecessary outlay the tax-payer's money for a thing that will not this war any good since it was proposed "for t children". Millions of Christians would lose fai in our Congress is they apropriate tax money what they believe to be unworthy ends.

Joe Louis

The time was when if two gargantuan men war ed to pummel each other to within a breath death, in this country, they had to go off into sor swampy corner or to a distant island where the ficers of the law could not reach them before one the other could no longer stand up; their barba work finished. But all that is changed. Before t

last of the big encounters lasting less than three minutes, a recent candidate for the presidency lauded one of the fighters to the skies and said nice things of the other. One reporter said this: "Joe Louis heard himself praised, his generosity and patriotism extolled and the voice of Wendell Wilkie drowned out in a perfect thunder of cheers just before his battle . . . in which he laid his title, easily worth a million on the line, and fought for nothing, for his country and for the *Naval Relief* Society.

"It was a grand thing Joe did, without parallel in the history of the ring. Today a whole nation rings with his praises. Comparatives there are none, and the superlatives will all be used up. Nothing can be said about the dusky champion that isn't deserved 100%." So, this is America in 1942!

Of course, this sport writer did not know perhaps, that a Movie Topper did a much larger thing when he donated two pictures that would have netted him perhaps $250,000. His name is Cary Grant, to give proper credit.

Bankhead

This is a great name in the halls of Congress because of two of that name who rose high in the councils of the nation in Congress. Tallulah too, as an artist in the theater and on the radio has won great fame. But she has a sister who has made headlines in another way. Recently she was married for the seventh time. Three times to the same man, but seven, nevertheles. She is but another of the signs of the new times in which we are. States now vie with each other for the divorce business. I believe that Florida now holds the record offering "Divorces While You Play" as one has phrased it. Ninety days residence is all that is needed in most cases; almost any accusation will suffice. Only 42 days are needed in Nevada, but that is far off and not so good a play-place, perhaps. Florida believes that is a reason they can keep them in the state a bit longer. One divorce took just nine minutes and some are divorced with only one party knowing of it! Again, these are but straws in the wind. Is it any wonder if older people cry out against such changes in our conduct as will surely bring judgment and retribution? "Sure, we resent this divorce racket" said a Florida lawyer, "but resentment is dulled by greed." God's way is one man for one woman.

Youth! Youth!

"5,000,000 out of 21,000,000 between the ages of 16 and 24 only a few months ago were out of work. That tells a tale. 7,000,000 American boys and girls are enlisted in the army of crime before reaching the voting age. One-fifth of our deadly outlaws, our murderers, our machine-gunning desperados are young people." These are statements of the head of our FBI, J. Edgar Hoover. He knows. A criminal cannot be enlisted in the regular army. What a travesty on our great America!

Is it not a time for us to be "steadfast, immovable, always abounding in the work of the Lord?" It is said that young men in the army are calling, shouting for Bibles. Not enough are being given to supply them. Does it take war to awaken us to serious thinking? Has it been true that, during our recent past, we had become soft, loving ease and pleasure, dissatisfied with the restraints our ancestors and our God put upon us? I am sure that time will prove it all too true.

Boastful of our past history, proud of our present possession of the best way of living any people ever knew, had all but forgotten the Source "from whom all blessings flow?" Will a few defeats help us? Let us pray that somehow, we shall know our America and know too, how far we have drifted from our heritages and return to the Lord and to "our God and He will abundantly pardon." "There is a way that seemeth right unto a man but the end thereof is death." Have our people been traveling that way? "All His paths are peace."

3948 Fairmont Blvd., Cleveland, O.

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Brethren Doctrines as the Fathers Believed and Taught

Rev. L. A. Myers

The following article which will be brought to you in the next several numbers of The Evangelist, is timely in the face of the fact that we are spending some time in study of Brethren Emphasis. Use it in conection with your study.

This subject necessitates answering the question, "What is Brethren Doctrine?" While there are shades of difference in belief concerning some fundamental doctrines, generally all are agreed on what Brethren have believed and practiced until the present time. It becomes necessary to set forth these beliefs as based upon New Testament Scripture and to show the practice and teaching of the early Church, as set forth by the Fathers.

"The Fathers" are writers of the first six centuries, who give the beliefs and doctrines of the Church at that time. The Apostolic Fathers are a group of writers, thus named in supposition that they were personally conversant with one or more of the Apostles. Such an example is found in Irenaeus, about 130 A. D., who was a pupil of Polycarp, who was an associate of of John the Disciple and a contemorary with him for twenty-six years.

Our proposition is, What is Brethren Doctrine and how did the early Fathers teach it?

Brethren Doctrine teaches that Christianity is the revelation of God, through Jesus Christ, whereby reconciliation and a new spiritual life in fellowship with Himself are brought to mankind. These doctrines are based upon the New Tetsament revelation as given by Jesus and His Apostles. The Fathers believed and taught that which had been

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The Editors Speak



Why Did Jesus Die?

Dr. R. F. Porte

No event that ever took place in the world had such far reaching influence and meaning as did the death of Christ on the cross. The death of Jesus had universal significance. Not one person in all the earth escapes the judgment effected by the cross. It is not an idle question when we seek the answer as to why a man so holy and without fault had to die as a common malefactor. Why should One so faithful to minister and help be despised and rejected of men? Was Jesus' life a failure? There have been some who so judged it. Every redeemed soul emphatically answers, no, His life was no failure but the revealing of infinite riches.

The enemies of Jesus were made to marvel at His calm and uncomplaining life of sorrow and pain. "When he was afflicted, he opened not his mouth." Romans and Jews were made to wonder at his silence when led to the place of death. E. McN. Poteat offers this suggestion, "Jesus regarded his death as an accomplishment which he did accomplish in a triumph of trust in God and love for man . . ." What Jesus stood for was of such value and eternal worth that Jesus would brave death in order that eternal life might be revealed. If Christ would not shun death for that for which he came to reveal what should be our attitude as his disciples but to lose our lives in faithful trust in the truth Christ has revealed? We shall live only as we believe as did our Lord when he said, "He that would save his life shall lose it, and whosoever will lose his life for my sake and the gospel shall find it."

Jesus could have escaped the cross if he had so chosen to do so. It would have been quite easy for him to have withdrawn himself to some quiet place and there taught a few believers and friends rather than go to Jerusalem. In fact, Jesus said, "No man taketh my life from me, I lay it down of myself that I might take it again." He is the Lord of life and the Master of death. What greater testimony could he offer that he was the Lord of life than to take the way of the cross? Jesus voluntarily gave himself. He came to do the Father's will, and in the garden he realized the cross was in the Father's plan. In the same connection, (John 18:11), Jesus said to Peter, "The cup which my Father hath given me, shall I not drink it?" In his humiliation as the Servant, Jesus became obedient even unto death. Jesus manifests perfect submission to the Father. Jesus asks of those who would become his disciples perfect submission to his will. Jesus made possible our atonement for sin by his own yieldedness and we who trust him for eternal peace and blessedness will find the fruit of his death in our own complete yieldedness to Christ Jesus our Lord.

The death of Christ manifests to what ends God will go to save his lost people from eternal death. Poteat points out two facts which go to explain the death of Christ, first, "the consciousness of his sonship to God," and second, "his claim to be the Messiah." This relationship is expressed at the baptism (Luke 3:22) and at the Transfiguration (Mark 9:7). The messianic role is presented at Casserea Phillippi (Matthew 16:16f), where Peter said, "Thou art the Messiah, the Son of God." Jesus remarked to Peter, "My Father revealed this to you." The conversation Jesus had with Moses and Elijah on the mount of Transfiguration was about "his decease which he should accomplish at Jerusalem." On the way to Emmaus, Jesus referred to what the prophets had said about the suffering Messiah. The experience of Jesus in the Garden of Gethsemane was the final assurance that he was in the will of the Father and that the sacrifice on Calvary was the way of accomplishing the eternal will of God. It may be correctly stated that sacrifice is written in the divine plan of God.

There are two contrasting ideas represented on Calvary. First we witness the Love of the Holy God for a world of sinners and the fact of the state of sin and rebellion in which the world lies. God is Just and the Justifier of them that believe. God in His Infinite mercy will do what man cannot possibly do, God will be consistent with His own Holy character and also become the Savior of His lost people. How is this to be accomplished except one member of the Godhead take the place of the sinner and make an offering of Himself for the sins of the whole world. The moment had come when as Paul puts it, (Romans 3:25), "to declare his righteousness for the remission of sins that are past, through the forbearance of God." There has been no direct dealing with the sin problem until the cross. The whole redemption plan is completed in one great divine event, the death of Christ on Calvary. When believers receive the benefits of Calvary they have obeyed the words of Paul in Romans 12:1, 2 ". . . present your bodies a living sacrifice, holy, acceptable unto God

. . . and be not conformed to this world . ." This writer wishes to present this thought namely that the life hid with Christ in God has as its essential character, sacrifice. It is the life that trusts itself to God without hesitancy. "He that would save his life shall lose it." We are saved by faith in the will of God revealed to us in Christ.

In the book of the Revelation (13:8), are the words, ". . . the Lamb slain from the foundation of the world." I offer this scripture as setting forth the fact of the essential sacrificial character of God. When Jesus speaks of Himself in the role of the good Shepherd he states that the "Good Shepherd giveth his life for his sheep." As the Shepherd, Jesus not only rescues the lost sheep, he brings the sheep back to life in the fold. Jesus imparts the life that makes possible a victory over sin and its consequences. Jesus died for us and he arose to life for us. The cross reveals what God thinks of sin and what God can do to abolish sin and its consequences. The old covenant spoke of the consequences of sin in the blood offerings made at the great altar, on Calvary, not only was an offering of blood made but after the death of the Lamb of God and His burial in Joseph's tomb, God raised Him to life again through the eternal Spirit (Romans 8:11; Heb. 9:14). The victory over sin does not end with "satisfaction to divine justice" there must be life in the place of inevitable death and this life is manifested in Christ our Lord and is available to them who trust and believe him.

The death of Christ on the cross has not changed a thing except for the sinner who repents and believes on Christ Jesus as Lord. The holiness of God remains the same. God's attitude toward sin is the same. The consequences of sin are the same but whosoever repents of his sin and turns to Christ in true faith and complete trust is immediately saved from the penalty and power of sin. The death of Christ provides a way for the penitent believing sinner to the very Presence of God. God's love is manifested by the death of Christ toward sinners but to them that spurn this way of salvation "there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation. . ." (Hebrews 10:27). The cross marks the salvation of our sacrificing God on behalf of sinners that "whosoever believeth on him should not perish but have everlasting life." This writer is anxious that his readers might study the idea that Jesus' words, "If any man would come after me, let him deny himself and take up his cross and follow me." (Matthew 16:24), are consistent with the eternal plan of God. The life that is everlasting is the life that does not spare itself from sacrifice.

—Warsaw, Indiana

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Education and World Betterment

Dr. E. G. Mason

A world in turmoil at a time when the leading nations are said to be enligthened seems paradoxical. We believe the aggressor nation in this conflict, is German, one of the so-called cultured and progressive leaders of the world. Against Germany and the Axis powers, Great Britain and the United States are aligned. The three great cultural and enlightened centers of the world are locked in the most far-flung and destructive war of all time. How could such a condition develop in what has been called the most enlightened and the most cultured period of all time? We have assured ourselves that such a war could not happen in these days and even if it did happen that it would be confined to countries across the sea. But in spite of our assurances and our complacencies it has come to us.

The United States has long been the cradle of Democracy wherein the individual rights of man are held with high respect. It is here that man has been free to pursue the religious belief and the vocation of his choice, and he has enjoyed ownership of the product of his labors. He has been educated at public expense because the American people have believed that education will make him a better citizen. Our public schools have had a threefold purpose of educating for good citizenship, for vocational preparation and for preparation for college. But under a system of compulsory education, only a small percentage of high school graduates go to college and greater emphasis has more recently been given to the building of good citizenship and preparation for making a living after leaving high school.

In England the general program of public education was designed for the masses but that of secondary and higher education was open to those who were able to do the work or financially in a position to do it. For our purpose in this article, the public school systems of the United States and England are similar in many respects, but in England the emphasis in higher education is upon government service to a greater extent than it is in the United States.

In Germany the emphasis was upon the superiority of the German people over all other peoples, and upon the conviction that the Germans were destined to lead the world.

There are worthy features in each of these systems of public education, but primarily all are expected to product a citizenry that is willing to bear arms for the nation if a crisis arises. Perhaps even this objective may be defended. But within a Democracy we cannot lightly set aside the idea that the main objective of education is the growth and development of the individual. In a Democracy, the emphasis is upon the individual. It recognizes that he possesses certain individual rights, that a government exists for the purpose of guaranteeing these rights to the people and that it (the government) derives its powers from the people. In other words, in a democratic form of government, the government exists for the welfare of its people. In a totalitarian state such as Germany the opposite is true. There the state or government is considered to be the more important and reduces the individual to a position that is subsurvient to the government. Human rights are sacrificed for governmental existence. Therefore education in a totalitarian state is devoted to that end.

A program of public education may therefore be directed either toward the betterment of the individual or toward the betterment of the state. Of course some will argue that whatever is good for the state is good for its people or vice versa but this is only partially true in either case. It makes a great deal of difference what the people of a state want or on the other hand, what the totalitarian state wants.

This is the crux of the problem. What are the objectives of education? Are these objectives sound or just? If sound or just, what is the basis upon which soundness and justice rests?

A sound educational philosophy must rest upon a solid foundation. That foundation is not a man-made theory or idea. It must go beyond that. It must be right. What is the standard of measurement between right and wrong? Is it man's idea or judgment? We believe that it must go deeper than that. Non-Christian peoples find what they believe it to be in the writings or sayings of their national heroes or religious leaders. Therefore it rests only upon a human basis. Christian peoples base their standards of rights upon Divinity, the God of our Fathers and upon the teachings of His Son, Jesus Christ. It is here that we find a solid foundation for our educational and political philosophies. It is here that we find the origin of our beliefs. It is here that we find a safe and true standard of right.

It makes a great deal of difference what we believe because it is from what we believe that our actions and behaviors spring. As Christians we believe that each individual is created in the image of God and that God has endowed each with certain talents or abilities for which the individual himself is responsible. This is the essence of the Christian way of life. It is the essence also of the Democratic way of life. The two must go hand in hand and it is very difficult to see how one can exist without the other.

Now what has all this to do with World Betterment? Simply this: if the world society is to become better, all individuals in the world society must know, understand and practice the code of Christian ethics. This is the only answer. In order to teach it to the world, the Christian must teach it both by precept and example and there seems to be as much demand for teaching by both precept and example right here at home in places of both high and low estate as there is for its teaching among non-Christian peoples.

Where Christianity prevails one would expect its ethical code to function, but it functions properly only where each individual faithfully practices it. Actions and behaviors speak much more loudly than words. This, it seems to the writer, is the solution to the problem, but how to get it done is the question?

Can the public school system be depended upon to teach the Christian way of life to the youth of the nation? I fear not. Can the Church do it? Yes, if the individual church members practice it faithfully and consistently, but we cannot fully depend upon it. Can the Church do more than it is now doing? Certainly. What would happen if each member of all Christian churches in the United States and the world would live a faithful and consistent Christian life in his own sphere of influence? The idea would spread rapidly and widely. But will he do it?

Now if we can't get all Church members to do it, we can try to get our own Brethren people to do it. But in order to do that, each member will have to assume the responsibility for his own acts and efforts. The united efforts of all will accomplish wonders. We must remember and understand that one individual by himself can accomplish little, but as a united church, much more may be accomplished.

If higher education is one means of accomplishing this purpose and we believe it is, then we must support higher education. Higher education is largely devoted to preparing leaders and lay workers for active service, not only for service within the Church, but in the life of the community as well, wherever the individual may reside. The public schools are not accomplishing it now, so it seems that we must depend in the future upon a new crop of leaders.

If the Brethren Church should rally around its own program and push it both by precept and example, we will be able to make great progress. Then let us adopt and support our whole program with all of its institutions and organizations so that we may do our part in World Betterment. To

do this we must recognize the important relationship of each organization to the Church as a whole.

Our educational institution, Ashland College and Seminary, is the only organization in our Church through which we can accomplish our ends in the training of individuals for leadership in the Ministry and among the Laity. Therefore it is strongly urged that the Church membership as a unit, keep that organization functioning properly.

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Brethren Doctrine as the Fathe s Believed and Taught

(Continued from Page 7)

given to them in practice and teaching before the New Testament scriptures were known as such. They gained their knowledge from those who were directly associated with the Apostles and knew their teaching.

Thus, Brethren believe that God is a personal Spirit, perfectly good, who, in holy love, creates, sustains and orders all. He is the Sovereign Ruler of the universe. Man is the constitution of body and spirit, created by God in His image and likeness. Man disobeyed God's law by yielding to temptation; committed an act of sin and became a fallen being and the founder of a corrupt race. By natural propagation, human nature was transmitted as it is in its depravity of the stock of mankind.

Jesus Christ was the Son of God, the true expression of God, and also man's way back to Him. He came forth from God when He came into the world and was identified with Him in aim and action, always doing the will of God. Jesus said, "I am the way, the truth and the life. No man cometh unto the Father but by me." Man's only hope for himself is to return to God through Jesus Christ.

Man must recognize his own fallen state and utter sinfulness and the necessity of a new beginning; a new birth. "Verily I say unto you, except a man be born of water and

of the spirit, he cannot enter into the kingdom of God. Ye must be born again."

He must recognize the vicarious atonement of the Lord Jesus Christ through the shedding of His own blood.

He must see the significance of the resurrection of the Lord in the body in which He suffered and died, and His subsequent glorification.

The resurrection of the dead and the judgment of the world and the life everlasting of the just must embrace his ambitions and be a part of his expectations.

He must recognize the personality and deity of the Holy Spirit who indwells the Christian and is his Comforter and Guide.

He must recognize the Scriptures in their teaching of the personal return of our Lord Jesus Christ from heaven as King of kings and Lord of lords.

Therefore fallen man's first step back to God is his own consciousness of his own sin and his need of a Savior in Jesus and his need of salvation. His uttermost desire must be to get rid of his sins. In John 3:14, Jesus says, "As Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up, that whosoever believeth on him shall not perish, but have everlasting life." Jesus was lifted up on the Cross; His blood was shed; His life was given a ransome. The result of it all is that God has paid the debt; man's redemption is fixed, and now as it stands, "Whosoever shall call upon the name of the Lord shall be saved."

The New Birth signifies a new heart, a new life, cleansed and purified from the old life of sin. Paul says it is a new walk in a new life after the "old man" has been crucified and the old life put to an end. Putting the old man of sin to death and burying him out of sight prepares the way for the new man as he merges from the old burial to the resurrection scene. The fact is, there is complete destruction of the Old Man of sin, in order to give way to the activities of the New Man in Christ Jesus. The effectiveness of this procedure depends upon the obedience of the sinner and the degree of faith he exercises in his Savior. There is no way to escape faith and obedience. He must confess his own sins to God and acknowledge his allegiance to Jesus. This openly identifies him with the cause of Christ and allies him with all the friends of Jesus. This is a sign of the indwelling spirit. "Hereby know ye the spirit of God," I John 4:2, "Every spirit that confesses that Jesus is come in the flesh is of God." This is the evidence of the New life.

Confession of sin was a preparatory step to receiving Christian baptism under the Apostles. When the Eunuch desired baptism, he was informed that if he believed with all his heart he could be baptized. He said, "I believe that Jesus Christ is the Son of God." (Acts 8:37) This confession must be followed by obedience. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

In Holsinger's History of the Tunkers, the author says, "Genuine regeneration is nothing more than genuine obedience to the Lord in all his commandments; and everyone who is born again will say as Jesus said, 'Thus it behooveth us to fulfil all righteousness.' (Matt. 3:15). Thus obedience to the ordinance of baptism is inseparably connected with genuine regeneration." In Romans 6:3, Paul says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we shall walk in newness of life." Also in I Peter 3:18, "Christ also hath suffered for (our) sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; the like figure whereunto even baptism doth also save us (not by the putting away of the flesh but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

In the "History of Christian Doctrine," in the Apostolic Fathers, by Park Fisher (page 66), Fisher says, "Baptism being the remission of sins and the purifying grace of the spirit, is frequently said or implied in the early writers. In one place, Ignatius ascribes the death of Christ as a purifying effect upon the baptismal waters. Barnabas says, "We go down into the waters, laden with sins and filth and rise from it bearing fruit in the heart, resting our hope and fear in Jesus in the spirit." How nearly parallel is that to Paul's crucifixion of the Old Man, his burial and the resurrection of the New Man to walk in a newness of life.

The pastor of Hermas says, (160 A. D.) "They descend into the water and they arise alive." How much like Paul again. Irenaeus says, "For they have been instigated by Satan to a denial of baptism, which is regenerative, for the baptism instigated by the visible Jesus was for the remission of sins." Here the necessity of baptism is taught by Irenaeus as a part of the regenerative process.

Clement says, "For our first birth descends through the fire of lust and therefore by the divine appointment, this second birth is introduced by water, which may extinguish the nature of fire." He further says, "Being born again to God of Water by reason of fear, you change your first generation which is of lust, and thus you are able to obtain salvation, but otherwise it is impossible."

We come to Justin Martyr of the second century, A. D. 150, another representative of the Fathers, and he says, "As many as were persuaded by us to be true to these things that are taught and spoken by us, and as many as can give assurance that they are able to live accordingly, then they are led by us to where there is water and are regenerated in the same manner in which we ourselves were, for in the name of God, the Father of all and of our Savior, Jesus Christ, and the Holy Ghost, they then receive their bath in water."

Tertullian, a writer of the same time (160 A. D.) represents the significance of their baptism from a varying shade of the one preceding. "When we are going into the water, a little while before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil and his pomp and his angels. Hereupon, we are thrice immersed, making a somewhat ampler pledge than the Lord in His Gospel has appointed."

The testimony of the Fathers on the doctrine of regeneration bears out the understanding and belief of Brethren today, that this Brethren doctrine continues to be the doctrine of Scriptural teaching. The triune mode of baptism, its purpose and position in the redemptive plan, holds a vital place. It is a symbol of regeneration, representing the passing of the believer from the Old Life of sin to the New Life in Christ Jesus. We reckon ourselves to be indeed dead in sin and thus to be crucifying the old self in being baptized into death in the likeness of Jesus' death. The death and burial of the old self is likened unto a cleansing or washing from sin. This is called birth. It is a New Creaturue. Merely going through the form does not save, but it is a saving agency along with confession, hope and faith.

(To be Continued)



Our Children's Department

MRS. LORETTA CARRITHERS
SUPERINTENDENT



Dear Children:

I am very glad to be back with you again, however, perhaps you have enjoyed having a change of letters and stories.

Spring is here again and we are reminded of a lot of new things, such as new clothes, new or freshly cleaned furnishings in the house, and outside we see new blades of grass, new flowers of all sorts springing up through the ground. No doubt most of you expect to have a little garden all your own where you can plant vegetables and flower seeds. You will anxiously wait for the first little shoots to peep through the ground. You will watch them as they grow, being careful to see that each little plant is kept free from weeds and that there is plenty of water for them to drink.

Our Heavenly Father is the Great Care Taker of this beautiful world of ours, just as you are the care taker of your own garden. You are concerned about every plant, and He is much more concerned about the "living plants" of this world. Let us close our eyes for a moment and imagine that we can picture each one of us as flowers in a large garden, Of course God is the owner of this garden and he loves each one of us as His flowers. Wouldn't a lovely garden as big as this world be a beautiful sight to see when all the flowers were in bloom? No doubt there would be every kind of flower from violets, with their sweet, fresh smell of the spring, to the lovely, velvety pink rose which perfumes the air for many feet around it.

While we are not actually flowers, yet we are given life on this earth for a purpose. When you plant a marigold seed you expect to have it grow into a little yellow flower, such as marigolds are. And with you and me, when God gave us life He expected us to bloom for Him. He has given us our Savior to come into our hearts and wash our hearts clean and free from sin, just as the rain comes down from above and washes the little plants and gives them water to drink so they can grow. He has given us the Holy Spirit to dwell in our hearts and show us what is the right thing to do so we can grow spiritually, just as you go into your garden and take a hoe with which you carefully cut the weeds away from your little plants so they can grow. He has given us His Word to read and a means of prayer so that we may continue to grow and develop spiritually for Him, so we know how to live and work for Him. The sun shines on your little plants and helps them to grow so they can bloom into beautiful flowers.

God has made us different from the little flowers. He made us with minds and hearts and souls. He gave us the right to choose whom we shall serve, God or Satan. We can not live for Jesus and Satan both, so you and I must decide which one we wish to live for. As flowers in God's garden, we certainly would not want to bloom for Satan, so we must take Jesus as our Savior and bloom for Him.

I have written these few lines in memory of a lovely little rose that God let me take care of for Him for nearly three years— our own little Ruth Eileen.

A Rose in God's Garden

God planted a rose in His garden,
His beautiful garden of love.
It sprang forth in Heavenly splendor,
All glowing with purity's touch.

A rose with these petals of value—
The estimate never is made,
Till God in His infinite wisdom
Shows flowers with true petals ne'er fade.

God picked this fair rose from His garden,
Transplanting with Fatherly love.
Because of her Faith and assurrance
Ruth's blooming in Heaven above.

There's a rose in God's Heavenly Garden,
A rose filled with love so Divine,
Transformed in her own Savior's likeness,
She'll bloom ever more by His side.

The velvet soft petals surrounding
The stem Christ Jesus can give,
Encluding most cheerful endeavor,
A smile—inspiration to live!

Hope and unselfish surrender,
Tender contentment and true
Service for Him, her dear Master,
She'd constantly, reverently do.

The petal of tender caresses
Ever so willingly give,
Joy and the hope of Salvation
And also the petal—to live.

With love, in Christ's Name,
Aunt Loretta



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for April 5, 1942

"CHRIST IS RISEN"

Scripture Lesson—Matthew 28:1-8

For the Leader

The words, "Christ Is Risen," have been heralded forth for over nineteen hundred years, now; yet they are as full of meaning and importance as they have ever been. Men have tried to deny the resurrection of our Lord; they have preached every conceivable doctrine to get around it, yet that great event still stands out as of major importance in Christianity. To deny the Resurrection of Christ is to make our salvation worthless, for even though Christ died to save us, He rose again to assure us of eternal life with Him.

Thus it is important that we have a firm faith in the certainty of the Resurrection, first, by a study of the facts, and second, by a statement of our own faith in the written Word of God.

DISCUSSION

SCRIPTURAL PROOF OF THE RESURRECTION. We base our faith in the Bible as the written Word of God. Even those who deny the resurrection will declare other parts of the Bible to be true. It stands to reason, that if we believe one part of the Bible to be untrue, then we can put very little faith in any of the rest of it. Therefore, if we are to accept any portion of the Bible as being true, then we must accept all of it as being true, until we have proven it false.

No man to this day has been able to prove the Bible, or any part of it, to be untrue. The Bible plainly states that Christ rose from the dead. Our Resurrection accounts are our plainest proofs. Paul declares the resurrection in I Cor. 15:20, "But now is Christ risen from the dead, and become the first-fruits of them that slept."

The more we read in the Bible about the resurrection, the more positive we will be in our belief that Christ is risen from the dead. Lack of faith comes from lack of study. Guard against doubt by Bible study.

RESURRECTION NECESSARY TO ASSURE US OF ETERNAL LIFE. Over in Paul's first letter to the Christians at Corinth, about the 20th chapter and 16th verse, we read, "For if the dead rise not, then is not Christ raised: And if Christ be not raised your faith is in vain; ye are yet in your sins."

Here Paul plainly states that the Resurrection of Jesus Christ from the grave is fundamental to the Christian belief. We can have no hope for eternal life on moral grounds or good deeds, but this is a far cry from a belief in the Resurrection of Christ. Our blessed Lord writes of himself, "Because I live, ye shall live also." (John 14:19). The grave was not final for Christ, nor is it final for those who believe in Christ as their Savior.

Yes, it was necessary for Christ to go to the cross and pay the price of Redemption for each of us with His own blood, but had He not risen from the grave, this would not have helped much. It takes a living Savior to "present us faultless" before our Heavenly Father. Christ is the living Savior for each of us who are believers in Him. May this Easter season bring about a deepening of our respect, love and loyalty to Him, with a promise of greater service and worship for Him.

IS CHRIST RISEN IN OUR HEARTS? Every Easter we hear and see the observation of the events of that first Easter. We know by heart the story of the first day of the week, the earthquake, the stone rolled away, the angels, the women coming to the tomb. We know of the good news as told by the angel, "he is not here, for he is risen as he said." And then to us has come once again the great truth that Christ is Risen. But now there should come a closer examination. Is Christ risen in my heart? Do I believe that Christ is risen, and that in so doing, He has given me assurance of unending life in Heaven? Does this great truth move me in such a way that I am willing to sacrifice everything I own or hold dear, that I might take this truth to those who are yet in the darkness of sin?

Paul told us that if Christ be not risen, then our faith is in vain. We can safely carry that over to our own personal belief. "If Christ is not risen in our own heart, then everything as far as our hope of the future, our success in Church work, and all else, is in vain.

The throbbing of this great fundamental truth of Christianity should pulsate through our blood and become a part of our being, so that we will exert every effort as Christian young people to proclaim Christ as Savior, until all the world will echo with the vibrante chords of "Christ is Risen."

The following was passed on to us by a subscriber to The Evangelist, with the request that we pass it on to the readers of our Church paper. This we gladly do, with the hope that it may make us all think.—Editor.

AN ALARMING STATEMENT

The following from an English preacher should be alarming. It should cause most serious thought.

"We have been a pleasure-loving people, dishonoring God's day, picnicking, and bathing, and now the seashores are barred!"

We have ignored the ringing of the church bells, calling us to Worship and how the bells cannot ring, except to warn us of invasion.

We have left our churches half empty on the Lord's Day, and now the buildings are in ruins.

We would not listen to the way of peace, and now we are forced to listen to the way of war.

The memory we would not give to the Lord is now taken from us for taxes.

The food for which we forgot to say thanks, is now unattainable.

Nights we would not spend in prayer are now spent in anxious air raids.

The evils of modernism we would not fight, and now we face the Germany in death struggle, which produced these teachings. In view of such results the truth of God's plain words ought to sink into peoples hearts, all over the world: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their lands". Second Chron. 7:14.

Taken from the Baptist Observer 2-5-'42.

Notice

Please make the following addition to your list of Active Ministers in your Conference Annual. Brother Arthur Baer has recently moved to Cameron, W. Va., and has taken charge of the Cameron Church.

Baer, A. R.
142 Waynesburg Avenue,
Cameron, W. Va.

Laid to Rest

KURTZ—Madison A. Kurtz, a life-long resident of Wabash County, Indiana, died on March 2, 1942 at the age of 76 years, 3 months and 5 days.

He was a member of the College Corner Brethren Church for fifty-four years. He took an active part in all the work of the church as long as he was able. For a number of years he has been in failing health. His companion preceeded him in death in 1935. He was always a familiar figure at all our conferences and he was widely known and had many friends.

He leaves to mourn his departure, one son, Earnest and one daughter, Mrs. Lee Ridenour, both of Wabash County, Indiana.

Services were conducted in the College Corner Church by Rev. C. A. Stewart, of Bryan, Ohio, assisted by Rev. C. C. Grisso of Loree, Indiana and Rev. Harley Zumbaugh of Tiosa, Indiana.

C. A. Stewart



Among the Churches

Post Card Publicity

JOHNSTOWN, PA.

The Second Brethren Church, Moxham, Johnstown, Pa., held a two weeks' Evangelistic Campaign March 1st to 15th, 1942, with the Rev. J. Ray Klingensmith, of Ashland, O., as evangelist.

In addition to his challenging and unique gospel messages Rev. Klingensmith showed moving pictures of the various interests of the denomination which also were greatly appreciated. As tangible results, five children and young people from the Church School made public confession, were baptized and received into church fellowship.

The members themselves manifested a splendid loyalty in their attendance. This was supplemented by members of nearby Brethren Churches, Johnstown First and Third, Vinco and Conemaugh, being in attendance at every service. On the second Monday evening, the Woman's Missionary Society of the First Brethren Church attended in a body with many other members. On the following Wednesday evening, the Vinco Brethren Church and Pastor, Rev. C. Y. Gilmer, recalled their mid-week service and attended in a body. A young peoples' chorus of 20 voices under the direction of Mrs. Gilmer, sang two special numbers. The average attendance was 90.

After being inactive during last summer, the young people have revived their Christian Endeavor Society, which now, under the leadership of Charles Munson, Jr., the president, has an average attendance of 30, on Sunday evening, despite the fact that there is no evening preaching service.

Last November a Senior Sisterhood of Mary and Martha was organized with eight signing the covenant along with the Patroness, Miss Evajean Hammer. The first of this year, a choir was begun which proved a real help during the special services. Mrs. Web W. Hammer is the director and Mrs. Earl Ely, Jr., pianist. Since last October's Church Business Meeting, the Church has revamped its debt payment program, so that regular curtailments are being made.

We greatly apreciate the Mission Board's sharing their busy secretary.

William S. Crick, Minister.

ARGENTINA REPORTS

Letter from Rosario

We give thanks to God for being able to enter so happily into the new year. We are having good attendance in our Sunday schools as well as in the meetings for preaching. The past three Sundays we have had but one combined Sunday school with an attendance of 90 or more each time. We hope, by the help of God, to maintain this attendance and enthusiasm.

We have also begun work with meetings for women and girls with a splendid attendance. At the first meeting there were 25, all desirous of continuing the meetings. My wife was chosen to direct these meetinggs and Mrs. Miranda will act as secretary. We want several girls to take positions also.

We had planned for a picnic at Christmas time, but it rained and we had it the 6th of January, the "day of the kings". But instead of a picnic we had a social meeting in the home of brother Garcia, and it was a very happy occasion for all. We also took some photographs of the Sunday school and sisters' society.

We have received a letter from a brother in Cruz Alta offering to hold some meetings for us. He is a good preacher and we hope he will come.

We are constantly widening the circle of our visits, reaching new homes and families with the Gospel. We are all pleased with the new church bulletin with news and messages from all our missions and workers. God grant that it may be a blessing to all. With love in Christ,

Adolpho Zeche
517 Blvd. Segui, Rosario, Argentina

From Magdalena Anton

During the year 1941 we have visited a great many families in this district and have succeeded in bringing some new people to the meetings. The Lord has blessed us by means of these visits for by them we have been able to teach the Gospel in many homes and believe that in time many more will accept the message and be saved.

It is not all easy work as some people reject us and some even go out and work against us. We have to suffer rejection and even insults. We ask our brethren to pray for us.

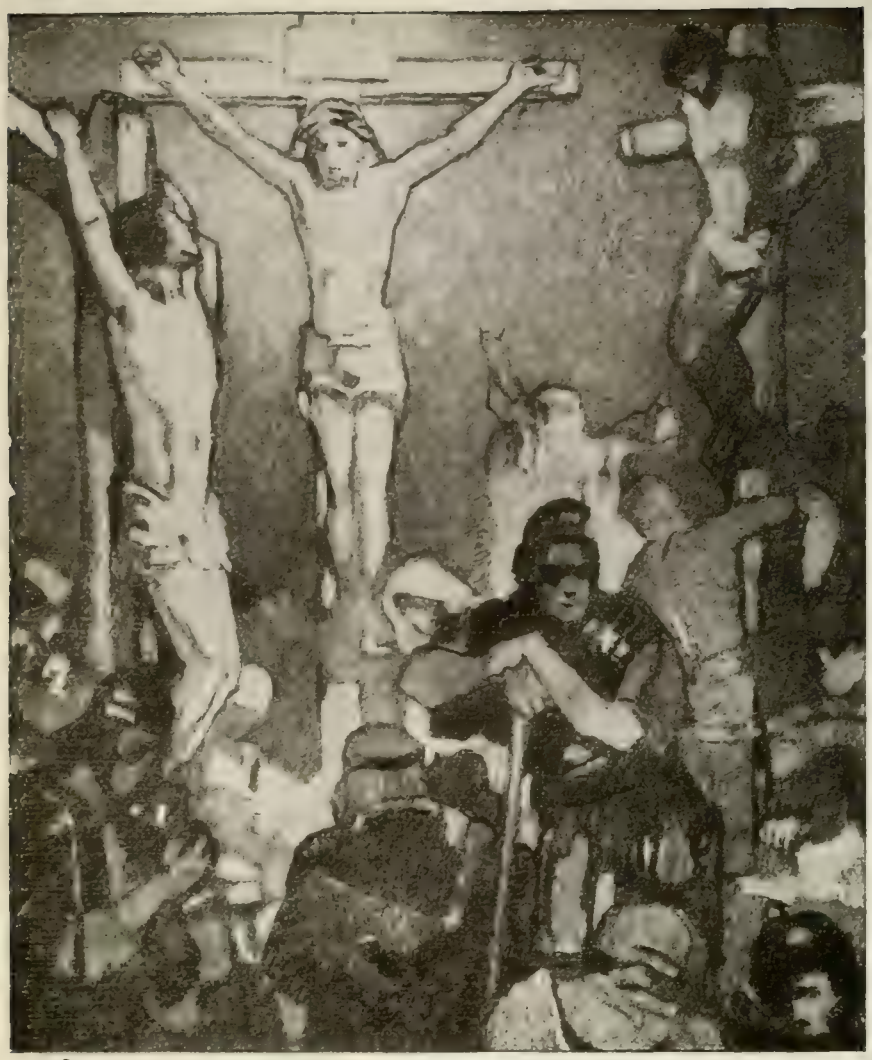
In this mission we began work among women in September but were obliged to suspend the meetings for some time on account of so many of the women being sick, and still more of the children. But in spite of this we took the Gospel to them in their homes. Now we are thankful that all are well again and we have been able to resume our meetings for women. We pray that the presence of the Holy Spirit may be felt in these meetings during this new year.

With regard to the meetings for young women we decided to combine them with the Christian Endeavor Society.

The kindergarten also was closed because of the intense heat of the summer but we expect to open it again in March.

Please do not forget us in your prayers.

Josefina de Anton



Just Look



And Think





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INTERESTING ITEMS

BROTHER L. V. KING, pastor of the Ashland Brethren Church, is using the various college students to bring information concerning the churches in which they hold their membership. The information they bring relative to history, background and activities is indeed interesting to the Ashland congregation. These reports are given at the evening services.

We have just returned from the evening service which closed the Palm Sunday observance in the Ashland Church. The service closed with a beautiful candle light service in which about one hundred and twenty-five took part. During these closing moments one lad gave his heart to Christ, forming a fitting climax to the entire day's services.

DID YOU HAVE SPECIAL HOLY WEEK SERVICES? Let the readers of The Evangelist hear about them. Are you having a special Easter program? Tell us about it. Are your organizations busy? Let them not be too busy to report. Many of our readers wonder why we do not have more reports from the churches. We cannot report what we do not know about. So we are sending out an S. O. S. for more news from the churches. O yes, we do get many of the bulletins from your churches, but these only contain the announcements of the plans and meetings. They do not make reports of the results. We can use two full pages of The Evangelist each week for News from the Churches. Let's have them. The Brotherhood wants to hear from you.

REV. HARLEY ZUMBAUGH, pastor of the Center Chapel, Indiana, Brethren Church, announces that Revival Services will be conducted in that church for a period of two weeks, beginning Sunday, April 19th. Rev. Lewis Engle of Warsaw, Indiana, who is pastor of the Dutchtown, Brethren Church, will be the evangelist.

THE NORTH VANDERGRIFT, PA., BULLETIN contains a very fine back page where we find listed the various gospel program broadcasts with the station call letters and the time of the program. Brother Keck, the pastor, makes suggestion that some of the broadcasts be used as a basis for your daily devotions. It is a good thought and those who have opportunity should take advantage of these suggestions. Of course, you have not access to Brother Keck's bulletin, but you can make up your own schedule from your local program finder. He gives the possible hours of daily devotion (according to the programs listed) of thirty-two hours per week. How many of us give even one-tenth of that time to daily devotion?

ELKHART'S MONTHLY PAPER, "PAPER AND INK" is in our hands again. It is full of news of vital interest to the Elkhart congregation. This particular issue carries an announcement concerning the Benevolent Offering. Of especial interest to the Editor of the Evangelist is a cartoon depicting the headstone at the grave of a minister. This is the epitaph thereon: "Here lies a Superannuated Minister. He strengthened our faith and sympathized with us in our sorrows. For us he broke the 'Bread of Life,' and set our children's feet upon the highway to heaven. He finally died of NEGLECT." Do we want that epitaph on the headstones of our ministers?



EDITORIALS

The following radio address was delivered by Dean Willis E. Ronk from station WMAN, of Mansfield, Ohio, in connection with the Holy Week Broadcast, sponsored by Ashland College and Seminary.

Jesus - King

Inasmuch as this is Holy Week, I wish to present three pictures of Jesus, and in each of them to portray Him as King. This is done because so many people picture Jesus as weak, anemic, and devoid of the strong qualities of manhood, to say nothing of kingly characteristics; and it is also done to present Jesus as King against the dark background of his sufferings and death. Oh, for the gifts of an artist, that these three pictures might be placed on canvas to lure the multitudes! Since those gifts are not mine, we must be content with feeble words. Here are the three pictures.

The First Trial Scene

This trial scene is in the judgment hall of Pilate, the Roman governor, and it is indeed a strange scene. Jesus stands trial alone ringed about by a small group of soldiers and lying witnesses whose testimony has been bought for a price. The main accusers are outside in the street, for they refuse to defile themselves in a pagan court room so near the great feast day. When Pilate would speak to them, he must go out on a balcony and call down to them on the street, and thus receive their reply. What a mockery of a trial this was, with false charges invented, purchased lying witnesses, the Judge a Roman puppet, who cared more for the applause of the multitudes than for justice, and who, although he found no fault in Jesus, was willing to condemn him to death to appease the rabble.

Notice here the kingly figure of Jesus in the midst of this mockery! In scorn, "Pilate said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." What a kingly figure! Jesus refuses to descend to the level of their bickerings and speaks only a few words. I am the Christ; thou sayest that I am king; certainly I am King. Behold him as he stands in the majesty of his Kingship!

The Second Trial Scene

The location of this is the same as the former scene, but the picture has changed. Pilate is perplexed, for Jesus has declared that his kingdom is not of this world, else would his followers fight, but he is the king of truth. Pilate's only answer is, "What is truth?" Poor Pilate so confused in his quest after truth, stands in the presence of Truth Incarnate and knows it not. Then too, his wife has sent word that he should have nothing to do with this just man, and he sought to release Jesus; but the multitudes clamour the louder for his life. Perhaps it is well to make a jest of the whole proceeding. To this end the soldiers secure a purple robe, perhaps one of Pilate's old royal robes and throw it over the bleeding back of Jesus. Into his hand they thrust a staff, for a king must have a scepter as a sign of his power. From a thorn bush in the garden a soldier plucks some branches and quickly makes a mock crown of thorns, and roughly places it on his head. In mockery, they bow before him and cry, "Hail King, Hail King," but they belie the words with stinging blows of the hand.

Shall we call it the irony of fate, or divine providence that these men spake more truth than they knew? Their words of scorn have become our words of praise. King, they cried in jest—King, we cry in reverence. King, they snatched at the word and hurled it at him, with scoffing laughter and jeering taunts. Poor men, so near the truth, and yet they missed the great vision. There he stands with the royal robe on his back, the crown of thorns on his head, and the scepter in his hand, —the eternal symbols of kingship—but all in mockery. Too bad they did not recognize him for what he is, Jesus—King.

The Third Picture

The third picture has been painted again and again by artist's brush and writer's pen, but it never has been nor perhaps never can be painted to reveal all the fulness of its meaning. It is a scene which holds a central place in history, for the world has never been quite the same since that day. The scene is laid on Golgotha's brow, where many a man had died in agony on a cross. Hence the picture here is not a mere picture of a cross or of crosses, it is the picture of the crucifixion of our Lord, and that is a vastly different matter.

Since the Roman judge could find no fault in Jesus, he must at least appear just to the multitudes, so Jesus is crucified between two evil doers. Central in this picture must be the cross of Jesus, with the soldiers in the immediate foreground, the disciples, with Mary the mother of Jesus, as close as permitted, then beyond a vast crowd of curious folks. Above the cross of Jesus the inscription, "Jesus of Nazareth, the King of the Jews," was written in three languages. Pilate intended the words as a thrust at the Jewish rulers, but we remember the words, Jesus—King.

The present occasion does not permit a review of all the sayings of Jesus from the cross, nor all the events connected therewith; but a few words are essential to portray Jesus' kingly character. This is not a death as other men died before him on crosses, for Jesus had already declared his intention of giving his life voluntarily. He said, "No man can take it from me, but I lay it down myself." And while hanging on the cross he prayed, "Father forgive them for they know not what they do." Yes they knew that they were crucifying a man, but they did not know who he was. Then that last cry from the cross, "It is finished," was not the cry of weakness or despair, but the cry of victory which was uttered in a loud voice. Yes, even in his death—King.

Our King

We have been taught to think of Jesus as the Great Teacher come from God; he is all of that and more. We think of him as the Good Shepherd, laying down his life for the sheep; he is all of that and more, much more. We think of him as the divine redeemer mighty to save; he is all of that, he is our Savior too. But do we recognize him as King, the King of truth, and the King of our lives? Do we realize that he is entitled to our cheerful obedience, loyal service and adoring homage?

Here is a king who was born in a stable, cradled in a manger, and trained in despised Nazareth. In the days of his

(*Continued on page 12*)



Taking Jesus Into Our Homes

"And Levi [Matthew] made him a great feast in his own house." Luke 4:29.

Jesus has always had a great influence over men, when they came into contact with Him. You remember about the call of this man, Matthew, who afterwards wrote the story of Jesus' life.

Matthew was engaged in his ordinary business as Jesus one day passed along and said to him, "Follow me." And the strange thing about it was that Matthew just left all and followed Him. That is the only way that any man can follow Him—by leaving all. Matthew's business wasn't one that made him popular. There were plenty of opportunities for graft in it, and perhaps he may have taken advantage of some of them. He may have been making money, but in his soul he wasn't satisfied. Money cannot buy friendship, nor the respect and goodwill of one's fellowmen. And when Jesus said, "Follow me," it was a relief to Matthew, just to have done with a business that made him hated and friendless.

And then Matthew did a thing that required a good deal of courage—he took Jesus home with him. It may require courage to take Jesus into your business with you, and to introduce Him to your friends and associates there. But it calls for more to take Him into your home with you for the first time, and to introduce Him to the folk there, who have often heard of Him, but have never really met Him. Imagine the modern man, who has been too busy getting money to give any thought to religion, going home from his office some afternoon in company with Jesus, and calling the family together and saying, "Wife, children, I want you to meet Jesus. I have invited Him to come home with me to dinner. He visited me in my office today, and I am giving up my work to follow Him. We may have to give up this house and live in a smaller one, and get rid of our cars, and do with cheaper and less fashionable clothes. Following Him will mean that I shall not make a great deal of money, for a while, at least. But for the first time since I was a carefree boy, I am really happy, and my heart is singing with joy."

We know nothing of the scene in Matthew's home on that day when he took Jesus there with him and declared his decision to follow Him, nor how his family reacted to the decision. We can imagine the scene in the home of the modern Matthew unde similar conditions.

We can, also, imagine something of what the fam ily might say. The boys and girls are pretty we grown up. They have had little or no religiou training, and no acquaintance with Jesus, and the cannot, therefore, enter into this new experience their father. Indeed the father is almost a strange to them. He missed his opportunity of leading h children to Jesus when they were young and easil influenced, and now he is reaping the results of h neglect.

I fancy that the wife and family of Matthew, th publican, may have been glad for the change tha came into their lives. The publican was hated by th Jews, and he and his family were ostracised an treated as dogs, and unclean. They had few friend Their neighbors shunned them.

Theirs was an isolated, lonely life, full of dar shadows. No man lives his life unto himself. An the money that he makes through dishonest meth ods, or from an evil business, has a strange way cursing and blighting all the members of his fam ily. Matthew's family couldn't escape the stigm and odium that his business of being a publica brought upon him, and it is safe to assume that brighter and happier day dawned for Matthew' wife and family, as well as for himself, when h left all to follow Jesus.

Matthew didn't stop with taking Jesus to hi home and introducing Him to his wife and family He went further and made a very beautiful an really Christian gesture toward his few friends who like himself, were despised and outcast publ cans: he made a feast and invited them to it t meet Jesus. From his own experience he knew thei great need of such a friend as Jesus. We ask ou friends to our homes, but how often do we ask the there to meet Jesus? If we are Christians, in th home, in the office, will add a new dimension t life.

Something we have missed, something that an swers to our deepest need and yearning, if we d not know the mind of Christ. It is the pearl of gre

price, to buy which we may well sell all our sects, all our traditions, all our dogmas. To know Him is an education in the truth that makes us free, since in Him abstractions are made concrete. In fellowship with Him faith becomes for the first time really our own, and not simply a tradition. In the mysterious largeness of His Mind, our littleness of mind, our narrowness of sympathy, our dimness of vision, will be lost and forgotten, as the shadows and fears of night vanish in the glory of sunrise!

Yes. it is true; we have the Mind of Christ, the one certain guide in an else uncertain world; but we have not begun to fathom its depth, much less to follow the long range of its vision. It is a great step forward, and it is slowly changing the spirit and temper and outlook of the Church—the discovcovery that in the Mind of Christ is the way, the truth and the life for our baffled humanity. It means much that we have a vision of Jesus, if as yet it is only the Jesus of practical service. At last, the clouds are lifting and we do see His earthly Life in all its Divine compassion and simplicity, and we are nobly emulous to imitate it. We cannot live life by imitation. We can only live it by union, by fellowship with the Life that never dies.—Extracts from a sermon by Rev. A. R. Reynolds.

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An Easter Call to the Heroic

Dr. Charles A. Bame

The call to heroism and denial resounds around the world from everywhere today. The swift response of our citizens, inclined to peace, is the wonder of our times. Our readiness to make any and all sacrifices is almost beyond belief. What we have already surrendered for the victory yet far away is bewilderingly astonishing in its scope and reaches. We are at war and we prove it by sacrifice and patriotism. Much more will be demanded and as surely given.

But Christians have been previously pledged to another all-out war. It is centuries older and we dare say as vitally important and urgent. It is and has been for almost twenty centuries, the war to end such catastrophies as suddenly have befallen us and embraced the whole world. We may chide ourselves because, had we spent millions to convert the heathen instead of hundreds, we might not be called now to spend billions to destroy their power. The Christian program is to make men like Christ and then they will be men of peace and good will. Our kind of victory will end catastrophe and calamity, poverty and murder.

We dare not be unpatriotic to either Cause. We want the American Way of Life to prevail in all the nations of the world. The four freedoms: of speech, of the press, from fear and from want must be and will be possible only when victory for the Way of Christ is given first place and the right of way. But that cannot be done immediately. Our nation is at war and mighty machinery is busy grinding out the necessary materials to crush vandalism, treachery, paganism and idolatry among the family of nations.

Unless we be criminals or paupers, we cannot escape our full share of taxes, and all-out aid in the full measure of our patriotism, not forsaking conscientious adherence to our Lord and Master. We shall not shun to do a Christian citizen's part in the achievement of victory for freedom, right and Christianity. We shall need to make denials and sacrifices, and help build what is needed and pay whatever it costs the nation to win. All this will be beyond our present belief, comprehension or imagination. Many now living will never again enjoy or experience much that we treasured in the past as Americans, because we shall not live long enough. We lament the truth but are helpless at this date to change the course of history.

But Christians have something better than the American Way of Life. It is the all-out Christian Way and I am frank to claim that it has created this American Way of Life. Compared to the heroism for which our way of life calls, all others are tame and docile. From Christ himself; from the first disciples, all of whom gave the full measure of sacrifice, dying in shameful, excuciating ways; from martyrs in all the twenty centuries of Christian history, resounds the call to make life less precious than the extension of this paramount Cause that is fully to encompass the whole world and offer salvation to every creature. This call requires the consecration of all we have and are.

Centuries before it happened, our Lord's sacrifice of His life was foretold—He knew well that He was born to die. He likewise admonished His disciples to lose life—live life—rather than to save it. That is the real call to the heroic. Peter declared that he would die for it and doubtless did. Tradition says that he asked to be crucified head downward to prove his fidelity and willingness to die shamefully. Stephen was stoned; Paul was "already being offered" long before he felt the keen edge of Nero's knife, unwilling to "confer with flesh and blood." It is believed that a million Christians gave life before Christianity was centuries old.

Neither are Brethren unused to persecution and death for the sake of following their Lord and Master, even though others chose the easier way. It was not easy to re-establish the original teachings of the Gospel after sixteen centuries had elapsed; but this did not discourage the effort. They believed in the absolute authority of Jesus to command and were too conscientious to omit any command, cost whatever it might to try.

And it did cost. Most of the Brethren forsook their homes and their native land to become poor, despised, mocked, ridiculed and even persecuted for the sake of their new-found happiness in obeying all their risen Lord had commanded. Crude and humble were most of their homes here until by frugality and abstemiousness, they made themselves the well-to-do in most neighborhoods in which they choose to live.

Alexander Mack, organizer of the Brethren group, lived humbly and died poor. Johan Nass, six-foot, soldier-like man of God, was hung by his toe and thumb before he convinced the authorities of Germany that he had "another King" even the Lord; and for this courage was allowed freedom to preach the Gospel.

The entire history of our Brethren movement has been one of pioneering. From Philadelphia, where the first church was built early in the eighteenth century, even unto now the method of evangelization has been that of migration and colonization. Coming as they did, co-incident with the settlement of our vast plains and prairies, it has proved successful until we have the proverb: "Wherever we find a rich valley, there we find the Brethren." Any traveler will discover the truthfulness of this statement. The only exception is in the South where slavery kept them out. The slavery of humans was too much for the Brethren to swallow. It cost heavily in missions, but the price was paid.

Now, such methods of evangelism will no longer suffice. Moreover, there is a better way—the Way of Gospel giving. It is the method our people will use at Eastertide. Need we ask of what sort? Will it show increased or diminished valor?

South America is in a new mood toward our country, we are told by many travelers and reporters. Most welcome are all efforts to cultivate friendliness with the people whose seasons are the reverse of ours and where there remains much ignorance of the true Way of Life and unwarranted prejudice against our United States of America. What better than the Gospel can we give to offset such prejudice and misconception? Anything Christians can do to change conditions from jealousies and prejudices will be more than endorsed by our government and no other method will go so far to eliminate them as the Christian Way. How fortunate are we as we contemplate trying to help our missions and our country, while at the same time we are going toward victory, both for our country and our God.

By the heroism of our Lord and Master; by the sacrifice made by the Brethren who colonized and pioneered; by the spirit of the day in which we live —we are called at this Eastertide to dare and do as they have done. Under the banner of the best of all nations and that of the King of the Kingdom of Heaven, we shall not fail.

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Brethren Doctrines as the Fathers Believed and Taught

Rev. L. A. Myers

(Continued from last week)

Fallen man's second step is to conceive of the significance of the Atonement as it cleanses his heart and redeems his soul. When regeneration is completed he has entered into a covenant with his Lord to apply the life he gives to everyday living and service. Jesus gives eternal life on the condition that we accept Him with all that such acceptance implies. Thus the covenant takes the sinner into fellowship through union with Christ. Jesus' blood is the blood of the New Covenant and is the Father's seal of acceptance of this redeemed sinner, saved by mercy and grace. Jesus, therefore, institutes the Memorial Atonement of His work, replenishing and keeping alive the fact of His saving grace on the cross. It symbolizes the life and body of Christ in its sacrificial aspect. In this symbolism, union with Christ is typified, pointing forward to His personal communion and fellowship in His Kingdom.

He also institutes the Lord's Supper in connection with the emblems that represent His atoning work. This was a memorial of the love of Christ. "Having loved His own which were in the world, he loved them unto the end." Thus He gave His disciples a new commandment, "That ye love one another even as I have loved you." (John 13:34) This feast was also a symbol of the love which should characterize the followers of Jesus. As he instituted it he said, "By this shall all men know that ye are my disciples." He also prayed that the love wherewith thou lovest me may be in them and I in them." He meant this feast to typify the coming marriage supper of the Lamb. "I will not drink henceforth of the fruit of the vine until I drink it anew in the Kingdom of God."

This service was three-fold in its makeup. The service of Feetwashing was instituted by our Lord in connection with the Lord's Supper, as a memorial of His pure and loving ministry. He said, when He had given them an example of service, "Know ye what I have done unto you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." To the disciples it was a symbol of spiritual cleansing; first, preparatory to the communion, and second, for the daily life of the believer. Baptism represents the washing of regeneration, but feet-washing is a sign of repentance and cleansing from sin committed after conversion. It is a public pledge to Jesus in holy and loving service.

In the early church the first opposition recorded against feet-washing as an ordinance is a canon of the Council of Elvira, A. D. 307, which forbade its practice. This was be-

cause abuses had crept in and destroyed its spiritual value. But in spite of the decision of this Council, the church continued in places to observe the rite until a later Council at Toledo, 694 A. D., made it essential to communion.

Augustine, in a letter to Januarius, says as to feetwashing, that since the Lord recommended it because of the example of humility, which He came to teach, as he himself afterward explained, the question has arisen as to what time it is best by literal performance of this work to give instruction in the important duty it illustrates and this time (which was Lent) was suggested in order that the lesson taught might make a deeper and more serious impression.

Athanasius, 296 A. D., advises "that the bishops shall eat often with the priests in the church that they may see their behavior; whether they do eat in quietness and in fear of God; and he shall stand there and serve them, and if they be weak he shall wash their feet with his own hands, and if he be not able to do this he shall cause the Arch Priest, or him that is after him, to wash their feet. Suffer not the commandent of the Savior to depart from you, because for all these things shall be answerable, that they may likewise see the holiness of the Savior in you." This service apparently held the same place in the communion service as now.

George Park Fisher, professor of Ecclesiastical History in Yale University, in his "History of Christian Doctrine," says, "The Lord's Supper as we infer from the passages being on the subject in Ignatius, was still connected with the Love Feast as it was in the days of the Apostles." If it had been dissevered when Pliny wrote his letter to Trajan, the separation may, perhaps, have been a local usage, which it may be, was adopted in consequence of the rigid policy introduced by the emperor." (p 47)

Allen, in his book, "Christian Institutions," says, "The Lord's Supper was at first originally related to an institution known as the Love-Feast. A certain obscurity still hangs about the Love Feast, but the main point is clear—that the Eucharist was associated, and in some places, indentified with the Lord's Supper. The first step in the transformation of the Lord's Supper was its separation from the evening to the morning. This was a change accomplished by the time of Justin Martyr, or about the middle of the second century.

In Ignatius' "Epistle", the Eucharist is identifled with the Love Feast, "Let that be deemed proper Eucharist which is administered by the Bishop or by one to whom it has been entrusted."

The first intimation of the Lord's Supper as a rite distinct from the Love Feast is contained in the Apology of Justin Martyr about the middle of the second century. This same author says, "The Love Feast possesses a special importance, because it is the commentary on the Lord's Supper, contemporaneous with its institution. It tells us how the early generations of Christians believed and interpreted the Word, 'This is my body. This do in remembrance of me.' In the evening meal at the close of the day, the first disciples met together, praying over the bread and cup, eating and drinking in remembrance of their Master. As he had eaten the food which the earth supplies for human sustenance, in the spirit of consecration to the will of his Father, so his disciples had at their command, the same food which nourished the body of Christ." The Early Church, as it looked upon the Scriptural symbols of the New Testament recognized the three-fold service of the communion, as given by John. The comparison of the present-day teaching with that of the Fathers, shows that men may change their minds, but the Word of God changeth not.

(To be Continued)

Safe Ground

or

A Childs Reasoning on Baptism

J. F. Garber

The following article (which, by the way, will be available shortly in tract form at a nominal price) was brought to us by Rev. J. G. Dodds, member of the Publication Board and of the Prudential Committee. Brother Dodds wrote to the author of the article and received answer which is quoted in part from the letter.

"Dear Brother Dodds: The letter addressed to my husband (the late Mr. J. F. Garber) recently came into my possession. First of all permit me to say that my husband departed to be with his Master on December 22, 1940. The family appreciate your words of praise for the tract, 'Safe Ground', written by Mr. Garber and we shall be pleased to give you permission to make reprint of same. May God bless the further service of the little tract 'Safe Ground Baptism' for I know nothing would please my husband more. Yours respectfully, Mrs. J. F. Garber."

It was a beautiful Sunday afternoon; Mr. Jones and family had returned from church; dinner was over, and now father and mother Jones were seated on the porch in their easy chairs while their three children, Willie, Jessie and Calvin were busy talking of what they had heard at church that day.

"Willie," said Jessie, "I just don't believe that we need to be baptized. I think that if we believe in Jesus that is enough." "But Jessie," said Willie, "Jesus told us to be baptized and if we love him we must do as he says. He said, 'If ye love me keep my commandments.' "

"Let us ask papa and mama about it," said Jessie. "You may ask them about that" replied Willie, "but I am going to ask them how to be baptized."

The children went to their parents and Willie began, "Mama I have been thinking that I want to be baptized and want to ask you about it. How ought I to be baptized?"

"I don't know" said Mrs. Jones, "I was immersed, but your papa was sprinkled and I do not want to condemn his baptism. I guess you will have to read the Bible and choose for yourself." Mr. Jones had listened and was interested. He was an honest man and did not wish to mislead the children but he had never given the subject much study. The mother's remark gave him an idea. "Willie," he said, "please get me the Bible, won't you? I will help you find out just what it does say about baptism."

On receiving the book Mr. Jones said, "Now children, ask what you wish and we will let the Bible answer." Jessie turned her bright eyes to her papa and said, "Papa must we be baptized?"

Mr. Jones by using the concordance found and read the following passages: Mark 16:16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Matt. 28:19 "Go ye therefore and make disciples of all the nations, baptizing them into the name of Father, and of the Son and of the Holy Ghost."

Acts 2:38. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins and ye shall receive the gift of the Holy Ghost."

(Continued on page 12)

Easter, It's Abiding Tri

Rev. James P. Gable once said, "Last evening I watched the beautiful summer sun sink down behind banks of golden fleece in the western sky and I did not wonder where it went. While I have never been in the far west, I know that certain lands are there. Others have told me. And I know that as the sun has gone, it is but for a short period. Darkness may enshroud the world about me, but I am not dismayed, for, piercing through the night comes that gleam of knowledge—the dawn will come and the sun will rise again.

"There is another land I look to in the sunset of life. I have never seen it, but it is a land of more abiding reality than any of these far-off lands beyond my horizon. This land beyond the sunset—this land of immortality, this blessed country of the soul, is the one thing I know with a certain and unshakable knowledge. I may not always be certain about the things of this world, but the other world—it is always clear to me.

"Death is not the end—it is rather a new beginning. Death is not the Master of the house, but only a porter who opens to the godly life, the gate of the King's palace. Life is not a land-locked lake with three score years and ten as the boundaries. Life is but an arm of the sea and there in the West begins the vast and infinite waters of eternity."

In the dawn of Easter morn, when all has seemed so dark and uncertain following the crucifixion, there comes the assurance of the brightening of the new day and the immortality beyond the grave and it softens our heartache and takes away our sorrow. And surely the words of the Christ come to us, "I came that ye might have life and have it in greater abundance." And we face the sunset of life with anticipation and joy. It is the abiding triumph of Easter.

"The women sought the tomb at dawn of day,
And as they went they wept and made their moan:
'His sepulchre is guarded by a stone,
And who for us shall roll the stone away?'

But lo!—an angel, robed in white array,
Had rent the rock and sat thereon alone.

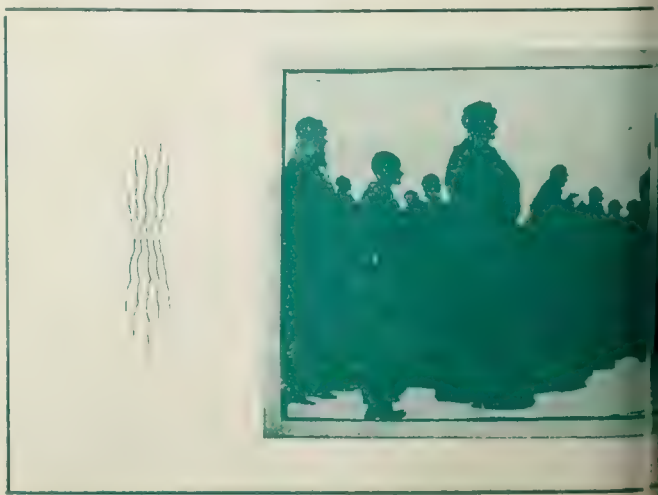
'Fear not," said he; 'the Lord hath overthrown
The power of Death: I show you where He lay.'

We echo oftentimes that cry of old:
Huge stumbling blocks confront us whilst we wait
And wonder, weeping, who will help afford:
But as we question sorrowing, behold!
The stone is rolled away, though it is great,
And on it sits the Angel of the Lord."

It is Easter that gives that final seal of God to the value of the human soul. It is not as if we were on a crude made raft, floating down the restless river of life, going we know not where. But rather we are housed aboard a regal ship, designed by the Master Designer, the hands of whose Son are upon the wheel which obeys His every command, and we sail on a sea, charted to avoid every danger until at last we arrive in the harbor, made safe by the King of kings and the Lord of lords.

Easter is not merely a day. It is a symbol.

Thomas Cooper once said, "If the resurrection of Jesus Christ from the dead be a veritable historical fact, it is the most commanding fact in the chronology of the world. If the resurrection of Jesus Christ from the dead be a true substantial historical fact, it is of more importance to you and me and every child of man than any event that ever occurred since the world began. The coronations of kings and emperors—the glittering pageants of princes—the grand pontifical high masses performed by mitred prelates, in lofty cathedrals, amid the pealing of Te Deums, to celebrate the victories of conquerors—the long processional pomps, in gold and jewels, of royal and imperial and ecclesiastical dignitaries—all the spectacles of magnificence and gorgeousness and grandeur which could possibly be displayed before our eyes would be worth no more than the gew



By the Editor

that they might have life, and have it in greater abundance."

gaws of children compared with the verification of the historical fact that Jesus of Nazareth rose again from the dead. No historical fact can equal this, in value, for us, for us: no revelation of discovery, ancient or modern, can compare with it in real importance."

There are three great abiding thoughts that come to us as we approach the Easter season. Three truths that are bound up in ten words, only one of which has more than one syllable. May we meditate on them for a moment.

"Fear ye not." That is the message of the angel. A message from the lips of one straight from the throne of God. There is assurance in that word. He knows, for he has helped to roll away the stone. He came to face the women with a knowledge born of experience. And he can truly say, "Fear not ye." Those who believe have no cause to fear. It is only those who doubt.

And what the angel said to those women that day, the Word of God is saying to us today. We have even less cause to fear than they. We stand beyond both the resurrection and the ascension.

The second abiding thought is found in the words, "Go quickly and tell." Tell what? That He is risen as He said. "Come," says the angel, "See this tomb. He is not here. HE IS RISEN.

Rev. Dell says, in speaking of this thought, "When Christ was born the angel who appeared to the shepherds said, 'Fear not, for behold, I bring you good tiding of great joy.' Now, when Christ has fulfilled His purpose in coming to earth, again an angel appears with the words, 'Fear not;' and the women who hear the message find in their hearts the 'great joy' of which the first angel spoke, and we find the record saying, 'They departed quickly from the sepulchre . . . with great joy.' Great joy must be shared. So the women ran to bring the disciples word." They found their feet would not carry them as fast as they desired to go. They have seen an EMPTY TOMB! The Easter joy has taken possession of their hearts. They want to "go quickly and tell." We need remember that "Great Joy" and "Go Quickly" belong together.



The speed of the message is just as important today as it was in the day these women received that message before the empty tomb. When the truth of that message entered the hearts of the disciples they were ready to go to the ends of the earth to carry the message of a crucified and risen Savior. John preached it; Peter preached it; Paul preached it. The same joy in our hearts that possessed these early disciples should move us to go quickly and tell the whole world the message of the first Easter morning. It is one of its enduring triumphs.

But there is yet the third abiding thought—"Ye shall see Him." With us faith takes the place of sight as yet. But there shall come a time when we "shall see Him as He is." To the early disciples the promise was quickly fulfilled. They saw Him soon. They touched Him; they ate with Him; they fellowshipped with Him; they learned of Him. They knew He was alive—not for a moment, but forever more.

We have the same promise: Ye shall see him. "Let not your heart be troubled . . . In my Father's house . . . many mansions . . . I go to prepare a place for you."

The resurrection set men's hearts burning. The flame cannot be extinguished. In the burning heart lies the great secret of Christian progress. G. H. Morrison says, "Mohammed conquered—but with the sword. Buddha lulled men to dreams of infinite quietude. But Jesus conquers—by the burning heart."

It is the immediate contact not with a dead Jesus, but with a living Christ Jesus that makes hearts burn. Makes men "Fear not . . Go and tell . . . and see Him."

That is the Abiding Triumph of Easter.

Will the Church Be Ready

Dr. L. L. Garber

The splendid timely article in a recent **Evangelist**, under the heading, "Will the Church Be Ready?" was the initial instigator of this one.

Will the Church be ready to meet the challenging crisis-problems of the emerging New Day at the end of the war? Yes; and No. In part—Yes; in part, No, I fear.

The happy meeting and successful solution of a challenging crisis always involves two things: First, the right emotional attitude of moving desire to meet and solve the situation correctly; and, second, the information and intelligent understanding of the essential facts, principles and philosophies involved in the situation.

The Church has, in the main, the correct emotional attitude: humane sympathies and the Will to Peace. These are matters of primary and immense importance. These will commend the Church to the returning, disillusioned and sophisticated soldiers and to good and reasonable men everywhere.

As to the second element of "being ready", the Church is less happily conditioned. She is hindered, bogged down and cursed with a body of wind-sown opinion. Medieval heresies, childish tradition and false philosophy which prevent the effective application and employment of its heaven-born desires in the solution of the great crisis-problems that now confront us. Thus mentally hedged in, the Church cannot assume the leadership nor command itself either to the returning soldiers nor to the intelligent citizenship of the emerging and impending tomorrow.

To be specific. 1. Some of us are Medieval Monks. To us, the good life consists of withdrawing from the "maddening crowd" and sequestering ourselves from the active life, sitting on the side lines, with folded hands, "letting the world go by," isolation like, while others fight the social the political, the military battles of civilization. To the question in the following stanza of an old hymn, our conduct, at least, gives an affirmative answer:

> Must I be carried to the skies
> On flowery beds of ease,
> While others fight to win the prize,
> And sail through bloody seas?

2. Not a few of us are Mohammedan-minded. We believe the course of history and of human individuals has been set and prearranged down to the minutest detail by an inscrutable Providence of a kindly, perhaps adverse Fate. Therefore, why worry? Why attempt to stop plagues, pestilence or end poverty or war? To be sure, we are not quite consistent. We take medicines, flee floods, lock doors, hang criminals and lambaste legislators for not enacting wiser legislation.

3. Many of us are all-out Defeatists. The world is so strange a mix-up of good and evil; so conglomerate a hodge-podge of this, that and the other, that we throw up our hands in inept and impotent dispair, and say, "It is not my business to reform the world. If wars are to be stopped, God will have to do it." At the same time, most Defeatists are beautifully sure that civilization is hopelessly retrograding, degenerating, cracking up, as pessimistic Grandad was wont to aver:

> "My grandad, viewing earth's worn cogs,
> Said things are going to the dogs.
> His grandad in his house of logs,
> Said things are going to the dogs.
> His grandad in his old skin togs,
> Said things are going to the dogs.
> There's one thing here you have to state,
> The dogs have had a good long wait."

4. A still larger group of Christian people are not "ready" wisely to meet post-war problems and "commend themselves" and the Church to intelligent critical judgment, because of an inadequate and distorted understanding of Human Nature. In season and out of season, we quote false and harmful shibboleths, "It is contrary to human nature," or "You cannot change human nature," as though human nature were a sort of "Old Man of the Sea" who continually bedevils us and hinders wise and creative activity. Instead of discouraging, hindering, shackling, frustrating, defeating false view, we should get once for all, the freeing truth that so far as feeling, thinking and moral conduct are concerned, Human Nature, not dog nature, not frog nature, nor bug nature, is a wise and beneficent friend, wonderfully flexible, marvelously responsive to education, easily trained into lovable missionaries, sacrificing ministers, considerable statesmen—men and women of large vision, noble and mighty purpose, untiring and masterful builders toward the new and better day of juster, saner, more Christian social and international relations.

When the Church gets such a vision and adopts a harmonious method, it is prepared to meet with confidence and with approbation, the greatest crisis and opportunity it has ever faced. Three centuries ago, a great German Philosopher wrote this: "Give me for a few years the control of public education, and I will undertake to transform the world." His assumption has been proved in thousands of minor instances. But is remained for Hitler to demonstrate, on a grand scale, its truth beyond the cavil of a doubt, transforming a nation, by a thoroughgoing, all-out education program. What vast, unprecedented, magnificiant changes we might achieve by adopting

the Hitler all-out, thoroughgoing method, so far as the method is consistent with justice, mercy and religion!

Never before in the tide of times has the world been so flexible, so volatile, so possible of swift transformation into new and higher types of feeling and conduct. Never before were facilities and conditions and instrumentalities for banishing the Demon War from the earth, by world-wide governmental organization, so promising, so powerful, so propitious. Never before have the leaders of the allied nations been so enthusiastically committed to a friendly and benificent use of all the resources of the earth, of all the accumulated and accumulating scientific knowledge and industrial equipment, of all the transcendent riches of education, religion and culture, as now. Will the Church rise to the occasion and inspire, empower and direct?

"Love took up the Harp of Life,
And smote on all the chords with might;
Smote the chord of self, which trembling,
Past in music out of sight."

Publication Offering

Continued

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Thelma Wertenberger	1.00	28.00
Total		$983.83

JESUS—KING

(*Continued from page 3*)

flesh, he displayed no insignia of royalty, his form was lowly and his garb humble; but he was every inch a king, and men recognized his dignity and majesty. He mingled freely with other men, yet he stood alone without a peer, incomparable, conspicuous for his grace and beauty.

Napoleon once said, "Everything in Christ astonishes me. His spirit overawes me and his will confounds me. He is truly a king by himself. Alexander, Ceasar, Charlemagne and myself founded empires, but upon what did we rest the creations of our genius? Upon force. Jesus Christ and he alone, founded an empire of love, and at this hour millions of men will die for him." What a testimony from the mighty French conqueror.

When Charlemagne died his admirers set him up in his grave with a crown on his head, a scepter in his lifeless hand, but that was useless for he was dead and could no longer rule. But of Jesus we can say with the poet:

"He shall reign from pole to pole
With illimitable sway;
He shall reign when like a scroll,
Yonder heavens have passed away."

Let us renew our vows of consecration; let us take the oath of allegiance to Jesus our King.

All hail the power of Jesus' name,
Let the angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all.

SAFE GROUND; OR A CHILD'S REASONING ON BAPTISM

(*Continued from page 7*)

John 3:5 "Verily, verily I say unto you, except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

"Now Jessie," said Mr. Jones, "what do you think?"

"That sounds," replied Jessie, "as if we ought to be baptized. I don't see any other way now."

"Well what next?" said Mr. Jones.

The three children spoke at once but Willie got his question in first.

"Papa, when should we be baptized?"

Being familiar with Acts 22:16, Mr. Jones turned to it at once, and read: "And now why tarriest thou? Arise and be baptized and wash away thy sins calling on the name of the Lord."

Looking farther he found Acts 16:32, 33 "And they spoke unto him the words of the Lord and to all that were in the house and he took them the same hour of the night and washed their stripes and was baptized, he and all his straightway." The next reference was Acts 2:4 "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls."

"Oh, papa," said Willie, as Mr. Jones was beginning to read Acts 8:36, "That is enough. Anybody can see from that that we are not to wait six months, but be baptized at once, —even the same hour of the night."

"But papa, what we want to know most is, How to be baptized." Mr. Jones hesitated. This very question had given him uneasiness more than once. But he had begun now to let the Bible answer the questions and he therefore continued the search. Finally he found Mark 1:9, 10; "And it came to pass in these days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened and the Spirit of God descending upon him." Following the cross references he found Matt. 3:15, 16 and then Acts 8, and began reading at the thirty-sixth verse, "And as they went on their way, they came to a certain water; and the eunuch said, See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they come up out of the water the Spirit caught away Philip that the eunuch saw him no more; and he went on his way rejoicing."

Mr. Jones, with a smothered sigh, turned to his concordance to find a passage which might teach sprinkling. In doing so he came to Rom. 6:4, 5, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection."

By this time the children were getting excited over the reading and Mr. Jones saw that they were anxious to say something. "Philip baptized him and they both came up out of the water, and now you read about being buried in baptism. Does not that mean covered up just as planted together in the likeness of his death? The minister said today that baptism is a symbol of purification and that one drop was as good as a whole pool. But papa if a few drops would be enough why did Jesus go down into the water? And why did Philip and the eunuch both need to go clear into the water and get wet? I do not see how we can be buried with a few drops of water. I want to follow Jesus' example and be immersed."

All were silent for a moment, then Willie began again; "Papa, will you please read that last verse again?" Mr. Jones read, "For if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection."

"In the likeness of his death" repeated Willie. "Papa how was that?" Mr. Jones found the account of Jesus' death in John 19:30 and read "When Jesus, therefore had received the vinegar he said, It is finished; and he bowed his head and gave up his spirit."

"If we are planted in the likeness of his death we will have to bow forward in baptism instead of backward won't we?" said Willie.

"I never thought of that" said Mr. Jones, "but I have heard of people who do baptize forward, and three times at that, and they say it is in the commission. Let us look at that again." He turned again to Matt. 28:19 and read, "Baptizing them into the name of the Father and of the Son and of the Holy Ghost." "Where are there three dips in that?" he said.

"I see" said Willie, "there are three names or else we would not know how to refer to one instead of the other. But if there are three names there must be three dips because, how could you dip into all three with one dip? When Mr. Caldwell baptized Mrs. Smith last Sunday he said "I baptize you in the name of the Father" but he didn't do anything, then when he said 'and of the Son' but he didn't do anything, but when he said 'and of the Holy Ghost,' then he gave her a dip. "It seems to me Papa," said Willie "it is plain enough to me now. Jesus was baptized in Jordan and the eunuch went down into the water and that he baptized her only in the name of the Holy Ghost because the first two times he did not do as he said he was doing."

Mrs. Jones, who had been listening to the first part of the conversation with an air of satisfaction, because she herself had been immersed, now became somewhat agitated at this argument.

"Willie," she said, "do you think that if Mrs. Smith honestly thinks that one dip is enough that it will be all right?"

"It may be that it will, mama, but if it is not it will be too late to remedy it when we find it out by and by. I would rather be sure I am right now."

"I would too," said Jessie who had been silent since her first argument. "But how about joining church?" she continued. "Can a person who has been sprinkled join any church?"

"No, child," replied the father, "there are many churches which do not allow sprinkling."

"How about single immersion?" she asked.

"The same is true of that."

"Then how about baptism by dipping three times forward?"

"I do not know of any churches," said Mr. Jones, "which do not accept that as valid baptism. They all agree that that is all right."

"Then that is the baptism for me," said Willie, "I want to be on safe ground."

"I feel that way too" said Mrs. Jones "but there is another question with me. I have been immersed. Would it be all right for me to be rebaptized?"

There was another period of silence, Mr. Jones himself was lost in thought. Suddenly Willie cried, "Let us let the Bible answer again. Papa can you find any place where any one who was not baptized right was baptized over again?"

"We'll see" said Mr. Jones.

He searched again and finally found the account of the twelve men of Acts 19 who had not been baptized right and whom Paul after instructing them rebaptized.

"Doesn't that answer it?" said Willie. "These men were honest in their belief yet when they found they were wrong they were willing to be rebaptized. Well I am going to try to be right because the promise is to them who are right in the end."

A few weeks later Mr. and Mrs. Jones and the boy were seen going down into the water to be baptized "into the name of the Father and of the Son and of the Holy Ghost." They had decided to leave nothing undone that would help to place them on a sure foundation. The simple study of the Word had given light enough. Simple, childlike faith and willingness to obey God's will is sufficient to lead us to know His will. Dear reader, let us exercise that same faith and obedience.





WHERE IS MY LORD?

Where is my Lord today?
I cannot see his form—
I need Him as I walk the way
To keep my courage warm.

I cannot see Him—is He there?
I need His smiling face,
To help me bear my daily care
And lift me by His grace.

I cannot touch Him—hold His hand,
Entrust my life to Him—
Feel gentle touch—encircling band—
The pathway seems so dim.

But though I cannot touch or see,
His voice comes loud and clear;
He, who was dead; hung on the tree,
Now lives to banish fear.

Where is He now—from whence His voice?
He stands beside the Father's throne,
To plead my cause. I now rejoice
And take Him for my own.

F.

The Lily of the Valley

He hung there bleeding, dying—
The "Lily" on the cross.
He heard the sinner crying,
Considered not the cost.

Forgiveness, sweet compassion,
That shone upon his face,
Could alter not the fashion
Of his crucifixion grace.

He's "The Lily of the Valley" still,
"The Bright and Morning Star."
He gladly did the Father's will,
And set the gates ajar.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for April 12, 1942

"THE CHURCH COMES INTO BEING"

Scripture Lesson: Matt. 16:13-19; 21:42

For the Leader

Tonight we begin a series of three topics on the origin and the life of the Christian Church. Certainly as being part of this Church ourselves, we should be interested in its origin and operation.

There is much by way of distinction which should be mentioned. The Church is not the organizations called denominations, or local churches, but is that body of true Christian believers in Christ from every land, city or country. These faithful ones compose the true group of followers of Christ and are known as the Bride of Christ. Christ knows those people who belong to Him and He makes a distinction between them and people who profess Church membership, but not Christ. Various denominations and churches are a product of man's work, and are not referred to when Christ speaks of His Church.

Denominations and sects will some day pass away and those of different groups who have been true believers in Christ will assemble with Christ to become His bride. It is this true group which we mean when we speak of the Church of Christ.

Discussion

ORIGIN OF THE CHURCH. Peter was not the founder of the Church as many people commonly believe. It was the faith of Christ, expressed by Peter, which is the foundation of the Church. Peter has just mentioned to His Lord the great confession that "Thou art the Christ, the Son of the living God." Christ then states that on this foundation of faith, the Church of Christian believers will be built.

The Church resides here on earth in the visible form of bodies of believers. The establishment took place at Pentecost at the time of the coming of the Spirit of God. Since that time, thousands have declared Christ to be the Son of the living God and have become a part of that Church.

We are banded together in Church groups for the purpose of worship and preaching the Gospel. And this is as it should be. Technically, only those who are true Christian believers should belong to a Church. But inroads of insincerity, false teachings, together with other things, have permitted many to belong to a Church who are not true believers in Christ.

As the Church originated in the hearts of believers, so today we should make the Church stronger by being definitely consecrated to Christ. In giving us the Church, Christ has given us a medium of organization and fellowship. Let us consider this a great blessing and be thankful for it.

THE CHURCH IMMORTAL. Again we are referring to the Church as the Bride of Christ. Those who compose it are Christians who have been redeemed and are assured of eternal life through Christ. These are members of Church organizations on earth.

The different denominations and local churches may fail or become teachers of modernism, bloodless gospels, etc. Nevertheless, as long as this dispensation continues, the true Church will continue to exist and work. We should not be discouraged if reports come to us that the church does not have the influence it used to have. Church organizations might lose their power, but the true Church will increase in power.

How immortal the true Church is is mentioned when Christ tells that even the gates of Hell cannot prevail against it. Thus the true Church of Christ is triumphant and eternal, rising above all the devices of Satan which he hurls against it, because the foundation of the Church is the Rock, Christ Jesus.

THE HEAD OF THE CHURCH, Christ, the stone rejected by the buliders, has become the chief cornerstone, or the Head of the Church. His is the power behind the Church. Through the workers in the Church, Christ is furthering His gospel of saving grace amongst men. Those local Churches are blessed which preach the Gospel, for they are doing the work of the Head, even Christ.

If we want to be useful in the Church we should be faithful to its teachings. Christ founded the Church and in spite of opposition, it will succeed. Our support or non-support of the Church does not determine its success of failure as an Eternal Masterpiece, but think how much more successful our particular unit can be if we give to it our full hearted support. Christ is the head of the Church. For He gave His life. The least we can do is to devote our life in service to it.

Congratulations

INGRAHAM—LARSEN. On the evening of June 14, 1941, in the presence of their friends and loved ones, I joined in marriage Virgil M. Ingraham and Alice N. Larsen, both of Manteca, California, and both members of the Manteca Brethren Church. The church was filled with their friends who came to wish them well in this new relationship.

Virgil is the son of Sam and Goldie Ingraham and Alice the daughter of Chris and Anna Larsen. Virgil is the assistant to the pastor by vote of the church. He is also licensed to preach and has proven his service on many occasions. He is one of our Bible School teachers, and both are active in the Brethren Berean Band, Virgil having been president and Alice secretary.

The prayers of a large following of friends go with them.

J. Wesley Platt, Pastor

MATHEWS—FISHBACK. In the First Brethren Church at Manteca, California, on the evening of November 20, 1941, Mr. Harold Mathews and Miss Dolma Fishback exchanged their marital vows in the presence of a church full of relatives and friends.

Both young people are members of the Manteca Brethren Church. Harold is the son of "Gene" and Sylvia Mathews of Twain-Harte, California, and Dolma is the daughter of Mr. and Mrs. Homer Fishback of Manteca.

The young folks are active in the Brethren Church and in the Brethren Berean Band of Northern California.

The good wishes of a large circle of friends go with these young people for a happy and successful Christian home life.

Ceremony by their pastor, J. Wesley Platt.

DETLING—VARNER. On January 23, 1942, at the home of the bride's brother, I joined in marriage Mr. Harold Marvin Detling and Artie Elizabeth Varner. The groom is a member of the Lathrop Brethren Church, and the bride a member of the Turlock Brethren Church.

Both young people have been and are now active in the work of the Brethren Berean Band. The groom at present is the president.

The good wishes of a host of friends in this district go with these young people for a long and happy wedded life. At home—208 Vermont Street, Turlock, California.

J. Wesley Platt



Among the Churches

Post Card Publicity

DAYTON, OHIO

This is the first line from my pen in this column since I moved to Dayton last June. Although the case of church property still rests with the decision of the higher courts and the wisdom of our Lord, our outlook for the church is wholly one of vision for the future. We cannot, any of us, hope to quell all the mistakes of the past any more than can any ecclesiastical body. Let's look to the future.

During the past year we have bought and paid for a beautiful building site in one of the best sections of town, North Main Street at Hillcrest Avenue. The plot is a sufficiently large parcel of ground consisting of three portions. It was appraised to be worth easily $10,000 but with the gracious nature of the owner, approached for a church, was purchased for $6,000.

There was an excellent brick building on the rear of the lot, 40' x 20' which we have remodeled at a cost of $1,400 and now serves us as a Brethren Social Room. The building has a beautiful interior, newly plastered large social room with two rest rooms. The women of our church made lovely drapes for the windows, equipped it with a stove, cupboards, dishes, etc. for social purposes. We now use this building from four to six nights per week for all church functions, parties, prayer meeting, committees, choir practice, etc. It is our church with the exception that we still hold our Sunday morning services in the Young Women's League Auditorium down town. When our new church is completed this room will be a part of the church, adjoining, with the appearance of of an annex, into the rear corner of the building.

Our plans are completed for the new building. We have a number of bids for the contracting but to date have not selected a contractor. When finished we will have a beautiful new English colonial type building patterned after the Patrick Henry Church in Virginia. It will seat about 400 people including balcony, and the cost will approximate $35,000. Our architect is one of our own members, and a trustee of the church, who is an architect here in Dayton. We will tell you more about that later but for the time we must necessitate ourselves and our energies to try to cope with priorities, busy contractors, and overtime employment in a great defense city. May our Lord give us the faith of the Children of Israel, and forgive us our impatiences, as we await His O. K. to go ahead. We have about $15,000 pledged on the building and have set April the 10th as a goal to have $10,000 in cash. Now we say "$10,000 by the 10th". We seek your prayers and assistance that the Lord's work may not suffer when it will be needed so greatly, soon we hope, to reconstruct a world after war.

Our Sunday School is slightly lower than last year at this time but the church service is exceeding that period by a good gain. It is hard to attribute all the variations of our program to anything more definite than to say—DEFENSE. With factories and offices running twenty-four hours a day and seven day weeks anything may happen

Our Home Mission offering was well over $500 and we are still setting a higher goal for ourselves for the Easter offering. If many of our churches with an average of 100 or less in their Sunday Schools will try to attain this goal they will find it takes sacrificing and a missionary heart to reach it.

We have three students in Ashland College. One is training for the ministry there. Dick Creamer is a freshman and we are sure he is the calibre of young man our church needs more of in her ministry. We pay Dick's tuition as part of our effort to keep A. C. supplied with desirable Brethren material. I advise other churches to try it, it gives you a closer interest in your college.

We received our second call to the service here in the business meeting in January. The call is to extend to September, 1943.

I dare not close this letter without telling where our real inspiriation in the Dayton ministry lies. It is not, obviously, in church buildings; nor is it in an easy worryless ministry; neither is it in a big salary; but it is wholly in the great inspiration of many fine Christian laymen and women. I wish I could name a number of them, but I dare not, who have been everything from inspiration to leveling factors, from peacemakers to those willing to "take up the sword of the Spirit". I have found fine men in every church that I have been acquainted in, but never so many in one church. They are willing to pray, to plan, and to serve many nights in the week in the face of the fact that they are largely active professional men and business executives, all working overtime for "defense" of their country, and then again for defense of their faith. We cannot overestimate the power they have been to our Lord in holding the Brethren Church and Christian laymenship high in the esteem of many people in Dayton in spite of the damages done by "demonic powers that be." A good portion of our church is of young married people which is insurance for our future. We are working and praying, not different from other churches—with a usual number of defeats—but we pray that with our meagre efforts of planting and watering, God will continue to give the increase, even as He has never failed yet.

Vernon D. Grisso
32 Marie Avenue
Dayton, O.

BEREAN BAND MEETS AT DENVER, INDIANA, CHURCH

On Tuesday evening, March 17th, we held our first meeting of the Berean Band for this year at the Denver Church. We had a goodly number present and the Akron, Center Chapel, Roann, Mexico, Corinth and Denver Churches were represented.

We had an inspiring devotional program in keeping with the Easter Season. Our short business session was spent in adopting a motto and definite goals toward which to work during 1942. The motto adopted was, Go, Grow and Glow.

Our goals for the year are as follows:

1. A home mission goal to help our mision at Lost Creek, Kentucky by sending the things brought to each meeting by the different churches, together with Bibles which we will purchase with the offering taken at the meetings.

2. One offering a year to be sent to Shipshewana.

3. Our Sunday School Goal—This is on the percentage basis and encourages attendance of members and increase in membership in our own local Sunday Schools. Also attendance at Berean Band meetings is to be counted. An award is given for the church that has the highest percentage of increase.

We had a short recreational period and dismissed the meeting with singing, "God Be With You Till We Meet Again."

The next meeting will be held in July.

Velma Bright, Acting President

PLEASANT HILL, OHIO, REVIVAL

It was my happy privilege to spend the time from March 2 to 15 with the Brethren at this place. For months we had looked forward to this meeting. We had expected to find a people eager and ready to do the Lord's will, nor were we disappointed. Farmers were busy with their early spring work, it was moving time for some and many men of the community work in defense plants, but in spite of all these things, plus indifference on the part of many, the attendance was good.

Brother S. J. Adams is the faithful and efficient pastor of the Pleasant Hill church. Brother Adams is ably assisted by his capable wife and their children, all of whom contribute largely to the success of the work. Here the evangelist had his home. In this family the Lord is honored through prayer and the reading of His Word, and through a deep consecration of the life to Christian service. We feel deeply indebted to these kind friends for their hospitality.

Preparation for this meeting was not spontaneous. It was the kind of preparation which reaches back over the years of faithful teaching of the Word. Brother Adams has been pastor here for about nine years. During this time evangelism as the supreme business of the church, has been faithfully taught. A special series of meetings is merely a special emphasis on that which prevails throughout the year.

There are three other denominations in Pleasant Hill. The four churches work together. They arrange their meetings that there is no conflict. And further, all co-operate in any special effort in any one church. The meeting took on the nature of a union effort.

The time spent with God's people in this beautiful Ohio village was most pleasantly spent. We thank our heavenly Father for the privilege which was afforded us in this church and community. For the victories won, we give all the glory to the Lord. The evangelist was well received by a people to whom he was a stranger, and supported by their prayers in the ministry of the Word. Here we found liberty in the preaching of the Word. The meetings closed with a full house. The visiting minister was sent away with the prayers and best wishes of the people, a liberal offering and an invitation to return next year. May the Lord bless the Pleasant Hill church.

W. C. Benshoff

—Waterloo, Iowa

PLEASANT HILL, OHIO, REVIVAL

After prayer and preparation we began our revival March 2nd, under the leadership of Rev. W. C. Benshoff of our Waterloo, Iowa, Church. The attendance was all that could be desired though the war work program did in a measure affect our services. At our final service every available chair was used to care for those who crowded the church.

Brother Benshoff each night set forth the truth of the Word and the way of life was made plain. Everyone who attended our services if still unsaved has only himself blame. Our Lord's "Whosoever will may come," was set forth each night and the unsaved are without excuse.

The visible results of our meeting was 23 coming forward, 18 first time confessions, 5 to reconsecrate themselves. Of those who came forward for the first time, all have been baptized and will be received into the membership of the church Thursday evening of Holy Week when we shall hold our Communion Service.

We greatly enjoyed the presence of Brother Benshoff in our home and the fellowship of this opportunity was greatly enjoyed by the Pastor. Our thanks and the thanks of the church to the Waterloo Church for the release of their pastor for these services.

Easter with its offering and other responsibilities are now facing us, these we shall meet with the best of our ability. Pray for us that God shall guide us in the way we ought to go, "Until He shall Come."

Sam Adams

BRYAN, OHIO, REVIVAL

On February 22nd we began our meetings in the Bryan church and on the 23rd Brother S. M. Whetstone came to conduct them for us. For two weeks we worked hard against handicaps that are experienced every where these days. The defense plants were running day and night which kept many from attending the services. This coupled with the general spirit of unrest and uncertainty made it doubly hard. There were several services that there was not an unsaved person in the service. The church was well represented in every service, but many of them could not attend regularly. Even on Sunday many of them had to work. But the church with Brother Whetstone did not give up. Together we worked and prayed, and the Lord heard our prayers and honored our services.

Brother Whetstone is a faithful yoke-fellow and together we went from home to home and prayed and did personal work and he preached us mighty good sermons. We are grateful to the Oakville, Ind., church for releasing him for a couple of weeks to help us, and to Bro. Whetstone for coming and helping us. We also encountered much sickness and death during our meetings. It seemed that all the forces of evil were arrayed against us to keep souls from being saved, but the Lord is mighty to save and can reach beyond all the forces of evil. We baptized eight souls and one went to another church, but eight were added to the Brethren church in Bryan. All adults except one boy and one girl of the junior age. We had baptized and received into the church four adults about one month previous to the meetings. We rejoice in the fact that the Lord does hear and answer prayer. The church was faithful and did their part. Many of them did not miss one service and others came as much as they could under the circumstances. They are to be commended for their faithfulness and loyalty.

Our attendance for February was 63 above what it was one year ago and our offerings were $7.61 more than one year ago, and our general average for March is 174 higher than last year with one Sunday to go. It would be hard to find a more loyal church any where. While we have larger churches in our city, yet our church leads in attendance.

The W. M. S. and the two sisterhood groups are among the best in the state. We just finished the study of the book on personal work by Dr. R. A. Torry. It was a very fine and helpful study. The pastor gave it for the Thursday evening prayer services, which was well attended. We praise God for all victories won and ask an interest in the prayers of the brotherhood that we may continue in His service.

—C. A. Stewart

The Brethren Evangelist

ASHLAND COLLEGE

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The Lord is

My Shepherd,

I Shall

Not Want!

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INTERESTING ITEMS

WE ARE EXTREMELY SORRY that through some misinformation we stated that Brother Studebaker was conducting the evangelistic services at the Ardmore, Indiana, church. A communication from Brother A. E. Whitted, pastor of the Ardmore Church sets us right on this matter. Brother Whitted himself acted as evangelist, while the music was in charge of Rev. and Mrs. Harry E. Richer, well known among the Brethren Churches, especially in Indiana and Ohio.

Brother Whitted makes this preliminary report of the meetings. We quote from his card: "We had a most wonderful meeting. Thirty-two decisions in all. Will receive twenty into the church on Easter Sunday and have a follow-up baptismal service after church in the evening."

WE NOTE THAT THE ELKHART CHURCH has purchased new hymn books. This is a much needed part of the church services and too often the purchase of new and inspiring song books is left to the last thing in the program of the church. How long since you have purchased new books?

It is not often that we make mention of special books in the columns of **The Evangelist**, but we ask you to look at the note in this issue concerning a very recent new song book, which we believe will meet the needs of many churches. You may order them through The Brethren Publishing Company.

A COPY OF THE MARCH C. E. TELESCOPE, edited by Brother Clayton Berkshire, which is the publication of the Brethren National Christian Endeavor Society, is in the hands of the Editor of **The Evangelist.** It is a mighty newsy little six page paper, carrying news from various C. E. Societies, together with suggestions for furthering the cause of Christian Endeavor throughout the Brotherhood. If you have a Christian Endeavor Society that is up and doing, why not get a report in to Brother Berkshire, at New Lebanon, Ohio, and send in a contribution to help them continue this little pulbication. We note that several societies have done this.

And while we are talking about Christian Endeavor, why not send in a report to **The Evangelist**, and let the brotherhood-at-large know what you are doing?

BROTHER E. J. BEEKLEY, pastor of the West Alexandria Church, passes us the copy of their Easter Bulletin. We note that they had a children's "Presentation Service", the program carrying the names of those to be presented. The bulletin also announces a carry-in dinner and all day get-together for Sunday, April 12th.

WE NOTE FROM THE MASONTOWN, PA., bulletin that Evangelistic services were scheduled to begin on April 6th and extend through Sunday, April 19th, with Rev. William S. Crick, pastor of Johnstown Third Church, as evangelist. Keep this meeting on your prayer list.

WE HAVE RECEIVED a very neat little folder announcing Pre-Easter Revival and Reconsecration Services of the Co-operative Brethren Church of Columbus, Ohio, of which church Rev. R. D. Murray is the pastor.

We note that Prof. J. Garber Drushal, of Capital University was speaker on Palm Sunday evening. Communion service was scheduled as of April 12th.



EDITORIALS

WHAT ARE MY RIGHTS?

What are my rights, and are my rights always right? This thought was borne upon me in the reading of a recent article in the "*Christian Index,*" entitled, "The relativity of Rights" by John D. Freeman.

In one of the paragraphs he says, "Human rights exist wholly within the framework of human society. They are born of social, rational and moral considerations. They arise out of relations of persons to persons. They are therefore conditioned upon circumstances. Our rights are limited by our responsibilities and the rights of other persons."

Now this is all true. We call this a land of freedom and we say we have a right to do as we desire. But the mere fact that we are living in close relation to others puts a certain curb on what we might call "inherent rights" and limits us in the doing of those things which are merely our own personal desires. But there are certain rights that we should demand—the right to live a decent life; the right to worship God; the right to happiness and love; the right to individual thinking. All these we have a right to have and there should be no curb upon them.

But what is decent living?

We mean by that, not merely the satisfying of the human appetite, but rather the cleanliness of life, the purity of our relations with others and the satisfaction of our conscience before a just and pure God.

Many people are satisfied if they have plenty to eat, a sufficient amount of clothing to appear in public and a place where they may stop for the night. But is that living? No, that is merely existing. To live one must do more than eat and sleep. One must, by his own life, make his habitation valuable to those around him. He must make his life a reflecting surface, that will not merely shine, but will adequately picture his life in the presence of every circumstance. And to do this one must strive to "live decently."

The Right to Worship

Not so much how to worship, but WHAT to worship. When our forefathers came to this country they came in order that they might find a place where they could worship God, through Jesus Christ, our Lord.

We remember that our Lord said to the woman at the well, "You worship ye know not what; We worship that which we know." Right worship is as important as right living—for right worship will bring right living. The world is in conflict at this hour that will determine whether we will have a right to worship that which we know to be right. We need to remember more than ever before that when we worship our God we must worship Him in spirit and in truth.

The Right to Happiness and Love

We sometimes ask ourselves "What is happiness?" "What is love?" We know that genuine love is enduring—for God is love. And can happiness be just as enduring? We believe it can. Yes, even in the midst of world strife, its cares, its many abuses—even in the presence of all these—happiness can endure. For happiness is not a thing that can be put on and cast off at will. Happiness is not merely a frame of mind. Happiness is a state of being. Happiness can shine through the tears of sorrow. Happiness can bridge the chasms of despair. Happiness can make light shine where there seemingly is no light. For happiness is deepest love in action. And I have a right to that happiness.

The Right to Individual Thinking

May I think as I please? Well, now, that depends. For the Word of God says, "As a man thinketh in his heart, so is he." My thinking to be right thinking must be based on right principles. It dare not start upon a false premise, for false premises bring forth false logic and false conclusions. And yet I have a right to think for myself. No one may control my mind. No one? No, no one but myself.

Therefore, when I begin the process of thinking I begin to rule my life, for my life is governed by my thinking which is put into action. If I reason falsley, I act falsely. If I reason rightly, then my actions are controlled by my conclusions. I think individually, I act individually. But the results find lodgement in the lives of others.

What May We Conclude?

Just this. That our right to life, worship, happiness, love and thought depends upon our relation to others and their relation to us. Or in the words of Freeman, "We have the right to our rights only so long as we use them rightly. We maintain our rights in the discharge of our responsibilities to our own souls, to our neighbors and to our God."

F. C. V.

How to Get Rich

Rev. C. Y. Gilmer

The Power to Get Wealth

is a gift from God. "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth (Deut. 8:18)." Therefore in our industry, frugality and management we are not to yield to the temptations of wealth but to maintain godliness therewith. There is a difference between making money and getting money. Barring some piece of luck few men get rich rapidly except by questionable methods. The proper way to make money is to be a producer, to obtain by ways that develop the man as well as accumulate the wealth. Loss is preferable wealth of dishonest gain.

A fortune is usually a misfortune. "It takes the muscles out of the limbs, the brain out of the head, and the virtues out of the heart." Such riches do not make the owner rich.

"Be Not Deceived"

There are riches which fail to satisfy. Vain riches make a poor rich man. "How hardly shall they that trust in riches enter the kingdom of God!" To one who trusted in what money could do the Apostle Peter said, "Thy money perish with thee!" Gain all the riches, honors, delights and pleasures that a man can possibly enjoy, but leave God out of your life and you are a failure. The rich fool's ambition led to the infinite and irrevocable loss of his soul. Solomon was permitted to indulge in all earthly delights that all men after him might profit by his conclusion, which is that "all is vanity," a delusion and a snare. But there is a wealth which really satisfies and is obtained without the barter of the soul.

Overcome Your Poverty

Men who have made a success in wordly affairs have had to overcome obstacles such as poverty. And just as poverty has proved to be no bar to success in the world, so soul-poverty is no bar to progress in the spiritual world for it may be overcome. Of those who realize their soul-poverty Jesus said, "Blessed are the poor in spirit, i. e., those who feel their spiritual need, for theirs is the kingdom of heaven." God alone knows the infinite value of the human soul. Its worth is attested by the amazing price paid for its redemption from its lost estate. It cost the Son of God an infinite price (2 Cor. 8:9) that we through His poverty might become rich, be made "partakers of the divine nature," have eternal life, be made holy, be made happy in God through Him. and be entitled to the "exceeding great and precious promises." Thus we are shown the need and the remedy, the sinner and the Saviour.

The True Riches

are the offers of God's grace. The power to get earthly wealth is the least of God's gifts to men. For what are riches to God's Word, to bodily gifts, to the mind with its understanding, skill and wisdom? But God's best gift is the "unspeakable gift" of His love. Without this gift other gifts lose their value. Salvation is a gift for

" 'Tis only God that is given away,

'Tis only heaven may be had for the asking."

"Heaven's riches cannot be bought." "Ask and ye shall receive" them. They are merited alone through Christ Who has merited all things for the believing children of God. They are free, for we cannot earn them; they are without money and without price (Isa. 55:1), for no money can buy them. Through faith, repentance and baptism we become the adopted sons of God, heirs of God and joint heirs with Jesus Christ (Rom. 8:15-17). The initial step is a new heart granted in conversion. Therefore "putting off the old man," keep putting him off. Be renewed in the spirit of the mind. Put the soul nourishment first. Grow in grace by growing in knowledge. Be rich in Christian experience. Pray for the prosperity of your soul. Strive for a true life, a high life (Matthew 5:38-48), a complete life. Know God and have the "peace that passeth understanding." Bear much fruit by winning souls to Christ. Ask for such things and God will not send leanness into your soul (Psa. 106:15).

Lay Up Your Treasures

"Why art thou, being the king's son, lean from day to day? Wilt thou not tell me (2 Samuel 13:4)?" With all your privileges why get so little out of the Christian life? Having tasted the good things of the Lord, why be so lean? Why should the King's son be moving along at a poor dying rate? Is this world

too much for you? Lay not up for yourselves treasures upon earth . . . But lay up for yourselves treasures in heaven . . . For where your treasure is, there will your heart be also. (Matthew 6:19-21). Spiritual leanness is caused by a dislocated heart. Stewardship is deferred until we make more money or we get out of debt. Lay up your treasures NOW. Lay them UP! Remember you lay them up for yourself. Let us not be shortsighted but lay up treasures in heaven all along as they are due. Honor the Lord with your substance and He will honor you (Prov. 3:9, 10). Remove the Lord's talent from the napkin and put it to work. "He that soweth sparingly shall also reap sparingly (2 Cor. 9:6)." Be RICH toward God. To ignore this is to be careless about the safety of your possessions (Luke 12:21).

A Safe Investment

"He is able to keep that which I have committed unto Him against that day," said one whose stormy life led him to appreciate a safe investment for life's possessions. There is only one safe deposit for human treasure (Matthew 6:19-21). Paul's first investments were unsafe, he lost them (Phil. 3:7, 8). What he saved he deposited safely from the moths and thieves. Treasures deposited with Christ are not only safe but also profitable. "He shall receive a hundred foid!" "All things are yours," and "ye are Christ's and Christ's is God's." We are the heirs of the redeemed universe which is pending the day of the glorious liberty of the sons of God! "What manner of persons ought ye to be" in light of the soul's value and of future events such as the judgment seat of Christ and the renewed universe of eternal duration? Your day of trial is at hand. Are you devoted to the passing of things of earth or are your savings invested in the securities of the eternal habitations?

—(Vinco) R. 1, Conemaugh, Penna.

—o—o—

The Unfruitful Tree

Rev. W. R. Deeter



"And seeing the fig tree by the way-side, he came to it, and found nothing thereon, but leaves only; and he said unto it, let there be no fruit from thee henceforth forever." Matt. 21:19.

Life is full of questions to be settled. They arise most every day.

Jesus, in his later ministry had marched triumphantly into the Jewish city of Jerusalem, and goes directly to the temple upon his arrival in the Holy City; he becomes the champion of its purity; he cleanses it of its trade and its traffic, because it is the House of God, a place of worship and prayer. Yet, for Jesus the temple is not the only dwelling-place of God.

The next day, on his way in from Bethany, he saw a fig tree afar off, thinking it might have fruit thereon, for he was an hungered. Since, in the fig tree, the fruit forms before the leaves appear, the fruit does not ripen until later in the season. The narrative says, "It was not the season of (ripe) figs." So Jesus must have come in the hope that possibly he might find a few ripe figs in advance of the season, but "He found nothing but leaves." Not even green figs; the tree bore leaves only.

The fig tree whose lack of figs, while having leaves makes it a significant symbol of a people abundant in profession, but lacking in good works. He uses it to symbolize the curse that falls upon such people. The act is an acted parable, having its whole significance in its symbolic meaning. There seems to be a strange lesson in the incident. The link of connection is probably in the nation of Is-

rael, of which the fig tree, with its leaves, but no fruit, was a most fitting symbol, and which, on the other hand, stood, by reason of its unfruitfulness, as a mountain in the path of the kingdom of God. The withering of the tree symbolizes the over-throw of the nation, and suggests the great lesson that all things that stand in the way of God's kingdom, though they be mountain-high, shall be removed.

In the context which follows, the thought seems to pass to the general subject of prayer, which teaches that there is no achievement at which faith need stagger. God is able to do all things for those who believe; and second, as reminding us that in praying for the removal of obstacles (such as was the people of the Jews) it must be in no vindictive spirit, but with that of forgiveness.

The cursing of the fig tree is the only miracle of wrath worked by Jesus. But it is a revelation of God's mercy, for whereas the countless miracles of mercy were all wrought upon men, this one was wrought upon a tree. He "parches the tree" that He may teach men wisdom. He exercises His power, not on a man, because He is a lover of men, but on a plant. The whole incident seems to be an acted parable, so we see in it the one fig tree, standing apart from all others, is the Jewish nation, who made great profession of righteousness and of the service of God, the other nations of the earth made none. Both Jew and Gentile were unfruitful, but the Jew added to his unfruitfulness the appearance of fruit, for fig trees begin to develop fruit before there are any leaves. So when leaves appear, ripe fruit may justly be expected. The fault of the fig tree, therefore, was not that it had no fruit, which was not to be expected at that season, but that it pretended to have it, and had not.

The cursing of the fig tree appears to be a symbolic miracle to teach the insufficiency of religious profession without fruitfulness. No doubt the occasion deals with the unfaithfulness of the Jews. But whatever the real nature of the incident it provided the basis for a conversation between Jesus and the disciples on the question of prayer, and what marvelous things can be wrought with its aid. Not only is prayer a real help to accomplish the hard, big things of life, but its inspiration is essential also to fulfill the smaller, lesser duties. We can face the greater tasks in our career in the full confidence that this great weapon of prayer will not fail us. Both Matthew and Mark stress the idea of faith and prayer as being all-available in accomplishment.

If, when we come near the end of our earthly pilgrimage, someone should ask for some condensed word of wisdom to be treasured up in remembrance and a prompter, it would be "FRUITFUL." "By their fruits ye shall know them."

We also see in this lesson of the fig tree, the doom of things that do not meet the wants of the time, or the terrific prospect of meeting a disappointed Christ. In the context there is also this thought—the perfect dominion of the spiritual over the material, and the vast possibilities of undoubting prayer. Christ ever leads His own from mere wonderment at the miraculous up to that which is higher. His answer now combined all that they needed to learn. It pointed to the typical lesson of what had taken place: the need of realizing, simple faith, the absence of which was the cause of Israel's leafy barrenness, and which, if present and active, could accomplish all, however impossible it might seem by outward means. Faith gives power in prayer for doing the impossible or incredible. Faith is not a sense, nor sight, nor reason, but taking God at His Word. Faith is nothing else but the soul's venture. It ventures to Christ, in opposition to all legal terrors; it ventures for Christ, in opposition to all difficulties and discouragements.

—Burlington, Indiana



Brethren Doctrine as the Fathers Believed and Taught

Rev. L. A. Myers

These doctrines of Salvation are followed by Spirit enduement, as Jesus promised and carried it out as shown in the Acts of the Apostles. The Laying on of hands is for that power to qualify one to witness for God after the birth by water and the Spirit. We are said to be born of water and of the Spirit and are thus added to the Lord.

But the Christian life and service is more than mere addition to the Lord's body. Addition to the Lord's body is for service for him. His body is a vineyard where laborers are entering at all hours of the day. Their place in the vineyard is one of service. It is a fight of faith and we must be good soldiers. The field is the world and to the Church is given marching orders—"Onward Christian Soldiers, marching as to war." "Ye shall be witnesses of me," was spoken to the Church and "ye shall receive power from on high," was a promise to the servant of faith. The power is given that all may be efficient witnesses.

The Laying on of Hands was a special enduement, represented by this symbolical act. It was one of the principles of Grace, according to Hebrews 6:3. These principles were: faith, repentance, baptism, laying on of hands, mentioned as distinct from, but coordinate with baptism. The practice was followed by the early Church immediately after the Apostles. The purpose was practically the same. Tertullian, who was born sixty-three years after John died, says, "In the next place (meaning after baptism) the hand is laid on us, invoking and inviting the Holy Spirit, through obedience." The Apostolic Canon said, in the second to fourth century, "Let him say these and like things, for this is the efficacy of the Laying on of Hands, for unless there is such a recital made for every one of these candidates for baptism he does only descend into the water as do the Jews. He only keeps off the filth of the body and not the filth of the Soul."

Jerome (340 A. D.) asks, "Do you know that the Laying on of Hands after baptism and the invocation of the Spirit is a custom of the Church? Do you demand Scripture proof? You may find it in the Acts of the Apostles and even if it did not rest upon the authority of the Scriptures, yet the census of the whole world in this respect would have the force of a command."

Modern Church historians agree that these practices of the Church were universal. Jamison, Fauset and Brown in their "Commentary"; Park Fisher and Alexander Allen in their book on "Christian Institutions" are all in accord that these were practices of the early Church.

The New Testament also teaches the Anointing of the sick with oil and the laying on of hands (James 5:14-16) of which the Holy Spirit is an active agent. Healing is one of the gifts of the Spirit, which we have a right to expect if we believe and accept the doctrine of Atonement, for the purpose of the Atonement was to work the forgiveness of sin and the healing of the body. It is the basis of our faith for it covers the guilt of our sin and its consequences. Isaiah says, "Surely he hath covered our sickness and carried our sorrows." Matthew says, "He took upon himself our infirmities and bears our diseases."

The early Church understood the anointing of the sick with oil and laying on of hands to mean a continued exercise of its rights and within its jurisdiction. Irenaeus (130 A. D.) in referring to the practice, says, that "some casting out of demons is a matter that cannot be called in question since it is attested by the experience of those who have been thus delivered and are now in the Church. Others still heal the sick, by laying hands upon them and they are made whole again." Tertullian says that "Procurus anointed Severus and healed him." In the third century it was decided that only a bishop might perpare the oil, but that anyone may use it. Justin Martyr said to the Roman Emperor: "For numberless demoniacs throughout the whole world and throughout your city, many Christian men through exorcise in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving out the possesion of Demons, though they could not be cured by exorcist and those who used incantations and drugs." Other historical references point to the same belief and practice, not mentioned here, all of which regard Divine Healing of the body and spirit as resting upon a Scriptural basis.

But we now pass from this doctrine to that of the Second Advent of the Lord Jesus, the fact of which doctrine is not hard to establish, either by Scripture or history. The last scene the Apostles of Jesus were permitted to look upon in which their Lord was the principle figure, was that of his Ascension. While in the procedure of departure, two men, arrayed in white apparel, stood beside the Apostles with this message, "Ye men of Galilee, Why stand ye gazing into Heaven." These celestial witnesses only attest that which He, himself had taught and foretold while He was on earth with these disciples. He is the Master, who after a long time, returned unto his servants. And again, the bridegroom that tarried and the nobleman who went into a far country. Even though Jesus himself did not know when he left the definite promise when it would be, he purposely obscured the time, leaving the event so vague that every generation might expect it. His last words were, "Watch and Pray."

The early Church took the words of Jesus on their face value and every generation from that time to this has looked for the fulfillment of that promise.

Fisher, in his "History of Christian Institutions" tells us that the Second Coming of Christ was an event looked upon as not remote. In one of the parables of Hermas it was predicted as following the building of the Tower, which will soon be built. The Post Communion Prayer in the Didache ends with the words, "Maranatha." (The Lord Cometh). In Barnabas, the temporal reign for a Thousand Years was expected to follow the Advent. Papias, who cherished the same idea represented a fantastic picture of Millennial bliss and comfort. In Allen's "Christian Institutions" he refers to the Montanist Prophets who were aiming at a moral reformation of the Church who prophesied that, "The end of all things was at hand and the coming of Christ was near. "An evil hour was impending for which the Christians should fortify themselves by a severe regime. When the persecution fell they were to stand at their posts and not flee, but welcome martyrdom as bringing them home to Christ. This was the teaching of the second century.

Fisher in his "History of the Christian Church" says, "The belief in a millennial kingdom on earth to follow the second Advent of Christ was widely diffused. In some cases it was conceived of as a scene of material comfort, when the ground would have a miraculous fertility and its products be proportionally rich. This millennial belief was refered to by Justin, Irenaeus, Tertullian, while the Alexandrians opposed it.

Thus briefly we have sought to set forth the most important doctrines of the Brethren Church and show the teachings and attitudes of the Early Fathers to them. In some few cases there are slight deviations, but as a whole, the teachings of the Fathers as practiced by the Early Church confirms the Scriptural basis of Brethren Teaching.

—Oak Hill, West Virginia

The Editors Speak

"Not Yet" -- -- -- --

Rev. Frank Gehman

Heb. 2:8b, "But now we see not yet all things subjected to him."

Because the human mind is so patently impatient and is so unwilling to allow time for the realization of its hopes, it is consistently tempted to seek substance to its dreams in new pastures and thus wander from the truth. Or to abandon altogether all hope and confident expectation. The mysteries of Christianity and the visions of its faith suffer sadly at the hands of impatient spirits. Nor will it ever be different with any man until he comes to see time and eternity, life and death with more of the divine perspective and less of the human.

In Peter's day already (2 Peter 3:4) mockers were saying, "Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." Modern mockers use the same inept argument. The fact that some particular thing has not heretofore taken place proves only that it has not heretofore taken place, but does not at all prove that it cannot or will not possibly take place at some future date. To assume that it does so prove is to contend that all events and phenomena are locked in an ironclad rule of uniformity that can not be altered, not even by such a God as the Bible depicts. Up-to date science discards such an assumption, and revelation has proved it false.

Had men only the patience—and the faith—to await the final out-working of divine plans, and in the meantime to accept revelation at its true worth and apply its teachings to their own lives, they would have largely solved their own intellectual problems, and those of their neighbors, arising from the claims of Christianity. It is the rejection of the claims of Christianity and not the acceptance of them that creates problems, intellectual and spiritual.

The saint could say, "But now we see not yet," and let faith fill in the blank until the day of consummation. But not so spirits that have not learned the secret of patience and minds that will not trust where they can not see. Accordingly they trouble themselves with a thousand questionings and doubt God. The solution of the theorem makes all the steps thitherward clear. So will the final working out of God's plan make everything along the way to that point perfectly evident, even—we believe—to those souls who have died in their disbelief and questions. Until that day of consummation we have only faith and revelation to guide us. Able guides they are for those who trust them, but to those who would carry the weight of the world upon their own shoulders and seek to solve divine problems in their own humanity such guides are but broken reeds and their counsels inane and doddering. The faithful can wait, but not all men are of faith, and the "not yet" is too hard for them; they want to see now.

One says there can be no God, and the cruelties and sufferings inflicted and endured by humanity proves it; the existence of God—he proposes to think—would prevent such things. He does not know, or can not see, that this supports Scripture which says, "But NOW we see NOT YET all things subjected to him." Were they ALL subjected to Him, then He would soon re-order them. The lack of subjection to Him is the source of the ancient trouble with the world and with much that we see. The poor,



short-sighted doubter has not looked into the future, but has thought that what has been will continue to be, thus arguing by inference that there has been no beginning to what we see and know, nor will there be an end to it. His is a hopeless world, for he has left out God Who alone could break up the "vicious circle" into which his thoughts have fallen. It is in God's province to bring to pass what has not been before and to alter events to conform to His pattern at the chosen time. The "not yet" implies a day of subjection when what has not been will be, and the law of uniformity (so dearly held by many) will once more be rudely shattered by divine handiwork.

Turn where we may to whatever we may and find there what we may that is contrary to God and opposed to Him, none, or all, of it proves Him impotent, uncaring or non-existent. The sure Word of Scripture says that at the present time we do not yet see all things subjected to our God. There are—for all the evil that may be pointed to in the world or attempts made to charge to the account of God—two things the Christian sees in this text at once.

First, it is implied that there are SOME things that are already subjected to God. It is they which are the salt of the earth, which keep the world from total moral puterfaction. They are the hearts and lives of men voluntarily subjected for Christ's sake and willingly kept in subjection.

Second, it is implied that eventually ALL things will be subjected. This is an imposing thought, unknown to and unappreciated by that which must yet be forcibly subjected. It is one element of the Gospel message which must needs be made known to the impenitent, and therefore unsubjected, men.

Where pleadings fail, force must succeed. The fact that it has never been so done since the world began proves nothing now. "Now we see not yet," but what will it be another day, the Day of the Lord? Christianity was cradled in broken laws of the uniformity of nature; was fostered in miracles, powers, signs and wonders; has left behind it centuries of the extra-ordinary and unusual; and its faith, though not now seeing all things subjected unto Him, sees that day coming and abides the day—patiently, we trust, occupying "till He come."

The Passing of Elder A. P. Reed

I am sure you will give a little space in the **Brethren Evangelist** with regard to the home going of our dear brother, A. P. Reed. He made his exit on February 24th after a long but patient illness. His life was indeed made beautiful by the Grace of God, and was a monument to the Spotless Life of the Son of God. His wife and children were kind and tender, doing all they could for him; and now there are no lingering regrets.

I first met Brother A. P. Reed in Ashland College, We sat together in the New Testament Theology Class taught by Dr. J. Allen Miller, now in glory. In that class Brother Reed made a good impression on me. I was his pastor for nine years in the First Brethren Church in Los Angeles. Never did he hinder my ministry for a minute. We worked together in perfect harmony. He taught the Teacher's Training Class in which class many graduated and became teachers in the Sunday School.

At the close of our nine years work together, Brother Reed said something I will never forget; which made me work all the harder. He said, "N. W., you have always brought us fresh messages anointed with grace." I said to him, "Brother Reed, When the time comes for me to take a back seat and sit at the feet of some man of God preaching and teaching the Word, I trust I will do it meek, humble, and helpful to the pastor and church as you have all these years".

If ever I had a friend in any man, I had it in A. P. Reed—a friend always the same. Our fellowship which was glorious here, in time will be more glorious in the eternal sweet homeland of the soul; a land of eternal perfect peace far away from the night of this wicked world.

God bless and comfort you Sister Reed and the faithful children.

N. W. Jennings



The above likeness of Brother A. P. Reed was taken when he was active in the ministry. We are sorry that we do not have a later photograph of him, but this likeness will call to memory his work in the church. At one time he was Business Manager of the Brethren Publishing Company.

JEW - - - -

Juan Iztueto

For some years, in this country (Argentina) one can rarely listen to short wave radio transmission without getting some European station with totalitarian propaganda in whose messages the word "Jew" serves as a camouflage for the evil designs of "the beast", the author of which accuses the Jews of being the cause of the war and consequent miseries of the world.

They accuse the Jews of being the authors of the acts of sabotage in all the occupied countries, of dominating Churchill and deceiving Roosevelt and supporting Chiang Kai Shek and many other things. Poor Jews!

Leaving to one side this hatred of the Jews and also the insulting propaganda directed to South America (as if this continent were inhabited only by microcephalos) we wish to direct our thoughts to the causes of the events that shake our poor planet.

New Order

"New order" is the slogan of the dictators. The leaders of democracy, feeling sure of the final victory, declare that they will dictate the terms of a lasting peace when victory comes. But many speak without knowing the designs of the Creator in this matter. Therefore let us enquire as to what God has to say of the Jews and of their Messiah. Our friends, the Jews, have been marvelously preserved throughout the ages and have been prepared in a hard school for their entrance into their promised inheritance.

There are a multitude of prophecies related to this event. The reader should study especially Ezekiel 37:21-39:39 and Jeremiah 30:18-31:14. Although Israel has passed many ages without king or prince or ephod or sacrifice (Hosea 3:4) the nation is now awakening. The dry bones of Ezekiel 37:1-4 are moving. Israel is on the way to receive her King. This design of God is being fulfilled in spite of all the efforts of apostate churches without God or the worshippers of the "god of forces." Israel will yet receive her King, when he shall descend upon the mountains of Zion. There do not exist human forces that can prevent this event.

Leaving aside the New Testament prophecies, the second Psalm is sufficient to reveal the tak'ng counsel together of the leaders of peoples bent upon destroying the worship and the people of the Lord and trampling upon their consciences with "new order."

But the coming King will bring his new order for the world and all the events of our age are converging toward this great event. The King will come, the decree will be published and the divine new order established, but only after world-wide tribulation. In the frightful events which are coming, the enemies of God will be destroyed, the people of Christ will be gathered together to him and our friends, the Jews, will be delivered, and in their repentance and faith will enter into the kingdom whose glory endureth forever.

—Cordoba, Argentine





Church Spires Should Inspire

A FORGOTTEN CHURCH

Ralph A. Garber

On a Sunday afternoon as we out driving go,
We come upon a cross road and with caution we drive slow.
We see an old brick building that used to be a church,
Then something seems to tell us we ought to take a look.
And out of that machine we hop, wade weeds up to our knees,
We see that church a-standing there beneath two old oak trees.

We take that old white handkerchief and wipe dust from the glass;
We make a little space where we can see at last.
What is that our eyes behold lying on the floor;
That once had lovely carpet on for forty years or more?
We see a piece of broken plow, a buggy wheel and rake,
Some old corn cobs, a pile of straw, and things a tramp won't take.

Now you wonder will it ever come to pass,
When folks go walking past your church and looking through the glass,
Will they see a lot of auto parts, oil cans or tanks of gas?
But if you keep on missing like a lot of people do
This thing is bound to happen just the same to you
For when the pennies cease to fall and rattle on the plate,
It won't be long till the door is closed, a lock upon the gate.

—Warsaw, Indiana

ORDINATION SERVICE ANNOUNCED

The ordination service for Brother Harry Gilbert, member of the Elkhart, Indiana, Church, and pastor of the Brighton, Indiana, Congregation, will be conducted in the Elkhart Church on Sunday afternoon, April 26th, at 2:30 o'clock. Brother Delbert Flora makes this announcement as being according to their present plans.

To show us the worth of time, God never gives us two moments together, nor grants us a second until he has withdrawn the first.—Fenelon.

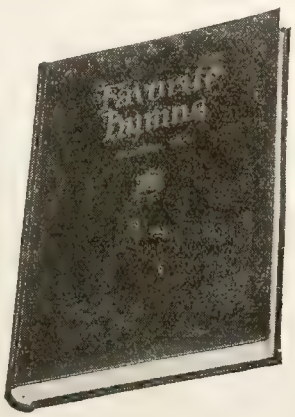
Character—the only thing we make in this world that we shall take into the next; what we weave here we shall wear there.—Bishop J. Taylor Smith.

As a peace officer the church has no equal. Neglect the church and put on more policemen.—Oliver Wendell Holmes.

Great lives never go out—they go on.—Benjamin Harrison.

AN ANNOUNCEMENT

The Brethren Publishing Company feels that it is making no mistake in calling the new song book, "Favorite Hymns, Number two," to your attention. It is a book that contains hymns that will reach the heart and mind of all lovers of good music.



The following rates prevail:

Cloth Binding

Single Copy, 50 cents, postpaid
Dozen rate—$5.40, plus postage
Hundred rate—$45.00, plus postage

Paper Binding

Single copy, 35 cents, postpaid
Dozen rate—$3.60, plus postage
Hundred rate—$30.00, plus postage

You can order from the Brethren Publishing Company,
524 College Avenue,
Ashland, Ohio

Publication Offering

Continued

Previous balance		998.83
MANSFIELD FIRST BRETHREN (Ohio):		
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Mrs. Joseph Rairigh	1.00	
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Mr. & Mrs. John F. Locke	3.00	
Mr. & Mrs. Gordon Harmon	1.00	
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Miscellaneous	1.52	25.02
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Mrs. H. F. Stuckman	5.00	5.00
NORTH LIBERTY FIRST BRETHREN (Ind.):		
Dorcas Class	6.05	
Mr. & Mrs. Frank Hay	2.00	
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B. Frank Buzzard	5.00	
Rev. Elmer Keck	1.00	
Irvin Kelley	1.00	
Total		$1550.35

(To be Continued)

Laid to Rest

MACK—William, the son of Joseph and Rebecca Mack was born in Greene county, Pennsylvania, May 19, 1860. He passed away at his home in Uniontown, Pennsylvania, March 28, 1942, at the age of 81 years, 9 months and 9 days.

He was the last of a family of brothers and sisters. His father and mother had been long time members of the Fairview Church of the Brethren. He was the grandson of Elder Jacob Mack, the pioneer Dunker preacher. His grandfather had assisted in building the Fairview church in 1835, and the Grove church in 1837 and was for a time pastor of both of these churches. His grandfather was the great great grandson of Alexander Mack, the founder of the Dunker churches.

William Mack, like numerous members of his family, was a miller. At the time of his death he was awaiting sufficient strength to be baptized, the other steps leading to it having been taken.

He was married on October 23, 1884 to Miss Louise Deffenbaugh of Brownsville, Pennsylvania, who survives him. He is also survived by four children, namely; George of the home; Frank of Connellsville, Pennsylvania; William Jacob Alexander of Cleveland, Ohio, and Lester of Uniontown, Pennsylvania. He is also survived by four grandchildren and seven great grandchildren.

Funeral services conducted in the home by the writer, a distant relative and also a descendant of Alexander Mack, the Founder of the Church. Burial in Oak Grove cemetery, Uniontown, Pennsylvania.

Freeman Ankrum, Pastor Masontown Brethren Church

It Seems To Me

Simply because the generation is evil and the times are bad is no reason why we should despair or feel that the Church has no prospect today. The triumph of the Church has always lain in its capacity to conquer human ill with divine good. The worse the general condition, the greater the challenge to the Church, and the more need that she should preach the Gospel of Redeeming Grace clearly and forcefully here and now. Or so it seems to me.

The Mentor



Our Children's Department

MRS. LORETTA CARRITHERS

SUPERINTENDENT



Dear Children:

You remember the Bible stories that we have been having, the last one being about Moses when he went to live at the house of King Pharaoh. While he was there he became a very wise man; he wrote books and as I told you he was also a brave soldier and helped the Egyptians drive away their enemies. He was so great that perhaps some day he might have become the king of Egypt, after Pharaoh had died. But he never forgot that he was an Israelite and not an Egyptian, and that the lives of his own people were very hard and very sad because the king, who was kind to him, was very cruel to them. He longed to help them and for many years he tried to think of something he could do.

At last he decided to leave the palace and go to live with his people who were slaves. It must have been hard for him to say good-bye to the princess who had been so good to him, and to leave the palace and all the pleasure he had enjoyed there, but he felt sure he was pleasing God in doing so. He went to visit his people and he found them working hard in the hot sun, making bricks. As he stood watching them, one poor man was so tired that he stopped to rest for a moment, when the Egyptian, who was watching to see that all the slaves worked, began to beat him. Moses was very angry at this man for being so cruel and he struck him down.

When the king heard what Moses had done, he sent his soldiers to take him but Moses fled from Egypt and went into another country where they could not find him. He walked a long way across a desert and at last he came to a well where he sat down to rest.

While Moses was waiting, seven maidens came to get water for their flocks. When these maidens had drawn the water and filled some troughs from which the sheep and lambs could drink, some rough shepherds came and pushed the maidens away, and started to take the water for their flocks. But Moses was angry at the rude shepherds and drove them away. The maidens were glad that such a strong, brave man was there to help them and they hurried home to tell their father. He asked: "Where is the man? Why did you leave him at the well instead of bringing him home with you?"

The maidens then hastened back to Moses and invited him to come to their home which he was very glad to do. When they arrived, their father, whose name was Jethro, thanked him for being so kind to his daughters. He asked Moses to stay and help take care of his flocks. So Moses lived there for many years and after a time one of those seven maidens became his wife.

But in Egypt the poor Israelites were still having trouble. The king, whom Moses had known, had died, but the next king treated them just as badly, so they begged God to help them, and He answered their prayers.

One day Moses took his flocks across the desert towards a great mountain, called Horeb. As he came near it he saw a burning bush. He ran quickly to put out the flame but he was so surprised to find that, though the bush seemed all on fire, not a leaf was burned. He came still nearer to see what this could mean and then he heard a voice which said, "Moses, Moses." And Moses answered, "Here am I."

Then God said, "Come no nearer. Take off your shoes, for this is a holy place."

When Moses had done this, he fell upon his knees and hid his face, for he was afraid to look at the burning bush where God was. Then God said that he felt sorry for the Israelites and would bring them into a beautiful land. He told Moses he wished to send him to the king to ask that the people might go. Moses was glad to hear that God would help his people but when he learned that he was to lead them, he was afraid and said: "Who am I that I should go to the king and that I should lead the people out of Egypt!"

God answered: "You shall tell them that the great Jehovah sent you, who is the God of your fathers. He is sorry for you and will lead you into a good land, where you shall have rest and happiness."

But still Moses was afraid and asked, "But what if they do not believe me?" Then God said, "What have you in your hand?"

Moses answered, "A rod."

God told him to throw it down upon the ground. When Moses did so, children, it turned into a serpent, or snake, and Moses was frightened and ran from it. But the Lord said, "Put forth your hand and take it by the tail."

And when Moses did this, it changed back into a rod! Wasn't that wonderful? God told him he could thus change his rod before the people and they would then believe that He had sent him. But Moses was not then ready to go. He said, "O, My Lord, I cannot speak well and I fear I could not talk to the king."

God said that He would help him and teach him what to say. But Moses begged Him to send some one else and then the Lord said that Aaron, Moses' brother, should go with him, for he could talk well, so at last Moses was willing to go.

I will tell you in my next letter what happened when Moses went back to his people.

With love, in Christ's Name,

Aunt Loretta





We are sorry that no Christian Endeavor Topic material arrived for this issue.



Among the Churches

Post Card Publicity

ARDMORE HEIGHTS
SOUTH BEND, INDIANA, REVIVAL

On March 16th we opened our special Victory Revival here and continued through to Palm Sunday. We had splendid crowds considering the way most of the church men had to work in the shops in the defense program that is on in full force here in South Bend. The members of the congregation surely proved themselves loyal and faithful workers for the Lord. A goodly number were in attendance at every service, while many others missed but a night or two. The members of the choir and our pianist were on hand to do their part in making the meetings successful.

Mr. and Mrs. Harry E. Richer of Peru, Indiana, were with us to conduct the music and lead in the children's work. We were pleased to have as many as 66 children in the meetings following school each evening. As at other times we found the Richers to be splendid workers. This was my third meeting with them. Their capable leadership and full cooperation enabled the humble preacher to handle the word with great freedom, although he was handicapped the last week of the meeting with a very severe throat ailment. In spite off every hindrance the Lord gave us victory in the salvation of many souls.

The visible results of the campaign were 32 decisions, 24 first time confessions, 5 by letter and 3 reconsecrations. Sixteen have received baptism and along with those bringing their letters were received into the church on Easter Sunday. Five have decided to cast their lot with other churches and one has yet to receive baptism. For strength to carry on and for every victory won we give God all the glory.

We now look toward the summer and the advance of the Lord's work in different channels. We are expecting to conduct a vacation Bible School the latter part of May or first of June. The field grows larger with every week as the new families are moving in continually. Pray for us that we might be led to do the right thing to direct all coming our way into the portals of the church.

A. E. Whitted, Pastor

WATERLOO, IOWA

Pre-Easter services were held in the Waterloo Brethren church Wednesday through Friday of Passion week. The attendance at these services was good and a deep spiritual interest was manifested.

The climax of special interest in the things of Christ and the church was reached on Easter Sunday. The pastor was happy to conduct a service of consecration in the Young People's Division of the Sunday School. No group could have listened with closer attention. The response to the invitation for the reconsecration of the life and for a closer walk with the Lord, was one hundred per cent.

An audience which about filled the large auditorium was present at the preaching service. The music was appropriate and inspiring. We are enjoying our new organ. In this service there were more reconsecrations. Some forty gave their hearts anew to the Lord this day. Five new members were added to the church, four by baptism and one by renewal and letter. As a fitting close to this day, the choir offered the cantata, "Crucifixion and Ascension," at the five o'clock hour.

W. C. Benshoff, Pastor

ELKHART FIRST BRETHREN

Dear Brethren:

From time to time reports from Mrs. Edna Nicholas and various little news items have appeared in the pages of The Evangelist about the work in Elkhart. Now I shall try my hand at providing Brother Vanator with some extra copy to edit. It remains to be seen how much of it will hit that big, bad waste basket by his desk. This report will include January to Easter.

Two things stand out in our January activities as indicative of God's favor and blessing upon this people. On Sunday evening, January 18, it was my happy privilege to administer baptism to eight children of our Bible School, none of them above eleven years old. They, with many others, constitute a fine faithful group of young Christians. Sunday, January 11, was our quarterly Cash Day for the building fund. The sum of $1525 was contributed, which made it possible to round out the first year of our loan by paying $6,992.20 on principal and interest. The year's payments on the note were just double what was required.

February was a month of evangelism. During the first two weeks several teams of evangelists made assigned calls. Special simultaneous prayer meetings were held in five locations on two evenings. Dr. W. S. Bell and Mrs. Bell came for two weeks of special services which began on Monday evening, February 16, and closed on Sunday, March 1. These services started off with rain, fog and ice. The second evening saw cold and snow. The third evening the temperature was diving toward zero and a snow storm was raging. But we pounded on. The second week brought considerably better

weather. Dr. Bell was not feeling his best, but he was faithful, and preached the Gospel with all his customary earnestness. The Lord manifested His approval by giving us a good number of souls. Brother and Sister Bell are much loved by the Elkhart people, and it is our hope and prayer that he will recover his strength as he rests at home. The baptisms for those who confessed Christ during our evangelistic effort totaled twenty-three, and the number received by letter and relation was seven.

March was a month of preparation for Easter, along with attendance upon revivals in neighboring churches, and the report on Easter really belongs to that month. The Bible School set goals for attendance and offering and added to that a goal of more souls for Christ. These people are like the fire which can never say "enough." The thirty-eight people who had been recently added to their membership were an assurance that more could and should be won. Easter Sunday evening found us with seven more members bringing up the total for 1942 to forty-five. We had fine attendance in the services on Wednesday, Thursday and Friday evenings of Holy Week. Thursday evening we celebrated the Last Supper with great spiritual uplift. The Cash Day (quarterly) offering on Sunday was $2,103.20. Personally, I do not like to use Easter for a building fund offering instead of a foreign mission offering, but this custom was established long years ago. Soon we shall have our building paid for and then Easter will be Foreign Mission Day. However, a tenth of the offering is given to missions. The Bible School attendance was 624, and the total attendance in all the services of the day was about 1,351.

April will be another busy month. We expect to make a special appeal for our personal missionary, Dr. C. F. Yoder. We have assumed his personal support with the expectation of starting with a substantial percentage the first year, increasing it as our indebtedness is liquidated until we shall assume the full responsibility. April 23rd will see a special meeting of the whole Bible School for supper and program. April 26th has been set the ordination of Brother Harry Gilbert, one of our Deacons and our former Bible School Superintendent, who is now lay pastor of our Brighton church.

The Lord bless you all.

Delbert B. Flora, Pastor

ELKHART, INDIANA

The week preceeding Easter has been a full one for our people—a week of spiritual blessings.

On April 1st preparations were made for our communion. On the 2nd we observed this Holy ordinance, having a very large attendance and a very spiritual service.

On Easter morning the sun arose in all his glory, bringing light and warmth and blessing all the earth, typifying the glorious resurrection of the Son of Righteousness. At 6:30 o'clock scores of the children of faith went to the House of Worship, where they mingled their voices in songs of praise and the offering of silent prayers for a suffering world. These services were led by the pastor, assisted by the young people.

Our Bible School attendance reached 624.

Due to the loyalty and cooperation of all, from the least to the greatest, our Easter offering amounted to $2,103.20. The church expressed her thankfulness for this offering by singing, "Praise God from Whom All Blessings Flow." We have come to know that our people love to give for the advancing of His Kingdom, not only of their means, but also of their talents as well.

For the worship service the church was filled to capacity, The subject of the pastor's sermon was, "Your Appointment with the Risen Lord." We will summarize Brother Flora's message as follows:

1. We have an appointment with the Living Son of God.
2. We have an appointment to rally for His Name.
3. We have an appointment in rest and seclusion from the turmoil of the world—in worship and prayer.
4. We have an appointment in instruction that only God can give in His Book.
5. We have an appointment in our business—to dedicate a part of our substance.
6. The disciples, save one, did not fail to keep their appointment with their Lord. If you fail to keep your appointment with your Lord, all is lost.

The day closed with a program by the choirs at the evening hour. Thus another page is written in the history of our church. Blessed be His Name.

Edna Nicholas

THE ASHLAND CHURCH REJOICES

Easter Sunday was a great day with the Ashland Park Street Church. With most of the College students away for the Easter vacation, and just with a regular Sunday service without any special features, with the stress only on the Foreign Mission offering, the close of the day revealed the following:

Attendance:

Sunrise Service	60
Easter Breakfast for young people	60
Sunday School	208
Morning Service	175
Christian Endeavor	60
Evening Service	125

Offering:

At the Easter Breakfast	$ 6.67
Sunday School	12.30
Church Budget	123.60
Building Fund	63.38
Foreign Missions (Cash)	396.90
Foreign Missions (Pledge)	25.00

Total offerings for the day $627.85

Received into the church:

By letter 2; By baptism 2

Babies dedicated—3

First time decisions during the Pre-Easter services—5

L. V. King, Pastor

CAMBRIA AND BURLINGTON, INDIANA

Our meetings closed at Cambria on March 22nd. As a result of that meeting we will baptize two and are hoping that when the time comes for that baptism there will be more to be baptized.

One confession has been made in our Burlington meetings so far (March 29th). On Sunday evening, March 28th, there were 220 people in attendance. These services will close on Easter Sunday evening. Dr. and Mrs. L. O. McCartneysmith are conducting this meeting. We will have a full report of this effort later.

During the week following Easter Mrs. Deeter and I expect to go to Topeka, Kansas to visit our children. Two more grandchildren have entered this world since February, making now six in all, only one of which is a girl.

W. R. Deeter

Benevolent Offering

OFFERINGS FOR BENEVOLENT BOARD FOR MONTH OF MARCH

Fort Scott S. S. (Kansas)		5.00
Simeon Blackstone & Daughter Estella Mt. Zion		2.00
Burlington, Ind.		13.44
New Kensington, Pa.		12.45
Smithville, Ohio		
Mrs. Harvey Naugle	5.00	
Mr. and Mrs. C. Mast	20.00	
Mrs. Swinehart	5.00	
Mr. and Mrs. E. C. Crider	5.00	
Mrs. Harvey Rutt	25.00	
Mrs. Odessa Hartzler	5.00	
Offering	36.00	
Total for March		101.00
Smithville Total		111.00
Ashland, Ohio		
James Harvey Beal	1.00	
Prof. C. L. Anspach	8.00	
Add. Offering	22.05	
Total for Month		31.05
Ashland Total		196.35
Portis, Kan.		
Mr. and Mrs. D. G. Lemon	5.00	
Offering	1.78	6.78
Gravelton, Ind.		15.00
Rittman, Ohio		
E. O. Frank	10.00	
Offering	9.00	19.00
Gratis, Ohio		18.50
Berlin, Pa.		32.50
Washington D. C.		
Rev. and Mrs. T. C. Lyon	10.00	
Betty Lyon	5.00	
A. Friend	5.00	
Offering	5.00	25.00
Bryan, Ohio		53.85
Lathrop, Calif.		
Mr. and Mrs. Cecil DePriest	3.00	
Offering	10.05	13.05
Waterloo, Iowa		35.61
N. Manchester, Ind.		102.00
Huntington, Ind.		5.00
Tiosa, Ind.		3.25
Brush Valley, Pa.		5.15
Washington Court House, Ohio		2.00
Denver, Ind.		17.45
Corinth, Ind.		12.54
Mr. and Mrs. Frank Yoder		10.00
Nappanee, Ind.		
Dr. and Mrs. M. D. Price	10.00	
Golden Hour Class	5.00	
Offering	100.00	115.00
Cumberland, Md.		3.40
Ardmore, Ind.		45.02
St. James, Md.		.75
Pleasant Hill, Ohio		24.14
West Alexandria, Ohio		
Mr. and Mrs. Kelpinger	5.00	
Ever Faithful Class	5.00	10.00
Milledgeville:		
Dr. and Mrs. W. S. Bell	10.00	
Offering	25.35	35.35
Roanoke, Indiana		
Mr. and Mrs. E. D. Humke	20.00	
W. M. S.	2.05	
Offering	5.70	27.75
Louisville, Ohio		
Pauline Sheets	10.00	
Earl Miller	5.00	
Arline Miller	5.00	
Thelma Wertenberger	10.00	
Mrs. Amanda Oyster	5.00	
Mrs. Floyd Miller	5.00	
W. M. S.	11.00	
Total for March		72.00
Louisville Total		89.47
Canton, Ohio		74.25
Hagerstown, Md.		
Mr. and Mrs. J. L. Hereter	8.00	
Offering	75.10	
Total for March		83.10
Hagerstown Total		85.10
Carleton, Neb.		3.15
Vinco, Pa.		49.50
Johnstown Second, Pa.		5.00
Calvary, N. J.		8.00
Bethlehem		16.26
Martin Goshorn (Clay City)		10.00
Mulvane, Kan.		5.92
Elkhart, Ind.		54.65
Elkhart Total		76.65
Highland:		
Mr. and Mrs. H. E. Dague	5.00	
Offering	3.50	8.50
Rev. and Mrs. I. D. Bowman		2.00
Loyalty Group, Peru, Ind.		13.75
Masontown, Pa.		24.20
Cambria, Ind.		5.00
Uniontown Second, Pa.		31.00
Uniontown, Second, Total		39.00
Fairhaven, Ohio		17.15
Sergeantville, N. J.		24.00
Mexico, Ind.		22.50

Leading Churches to date:

Ashland, Ohio	196.35
Nappanee, Ind.	115.00
Smithville, Ohio	111.00
New Paris, Ind.	103.16
N. Manchester, Ind.	102.00
Turlock, Calif.	100.00
Louisville, Ohio	89.47
Hagerstown, Md.	85.10
Canton, Ohio	74.25
Bryan, Ohio	68.85

The Brethren Evangelist

Mission Number

Vol. XLIV, No. 15
April 18, 1942

ASHLAND COLLEGE

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Dr. J. Raymond Schutz
North Manchester, Indiana

Armament and Rearmament

Dr. C. F. Yoder
Cordoba, Argentina

News and Views from West to East

J. Ray Klingensmith
General Secretary of The Missionary Board of the Brethren Church

Have You Seen It?

Frank Gehman
Stockton, California

Published monthly by The Missionary Board of The Brethren Church

The Brethren Evangelist

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INTERESTING ITEMS

A number of our Brethren among the churches have manifested surprise that The Missionary Board publishes the Mission Number of *The Brethren Evangelist* each month. We had thought this was generally known in our churches, but since it needs clarifying we have changed the set-up of the opposite page. Naturally the Christian Endeavor Department, the Children's Department and the Worship Day by Day are created by the regular producers. We appreciate the warm commendations for our number.

Evangelism Today

Two things are defining themselves in the evangelistic field today. There is a growing interest among the genuinely Christian people in spiritual things, but war, another Pied Piper, has carried away other unsaved again. This means we should return to the individualization method of reaching them one by one and two by two, otherwise we will be preaching in churches filled with Christianized people only.

We are planning on doing our best this summer again for churches who will need pastors for the summer. If you will let us know, perhaps we can arrange with one of our several students to supply your needs for the summer. We shall try.

Only three days after our Easter envelopes and letters were released a number were returned with lovely offerings. We thank you and our prayer is that the greatest Easter offering we have yet lifted will be brought for a witness and a sorry world at war. Missions is the essence of Christianity. Missionless churches are powerless churches. Powerful churches are mission churches. Let us never forget it to our own injury.

The beautiful pictures in the Easter number which have brought kindly remarks from so many have been saved for nearly a year for just this number. There are other numbers planned ahead too. Our Missionary Board was definitely led of the Lord to the source of these beautiful and costly cuts. We are so thankful for the Christian cooperation in obtaining them.

IF GOD BE FOR US—

"Fret not"—He loves thee.—John 13:1.
"Faint not"—He holds thee.—Isa. 41.10.
"Fear not"—He keeps thee.—Ps. 121:5.

The world is groping in darkness today because too many Christians have let their lights go out.—James E. Thompson.

"Everywhere in Every City"

1 Corinthians 4:17



The Mission Number of the Brethren Evangelist is issued by the Missionary Board of The Brethren Church and edited by the Secretary, The Rev. J. Ray Klingensmith.

The past several months have been spent in visiting and working with a number of our Brethren churches in both the western and eastern parts of our country. News has just reached us of a splendid district conference that was held at Lathrop, California, where in the month of January we were present for a splendid two weeks effort in an evangelistic meeting. We rejoiced to hear that the Northern California District has rallied again to the support of its Missionary Board. This will be welcomed news to the Brethren of Stockton.

Stockton, California

A great work in a great city has great difficulties also. Two weeks in the Stockton church introduced us to the difficulties as well as the extreme loyalties and sacrifices of a few people who have made a noble effort in behalf of a Brethren church there. We have recently heard from the moderator of the Stockton church who informs us of the successful visitation program which has just been undertaken in the Stockton church. It is our humble opinion that only such a program as personal visitation will succeed in beginning or sustaining any church today. We pray for God's guidance among such churches as are using this apostolic and original method of promoting Christianity.

Johnstown, Pennsylvania

The Reverend William S. Crick has given every evidence of many months of laborous effort in the Second Brethren Church of Johnstown in the Moxham area. The meeting began with an unusually large attendance and maintained its strength and interest throughout. The cooperation of the Brethren from the First Church and from Vinco and from the Third Church made every meeting a new joy. Perhaps the outstanding guests of the meeting were the young people's choir from Vinco, directed by Mrs. Clarence Gilmer. This was a refreshing sight and experience. The Brethren of the Second Church and the surrounding areas were generous in their offerings and interest. We have a new appreciation now for the entire church and its minister. The old statement that "Adequate preparation is better than pulpit exhortation" has proven itself again.

Louisville, Ohio

From Johnstown we went directly to Louisville, Ohio, where the Reverend E. M. Riddle shepherds not only the First Brethren Church but a large circle of friends in the entire vicinity. The Reverend Riddle, like the Reverend Crick, still believes in a pastor's keeping in touch with his congregation through visitation and counsel. The price these men pay for their success as ministers of the Gospel is a large one, but thank God a good investment.

Our two weeks of meeting in Louisville were the most outstanding since the Thanksgiving time meeting at North Manchester. The attendance was almost surprising every night. The interest was high. The conviction was definite. The Lord was present. Our Brethren in Louisville make us rejoice in demonstrating a beautiful consecration and solidarity in their faith. The Reverend Riddle has a large and successful ministry there. We received a generous offering also from the Louisville church. These offerings for evangelistic meetings and other engagements all go to the Missionary Board's funds for mission and evangelistic work. They are not personal to the evangelist.

OUR PRAYER LIST

1. Please remember in prayer our Easter Offerings for the work of Dr. Yoder in South America. On our desk at the present moment are a number of letters from the native workers and Christians there. This is a valuable work for Christ. We showed the pictures of some of Brother Yoder's work in Johnstown and Louisville and it gave new vision and inspiration of the success of Brethren missions in South America.

2. Pray for the meetings at Sergeantsville, New Jersey, Linwood, Maryland, and other pending engagements. These are difficult days for evangelistic work and we realize deeply our need of the Lord's guidance and strength for the constant drain of the work.

3. For the District Conferences. These are days when momentous issues face the church of Jesus Christ and we should now be praying that our district conferences will be alert to them.

My Immediate Outlook for the Church in the World of Today



By Dr. J. Raymond Schutz

The world is being shaken to its very foundation by the catastrophic events of each new day. Only three times before in the world's history have events so momentous taken place. When I say that, I do not mean events that were alike in form, but in the far reaching character of their influence and consequences. This is a world struggle, and it is affecting the entire world in its influence—witness the most recent of these forces—the new situation in India. Who could foresee when this war began in 1939 that the 400 year old struggle between England and India would become a part of the turmoil? Yes, this is literally a world war, better perhaps, a world revolution. The war from 1914 to 1918, though we called it the First World War, was primarily a European conflict, involving at the most only two continents. The present involves every continent and all but four countries and affects every living being in the universe. How shall one interpret such a time? Who has the answer?

Personally, I still refuse to become too dogmatic in the interpretation of the meaning of these days. *Instead of putting Christ in a uniform I prefer that He shall remain on the Judgment Seat.* I know that we call this a conflict between democracy and totalitarianism, and as Hitler himself pointed out, "The two philosophies are entirely unlike and opposite, and that the world is not large enough to permit them both to survive." If Hitler then has vowed to destroy democracy we can do only one of two things—we will either permit him to do it or we are going to resist. If we permit him to do it, we shall submit to the ruin of all that is most dear to us, our homes, our churches, decency, honor and Christianity itself and become the slaves of Godless men. Much as we hate war, therefore, we may not only be obliged to accept it as the lesser of two evils, but for once in the history of the world, I look upon it as the only way that decent men and women may have to accept it as the only alternative. Theodore Roosevelt once said, "So much do we love peace that if it is necessary we will fight for it."

Personally I am glad for two things, viz.: that *The Brethren Church has been aggressive in preaching peace, even if not consistent in the practice of it.* Second, that our country, as well as England, was long suffering and patient in the face of terrible insults, because we did not want war. I shall never have any regrets that we should have permitted the dictators to know that we did not want war. I would rather be accused of being an "appeaser" than an "aggressor." Since Pearl Harbor no one has dared to call us the aggressor in the conflict.

Having said all of this, I would not dare to say that the Democracies have done no wrong. In fact, we have enough to be ashamed of and we have done enough that calls for repentance. There was clear insight into this fact when the President of the United States set aside January 1, 1942, as a Day of Prayer, and specified the things for which we should pray. First in the list was repentance. That is right. Only after we have asked for cleansing and forgiveness for our own shortcomings have we a right to expect a blessing for our cause—fighting for democracy.

Or are we making a false assumption when we believe that God is more interested in "democracy" than in "dictatorship"? Here definitions must help us to find the answer. Under a dictatorship the "individual" means nothing and the "state" means everything. But since the dictator is the state, the dictator is the "total." He recognizes nothing above or beyond himself. He recognizes no absolute God and there is only one absolute man and that is himself. This is the grossest form of blasphemy and irreligion the world has ever known. There is no godlessness comparable to this and it is my duty as a Christian to defend my God and what He holds dear in His world.

Under democracy, by contrast, even if not perfect, we exalt primarily the sanctity of human personality. Whence comes this regard for the individual? Of all the philosophies and religions in the world, only one teaches it, that is our Christianity. Democracy has its roots in the Old Testament and bears its fruit in the New Testament. The defense of democracy is therefore of equal importance with the defense of God's Word against all other forms of heresy. *Only the Godless or those who fail to understand the Divine Will and Plan would stand by idly while God and His Kingdom are profaned.* But surely not the Christian soldier. The thieves of the Holy Grail never outraged the Eternal God so ruthlessly as the dictators are doing it. There are those, therefore, who instead of thinking of this as just another war are calling the present struggle a "Crusade" and they may be right. But let this be clear *"God cares more for America than for Germany only when Americans care more for Him than Germans do.*

The most hopeless attribute toward the present struggle is to think that no good can come out of it. Whether it is to introduce the millenium or pass over without the fulfillment of this cherished hope God can not only turn the crisis to some helpful account, but He will surely have the last word in it.

Many have foresaken and forgotten, but always before it was too late He spoke the final word.

Here is a list of the questions thoughtful Christians are asking:

"Why does God permit this war?"

"Where is God?"

"Can this be for good?"

"Can this lead to a juster world and a better social order?"

If such questions could be answered positively, we could undoubtedly bring comfort to many anxious hearts. It is interesting to observe that such a question as the first in the list is not asked nearly so often by the actors in the struggle as by the spectators, even as Jesus did not ask why He had to die on Calvary's Cross as much as those who stood by and looked on. He knew the meaning of suffering and sacrifice. It is nearly always the sufferers who manifest the greatest faith. It is those who look on who are the skeptics. That is why I am utterly in disagreement with those who will do no more than look on. When I ask that we throw ourselves headlong into this conflict, I do not insist that those who for reasons of conscience cannot take up arms to kill must do that; they must be true to that light of conscience;—but to be merely a spectator and do nothing at all to defend the cause of God when the conflict is between Christ and Anti-Christ is a matter that runs deeper than merely patriotism. It was in the First World War that the Nurse Edith Cavell said, "Patriotism is not enough. We must not hate!" It is only those who can resist on that high level who are truly soldiers of the Cross, and soldiers of the Cross we are asked to be. *Soldiers of the Cross must know the meaning of suffering. It may be that God permits this war to teach us the lesson of suffering and sacrifice*—the lesson that many of us in our luxury, ease and complacency have never learned. I do not mean pain so much as sacrifice that is what we need to learn. The difference between pain and sacrifice is love. *To love is Christian and our first love as Christians is to love God and His cause.* Much as I would like to escape the present world crisis, I do not see how I can. To merely stand by as an idle spectator is not worthy of one who sings "Stand Up, Stand Up, for Jesus, Ye Soldiers of the Cross."

Fervently I pray and sincerely I believe that God is speaking to us individually as well as to the church in the present crisis. If we are willing to let Him discipline us, it will deepen our own spiritual insights. It will send millions to our churches, the altar and into the service of the Kingdom. Most of all this may become the supreme hour for missions. Instead of closing the doors of the world permanently, when the war is over the doors of the world will stand wide open with the call "Come over into Macedonia and help us."

What we have called our civilization will emerge with a soul. We are learning that the spread of a world wide civilization means catastrophe unless the spiritual life that controls it is adequate, a thing that has not been because we have been too materialistic and the soul has been lacking.

The close of the war must also bring a just peace. Vindictiveness, revenge, greed and all the pagan qualities of life can have no place in the world that is being purged. *The whole object of the democracies must be victory without hate.* Victory without hate alone is the way to peace without bitterness and only a peace without hate can become a lasting peace.

Still another important achievement we may look for at the close of the war is a better social order. Glibly as we have spoken of justice there is after all a lot of injustice in the world. We will speak of vested rights for they have a place and that is necessary, but that does not mean that we are going to be blind to vested wrongs. Either this war will teach us to be decent or it will beastilize us completely. Yes, you may be as pessimistic as you care to be! *I still make bold to say that a world in ruins can rise again and I have implicit faith that it will.* Or, that which would suit me better, He can make it altogether new. That is the Kingdom of God for which we not only long and pray, but for which we will suffer and sacrifice if necessary.

Without becoming too dogmatic and without any desire to champion or repudiate any one of the various points that are being taken by those who differ in their interpretation of the world crisis, I am one who believes that good can come of it. I am not saying that this will fill all our Churches and bring on a great revival of Religion. It should do that. That should happen without a crisis, it is true. But it is likewise true that many are reminded of the serious moral and spiritual interests that have been too long neglected if not forgotten. Yes, without any desire to predict the form I am confident that things will be different when the war is over.

It is the supreme opportunity of the Church to use all of her Holy influence to bring about the direction the world needs to take. This is the time to be prepared to meet her highest privilege and opportunity. *And above all we must remember that it is only the Sacrificial Church that will live and give life.*

"Pass Me Not, O Gentle Savior"

One of the beloved paintings of the world is that by Holman Hunt entitled, "The Light of the World," which pictures Christ as standing before the door of a cottage, a lantern in His hand, knocking upon the door for admission. We are told that the painting is one of the results of the famous artist's desire to preach the Gospel by means of art. Some years ago when those who had the picture in charge took it out of its frame in order to clean the canvas, it was discovered that the artist had written in one corner, where they could not be seen as long as the frame was on the canvas, the words, "Me non praetermittas Domine." Literally translated, the words are a prayer: "Do not pass by me, O Lord." This story adds another to the great lessons taught by the famous painting. He will never pass by anyone who will open to Him the door of his heart.—*Christian Observer.*



Armament and Rearmament

C. F. Yoder

Along the riverbanks in central Argentina and scattered over the plains of Patagonia are to be found the bones of huge monsters which lived here many millions of years ago.

Some of them had heavy plates of armor either in one piece, as the turtle shell, or in jointed pieces, such as the alligators have. Some had great teeth and claws and some had long and strong horns. These were the dictators of past ages. They once ruled the world. But where are they now? What enemy more powerful than they has taken their place? We look about us in these fertile regions and see only the harmless sheep and cows and horses and song birds and domestic fowls. How have these peaceful animals been able to supersede their terrible predecessors?

It is because they have cooperated with a higher kingdom. God gave to man the dominion over the animals and along with man has protected the useful animals and destroyed their enemies. The process is still going on and will go on until the world will be like a garden and its inhabitants like members of one peaceful and loving family.

The rearmament of the world is not being made with armor and teeth, but with faith and love and service. These are the elements of permanent power. The kingdom of love is an eternal kingdom. And the agents of this kingdom are Christian workers who are spreading the Gospel and the spirit of Christ.

That is why the evangelization of the world is the great work of the Church, and the work of foreign missions should receive its united support. Governments should encourage that work in every good way. Those who turn many to righteousness are building the foundations of the new and better world. The church that gives most to missions will grow most in numbers and influence. Our offering this Easter time should be much more than double that of former years.

The Missionary Call

You ask what call impels me
To leave the joys of home
To go to heathen countries
With uncouth folk to roam.
It is the call of Jesus
Saying, Christian, follow me.
It is the call of people,
Saying, I have need of thee.

You ask about the dangers
That threaten in the land,
And speak about the hardships
That one must there withstand.
My friend, there are no dangers,
If Jesus Christ is there,
And hardships turn to pleasures
When once His joy we share.

You say, What is the pleasure
That one can there enjoy,
Midst sin and degradation
And scenes that must annoy?
It is the joy of service.
It is the joy of love.
It is the joy of heaven
Whose fellowship we prove.

You ask about the harvest
Of such a life of toil,
And what about the forces
That may that harvest spoil?
My friend, ours is the sowing.
The rest is of the Lord,
And there can be no failure
If we obey His word.

O you who have not hearkened
Unto the Spirit's call,
Come now in deep repentance,
Before your Maker fall.
Look on the waiting vineyard;
Obey your Savior's voice,
And He will guide your service,
And make your heart rejoice.

—C. F. Yoder

Dr. Yoder writes—It is thrilling to be working in a time when epoch-making events are transpiring and the coming of the Lord may be nearer than we think.

The dark cloud of tribulation is extending and settling down over the world and times look very dark, but beyond the cloud we can discern the light that will never fade and we go forward with good courage. It is no time for dissension or division or for worldly pleasure seeking or ambition for power or fame. If the Brethren Church remains true to her Head and the Word of God and the help of the Holy Spirit there will be a great opportunity to witness for the truth in these days of apostasy and danger.

It is wonderful what our country is doing to defend the liberty of the world, but the evangelization of the world is fundamental in any case and I hope that there will be a large increase of foreign mission offerings, for that is the great work of the church and will bring blessing in all else.

HEARTS WHICH OVERFLOW WITH JOY

Impressions of Our Conference in Cordoba

In spite of the difficult days through which we are all passing now and the sadness that there is in the entire world, there are moments when God fills our hearts with joy and sweetness in the work of the vineyard of the Lord. Thus it was with all of us in those happy days when we were united in the Brethren Conference in the city of Cordoba and I am sure that all of the brothers feel the same, that it was a beautiful experience of faith and happy optimism for the future. We are praising our beloved God for it. For many years I have not felt an experience so precious and a brotherhood so affectionate among the workers of the Lord as in those days from February 14 to 17.

In truth we were not many, but indeed we were all of one heart and one soul as in the original church and we were unanimous together, being directed lovingly by our dear Superintendent Charles F. Yoder who led not only in the Bible studies but in the discussions of the problems and difficulties of the various fields of work, in the same manner praying to the Lord to help us solve them favorably. Likewise we have occupied our thought and minds in prayer on behalf of our dear brothers and sisters in the United States, expressing our love and gratitude to all of them for their love and spiritual and material help which they gave for the purpose of carrying forth the work of the Lord and the saving of souls. In this conference besides the Bible study we have had reports from each field of work, progress made in the last year, successes and problems in every field of work. In all this we have been able to say and hear that in the short time of work in these new fields, Buenos Aires, Rosario and Cordoba, under the superintendency of our dearly beloved Dr. Yoder that there has been progress in spite of the indifference of the people at the present time. There are groups of faithful believers in each district and we do not doubt that they will continue to progress in the course of time.

Problems in Each Field of Work

Almost in every field there are problems and requests for help before the Divine Throne of Grace. In Rosario we have our problem concerning the difficulty that comes to us in securing a house for the mission and in being able to rent a suitable site for work. All the buildings in this district of Rosario are small with halls that are stifling in summer. For more than a year we have been trying to find an adequate hall and we have not succeeded. I believe that our dear Brother Yoder has written to you about that. We would say to the Board of Missions in the United States that it would be preferrable to acquire a property and build a hall on it, not only for our regular immediate meetings but also for special conferences and thus to extend more widely the precious propaganda of the news of the Gospel. How much we would thank the brethren in the United States for their help to solve these problems and God willing to send more interesting reports with happier successes in the work.

With affectionate appreciation and sincere thanks for all kindnesses,

Your brother in Christ,
Adolfo Zeche

Sunday School in Rosario, January, 1942



D E B T S

Juan Iztueta
A helper in Cordoba

If we consider our possession in Christ as described in Rom. 8:1-12 we must conclude with Paul, "We are debtors." Believers are careful of debts and try to fulfill Rom. 13:7, "Owe no man anything." But we wish to think of another aspect of debts. We may classify debts as material and moral, and debts of gratitude. These are all of importance in the development of Christian life; but for the present we will touch only our moral debt to the Jews.

The Gospel of our Lord and Savior is "good news" to the world and contains in all the Bible the order of imparting this good news "to the Jew first" and then to the Gentile. Josh. 8:33; Acts 3:26. In the Old Testament the privilege of imparting the blessings of God to the people was confided to the priests and the prophets, but the same privilege in the New Testament belongs to the believers as priests and administrators of the new covenant. I Pet. 1:12; 2:5.

The Old Testament priests monopolized the blessings of the covenant for their own people. Are not the Gentile ministers today doing much the same thing? Are they not neglecting the Jews? Sometimes I have meditated upon the dignity of the high calling of those who are "Israelites, of whom is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is the Christ as concerning the flesh, who is over all God blessed forever." Rom. 9:2-6.

It is true that they hardened their hearts toward Christ and his Gospel and even today are still blinded and hardened, but this is no cause for indifference on our part, because the blessings that have come to us through their hardening makes us debtors to them. Therefore the Gospel that has been entrusted to us is also for them, and not only for them but for them first. We are debtors. Rom. 15:27.

230 Av. Poeta Lugones, Cordoba, Argentina

Introducing . . .



Blanca Nellie Igarteburu

The writer of the following testimony is the sister of Alicia Romanenghi, whose husband is pastor of the Brethren mission in Cordoba. She is a very capable assistant to her sister and is desirous of preparing herself to dedicate her entire time to mission work. She has a very valuable asset in the ten years of training under her father, who was one of the most capable pastors in Argentina, and also in the life-long care of a consecrated mother, who with five children are helping in our work in Cordoba, one son being still in Buenos Aires. Nellie is seventeen years of age and a natural leader among her companions. She is ideal material for a missionary and I am confident that the way will open for her to make this her life work.—C. F. Y.

My Testimony

I have had the joy of being reared in a Christian home, and have therefore been free from the follies which abound in the world. My father was a pastor during the short period of ten years in a town in the province of Buenos Aires, when he was called away by death, leaving us bereft of his loving care and inspiring example, but not bereft of the care of our Heavenly Father.

True, as a family, we have passed through struggles and trials but it has been our constant and beautiful experience that the promises of the Lord are not in vain. He has indeed been with us. I have had the privilege of helping my older sister in her work with children in the Sunday School and vacation Bible School and have always loved such work. It is my most ardent desire to continue it. Two years ago I gave my heart to the Lord and feel it to be my duty to give as much time as I can to his service. I find a large and needy field in this city and believe that the Brethren Church will soon have branches round about.

Nellie Igarteburu

The January and February copies of the monthly mimeographed paper entitled *Fruitful Testimony*, issued by Dr. Yoder for all the Brethren in our South American missions, came to the office of the Board recently. Biblical exhortations, editorials, announcements, special messages from various workers, poems, stories for children, Brethren news from North America made up the twelve-page paper. It is of convenient size, 6½ by 8½ inches, stapled as any magazine. The size and helpfulness of this paper are to increase as means permit. Many will be reached by means of this printed paper and thus the Gospel message will spread.

Have You Seen It?

The Reverend Frank Gehman

Seen what? There are many things that one might wish to see, yet never see. An elderly gentleman said recently that there were many places in the United States he had wanted and intended to see, but now he is too old to travel. So he will never get to see those things he wished to see.

There are other people who have gone places, yet have not seen much when they got there. One traveling humorist quirked as he stood looking at the Grand Canyon that he had at last found the ideal place for the disposal of used razor blades! Had he seen no more than that to what is probably the most sublime spectacle in all the world, his loss would have been enormous.

Some people go to places of outstanding note and spend their time while there in souvenir shops hunting trophies to carry home to prove to their friends that they have actually been there. But they were only superficially impressed by the beauty of the scene or by the importance of the site. They could only partly say that they had seen it.

Then there are those fortunate souls who apply themselves to their opportunities and get great gain from them. The poet saw a bed of dancing daffodils and stored up the memory of their golden beauty in his heart against the unlovely day. Some are so happy as to come, to see and to be conquered by the beauty, majesty or sublimity of what they have seen. They go away bigger and find life richer.

Jesus Christ has called His Church out of the world unto Himself. He has taken it to the scenes where lost humanity wanders in its own confusion, wallows in its sin. He has declared the great power of God to redeem and reconstruct lives wrecked by sin. He has given numerous examples of that power from over the whole world. All this before the eyes of His followers, yet how many have really seen it?

How many have really seen the vision of missions? For missions are simply the organized effort to carry out the program of Jesus Christ for reaching and redeeming others. Can it be said that we came, we saw and went away again uncaptivated by the scene that God's Word spreads before us? For shame if it can be so said.

Have you seen it? Have you seen the vision of a far flung, fruitful program of Brethren missions? A program that begins with your next door neighbor and reaches out through the homeland to Dr. Yoder and his helpers in Argentina. And —who—knows—even farther abroad as the Lord tarries His coming.

We hope that every member of the Brethren Church will see the glowing missionary vision, that not one Brethren person will stand before the opportunity unmoved and unseeing. Have you seen it? What? The vision of many peoples brought to Christ because you and others cared enough to pray and pay that missions might go forward.

An Incident Worth Repeating

Giving

"A man in a New England town had been unemployed so long that he came to his last dollar. He laid fifty cents of it on the offering plate on Sunday. The following morning he heard there was a possibility of his obtaining employment in a neighboring town. The railroad fare to the town was a dollar. It looked as if he should have kept the fifty cents he laid on the offering plate; but with the fifty cents that he had he bought a ticket, and rode half way to his desired destination. He stepped from the train and started to walk to town. But God had something better for him. Before he had walked a block he learned of a factory near at hand that needed help. Inside of thirty minutes he had a job with a wage of five dollars more a week than he would have received had he gone on to the other town. The first week's pay brought him back his fifty cents tenfold. That man was W. L. Douglas, the shoe manufacturer.—*One Besetting Sin* by Charles F. Weigle.

That Which Is Eternal

Over the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that pleases is but for a moment."

Over the other is sculptured a cross, and these are the words beneath: "All that troubles is but for a moment." But underneath the great central entrance in the main aisle is the inscription, "That only is important which is eternal."—*Selected.*

" . . . Shall Not Return Void"

The burglary insurance rate is $12.00 a thousand in Boston; $22.00 in New York; and $27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years, for twenty-two years in New York, and *excluded* for thirty years from the schools of Chicago?"—*The Gideon.*

Mission-Minded Youth

It hasn't happened just once, nor twice, but several times that the children of the North Manchester Brethren Church have sent in a splendid offering to missions. Once it was $72.50, another time $82.28, and during the past few months we have received smaller amounts at somewhat regular intervals. The size of these offerings and the regularity with which they are sent would indicate that these are not spasmatic or infrequent gifts. We would rather believe that these children give regularly, perhaps weekly or monthly, to missions. The teachers of these Brethren youth are surely responsible for this outstanding training, for from no other point have there come such urgent requests for mission materials.

Missionary training thus started in early years should mean alert, mission-minded Brethren adults in the coming years. But, alas, how many of our Sunday Schools and churches are awake to the opportunities of this early missionary training? Children love to give and to share, and they will give to what they are interested in. Oh, for more Brethren youth like those at North Manchester!

Sacrifice in War Time

Alexander Duff spent most of his long career in India. At the end of his life he came to Edinburgh and spoke at a great convention. For two and a half hours he held the audience spellbound as he told about the trials and hardships and about the conquests in the mission field. At the end of that period he fainted, and they carried him off the platform. When his consciousness was restored, he cried: "Take me back, I must finish my message." His attendants protested and said: "You will die if you go back." "I'll die if I don't," was his answer.

Again he stood before that magnificent audience and poured out his heart. "Have you no more sons to send to India? Queen Victoria asks for soldiers and you gladly offer your sons. Christ asks for missionaries, and you say, 'No, we have no sons to send.' If there is no one who will volunteer, I'll go back to India, and let them know that there is one Scotchman that is willing to die for those who sit in heathen darkness."

Shall we not be inspired by the example of Alexander Duff to obey the call of God and go to the ends of the earth for our wonderful Christ? He died for us, shall we not live for Him, and, if needs be, die for Him?—*Paul W. Rood.*

ST. PAUL'S BALANCE SHEET

Debit

"The sufferings of the present time."
In labours more abundant.
In stripes above measure.
In prisons more frequent.
In deaths oft.
Five times received I forty stripes save one;
Thrice was I beaten with rods;
Once was I stoned;
Thrice I suffered shipwreck;
A night and a day have I been in the deep;
In journeyings often;
In perils of robbers;
In perils by the heathen;
In perils of my own countrymen;
In perils in the city;
In perils in the wilderness;
In perils in the sea;
In perils among false brethren;
In weariness and painfulness:
In watchfulness often;
In hunger and thirst;
In cold and nakedness;
Besides those things which are without, that which cometh upon me daily, the care of all the church.
Total: "Light afflictions but for a moment."

Credit

"The glory to be revealed in us."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

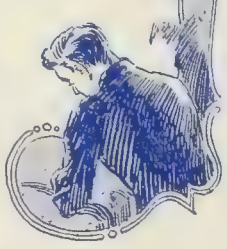
"That he might make known the riches of his glory on the vessels of mercy, which he hath prepared unto glory."

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

"When Christ who is our life, shall appear, then shall ye also appear with him in glory."
Total: "An eternal weight of glory."

—*Oriental Missionary Standard*

An Effectual Prayer



Dr. J. Wilbur Chapman in his first pastorate in Philadelphia was visited by a layman who frankly said to him: "You are not a strong preacher. In the usual order of things you will fail here, but a little group of laymen have agreed to gather every Sunday morning and pray for you."

Dr. Chapman added: "I saw that group grow to one thousand men gathered weekly to pray for this preacher."

Of course, he had great success. Almost any pastor would succeed if a group of leaders would thus back him up.—*Walther League Messenger.*

Bishop Tucker

A young artist named Tucker painted the picture of a forlorn woman and child out in the storm. This picture took such a hold on him that he laid by palette and brush, saying, "I must go to the lost instead of painting them." He prepared for the ministry and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa. Painting is not enough. We must obey the command, "Go," or help send others instead.—*Grace and Truth.*

Finished? . . . No!

A layman put a question before us the other day, "Has the war stopped the Christian work overseas?"

It was a reasonable question. The answer for everyone who is asking that question these days is a hearty, "No!"; it rises full and strong. Rather than diminishing the overseas work of our church, the war has simply made the job harder. "To retreat in an hour like this," wrote Bishop Arthur J. Moore recently, "would be a betrayal of all those heroic men and sacrificial women who have gone ahead of us." The world mission of Christianity is the one thing that can save humanity from the corroding influences of secular civilization." Our work overseas has not been finished by the war at all. It calls more urgently than ever upon the Christians of America for support.

The mission of the Christian Church in the world stands under only one command: Go ye! It does not ask if the ways are open. It does not wait to be invited. Pushed back at one point, it crowds forward at another. The Christian mission is not finished!—World Outlook.

We Pray

Lord, dost Thou hear our prayer? So oft it seemeth
To strike the gates of heaven and fall to earth.
The world grows dark, the earth with horrors teemeth,
As though it waits some hell-engendered birth.
Lord, in the earth iniquity aboundeth;
The violent man treads down the just and meek,
Base argument and baser deed confoundeth
The hearts of those who law and order seek.

O, Thou longsuffering God, in mercy hearken;
We too have sinned, nor walked Thy perfect way;
Our worldly wisdom doth Thy counsel darken,
Nor do we pause to hear what Thou dost say.
O God, forgive; bestow Thy Holy Spirit
On those who ask, and give us eyes to see
Prevailing power comes not by might or merit,
But through the contact of our souls with Thee.

O God most high, eternal Lord and Saviour,
By whom kings rule and justice is maintained,
Grant that we fall not wholly from Thy favour,
Nor lose the heritage our fathers gained.
Give us the grace to walk where now we stumble,
To cast our worthless idols in the dust,
And chastened stand before Thee--thankful, humble;
Made victors by Thine arm in which we trust.

—Florence Wiles



Thanksgiving Offerings

Fort Scott Brethren Church:

Sunday School	20.00	
Church	20.00	
Mr. and Mrs. D. E. Bishard	5.00	
Mr. and Mrs. W. S. Booton	1.00	
Mr. and Mrs. L. S. Russell	1.00	
A. O. Sivey	.50	
Georgia Collins	5.00	
		52.50

Hamlin Brethren Church:

Mr. and Mrs. S. I. Miller	6.00	
Mr. and Mrs. Frank Cloud	5.00	
Shirled Cloud	5.00	
Mr. and Mrs. N. P. Eglin	20.00	
Miscellaneous	11.03	
		47.03

Milledgeville Brethren Church:

Kum Join Us Class	20.03	
Men's Bible Class	5.00	
Loyal Daughters Class	2.00	
Welcome Class	10.00	
Live Wire Class	2.00	
Altruist Class	2.85	
Class 11	1.00	
W. M. S.	25.00	
Intermediate C. E.	5.00	
Mrs. Burgot Runnels	1.00	
Alice & Amanda Livengood	10.00	
Mr. and Mrs. Robert Coleman	.60	
Mr. and Mrs. Gail Deets	1.00	
Mrs. Ida Beard	1.00	
Mrs. Miles Wallace	1.00	
Frank Deets	.50	
Mrs. Dan Brand	1.00	
Mr. and Mrs. J. C. Lenhart	5.00	
Mrs. M. E. Brand	.50	
The Rev. and Mrs. W. S. Benshoff	2.00	
Mr. and Mrs. Fred Fields	.50	
Mrs. Harvey Schreiner	1.00	
Mrs. Evelyn Hanna	5.00	
Emerson Gaul	.50	
Mr. and Mrs. Donald Peugh	1.00	
Mrs. Ward Deets	1.00	
Orville Allen and family	2.00	
Mrs. Pearle Laughrin	.50	
Mr. and Mrs. Richard Graehling	.75	
Mr. and Mrs. Ray Allison	1.00	
Mr. and Mrs. Albert Peters	1.75	
Mr. and Mrs. C. A. Livengood	5.00	
Sam Livengood	12.00	
Mrs. C. A. Straka	5.00	
Mrs. Belle Miller	5.00	
Dr. and Mrs. W. S. Bell	160.00	
Miscellaneous	21.47	$320.00

Goshen First Brethren Church:

Mr. and Mrs. Harvey Rowell	$ 5.00	
The Rev. and Mrs. H. H. Rowsey	10.00	
John E. Baer, Jr.	12.00	
DeMain Warner and family	5.00	
LaMattie Simmons	5.00	
Lena Herring	10.00	
Mr. and Mrs. Nelson Weaver	5.00	
Mr. and Mrs. R. D. Miller	5.00	
Miscellaneous	39.63	$ 96.63

Loree Brethren Church:

Mrs. Fred Deisch	$ 1.00	
The Rev. and Mrs. C. C. Grisso	10.00	
C. L. Waters	5.00	
Leroy Bohn	5.00	
Charles Hammond	5.00	
Miscellaneous	107.00	$133.

Mexico Brethren Church:

The Rev. and Mrs. A. H. Tinkel	$ 5.00	
Mr. and Mrs. E. O. Donaldson	5.00	
Carl C. Fisher	5.00	
Charles Balbaugh	5.00	
Helen Callahan	1.00	
Miriam Chafin	1.00	
Miss Mary Bond	2.00	
Mrs. James Kraning	2.00	
H. L. Donaldson	3.00	
Leaders Sunday School Class	4.00	
Miscellaneous	21.72	$ 54.

Oakville Brethren Church:

Mr. and Mrs. Charles Kern	$ 10.00	
Mrs. Harry Fleming	1.00	
Nannie Wampler	1.00	
Thelma Kern	5.00	
Mr. and Mrs. Alonzo Cory	5.00	
Mr. and Mrs. Frank Holden	1.00	
Mr. and Mrs. Henry Sherry	2.00	
Mr. and Mrs. John Holsinger	5.00	
Mr. and Mrs. George Metzker	15.00	
Harold Swain	5.00	
Carl Wampler	1.00	
Viola Collins	1.00	
Mr. and Mrs. C. L. McShurley	5.00	
Walter and Donna Sollars	5.00	
Minnie Holsinger	1.00	
Dorothy Trumble	2.00	
Mr. and Mrs. Kermit Cross	10.00	
Theresa Wilson	3.00	
Laura Swam	1.00	
Robert Ball	1.00	
Roxie Barrett	2.00	
Jacob Kirlin	1.00	
Mrs. J. C. Rutherford	1.00	
The Rev. and Mrs. S. M. Whetstone	20.00	
Young Peoples C. E.	5.00	
Adult C. E.	5.00	
C. C. Cory	1.00	
Mr. and Mrs. Guy Edwards	5.00	
Billy Whetstone	1.00	
Helen Covington	1.00	
Sunday School	17.23	
Will Bowman	2.00	
Miscellaneous	72.25	$209.

Falls City Brthren Church	$ 43.2
Morrill Brethren Church	$ 7.5

Mulvane Brthren Church:

Mrs. Carl Sherman	$ 35.00	
Mrs. Myrtle Kessinger	5.00	
Mr. and Mrs. Lee Howard	2.00	
Mr. and Mrs. Clarence Colemon	2.00	
Mrs. Maude Landis	1.00	
Mr. and Mrs. George Wygal	1.00	
Mr. and Mrs. Orson Smith	1.00	

Mr. and Mrs. Olen C. Davis	1.00	
Mr. and Mrs. Bert Davis	.65	
Mr. and Mrs. F. A. Coleman	.59	
Miscellaneous	.62	$ 49.86

athrop Brethren Church:

Mr. and Mrs. Harold M. Wolfe	$ 25.00	
Mr. and Mrs. Cecil DePriest	10.00	
F. L. Kleist	10.00	
Mrs. Agnes Elliott	6.00	
P. T. Tacata	5.00	
Willing Workers Class	3.35	
Junior Sunday School Class	1.56	
Miss Ester Peterson	3.00	
Mr. and Mrs. Ronald Mattes	1.50	
Miss Rosie Miniaci	1.00	
Miss Petra Kuhl	1.00	
Miscellaneous	2.31	$ 69.72

gnes M. Lemon (Portis, Kan.)		$ 1.00
. S. Beeghly		35.00
llen G. Lichty		2.00

mithville Brethren Church:

Mr. and Mrs. Harvey Naugle	$ 10.00	
Mr. and Mrs. J. C. Weigley	5.00	
Mrs. Mary A. Snyder	5.00	
Miss Marie Wenger	3.00	
William Kohler	5.00	
Stanford R. Amstutz	2.05	
Mr. and Mrs. Edwin Steiner, Jr.	2.00	
Mr. and Mrs. Clifford Mast	50.00	
Mr. and Mrs. Ulrich Amstutz	5.00	
R. W. Klingel	3.00	
Mrs. Hazel Long	1.00	
Mr. and Mrs. J. D. Dintaman	15.00	
Mrs. Effie Fouch	5.00	
Mr. and Mrs. Dewight Miller	5.00	
Mr. and Mrs. H. J. Amstutz	30.00	
Viola Ramsyer	1.00	
The Rev. and Mrs. J. G. Dodds	5.00	
Elizabeth Winkler	5.00	
Mr. and Mrs. Andy Blatta	5.00	
Mrs. Emma Shoemaker	5.00	
Mr. and Mrs. J. B. Hostettler	7.50	
Mrs. Arthur Bodager	5.00	
Mrs. Maude Rutt	100.00	
Mr. and Mrs. D. L. King	2.00	
E. L. Steiner	5.00	
Mr. and Mrs. Christy Graber	12.50	
Margaret Hostettler	5.00	
Mrs. Norah Swinehart	20.00	
Merle C. Hartzler	5.00	
Miscellaneous	40.95	$365.00

retna Brethren Church:

Ezra J. Neer	25.00	
Andrew J. Neer	25.00	
Mr. and Mrs. Banner Bush	5.00	
Mr. and Mrs. Emory Hudson	5.00	
E. F. Miller family	6.00	
Mr. and Mrs. George Buckenroth	5.00	
W. M. S.	5.10	
Miscellaneous	15.65	$ 91.75

lenford Brethren Church:

Mrs. Olla Eversale	$ 10.00	
Mrs. Della Mack	1.00	
Mr. and Mrs. Oscar Mack	7.00	
Mr. and Mrs. Denzil Ankrum	1.00	
Mr. and Mrs. Murray Bradshaw	1.00	
W. M. S.	15.00	
Mr. and Mrs. Irvin Cooperrider	1.00	
Mrs. Lou Helser	.50	
Mr. and Mrs. France Helser	2.00	
Mrs. A. L. Ankrum	.50	
R. A. Gall	.50	
Mrs. Faye Gall	1.00	
Mr. and Mrs. Clarence Wilkins	2.00	
Mr. and Mrs. Murray Wilkins	2.00	
Vernon Wilkins	1.00	
Miss Helen Orr	5.00	
Miscellaneous	.25	$ 50.75

Allentown Brethren Church:

Mr. and Mrs. W. H. Schaffer	$ 7.00	
Mrs. Helen Flowers	3.00	
Mrs. Mary B. Turner	5.00	
Mr. and Mrs. William Musselman	5.00	
Mr. and Mrs. Ralph Randall	5.00	
Miss Grace Fehnel	5.00	
Mrs. E. E. Fehnel	3.00	$ 33.00

Calvary Brethren Church:

Mrs. Austin Race	$ 10.00	
Mr. and Mrs. J. W. Johnston	4.00	
Mr. and Mrs. E. C. Hackett	4.00	
Miss V. E. Hackett	1.00	
Mr. and Mrs. Raymond Merrel	1.00	
Miss Ruth Merrel	.50	
Mrs. Edna Race	4.00	
Mrs. Jennie Race	3.50	
W. M. S.—Hampton	2.00	$ 30.00

Cameron Brethren Church:

Sunday School	$ 5.00	
C. E. Society	2.00	$ 7.00

Conemaugh Brethren Church:

H. E. Parks	$ 8.00	
Erma Armigh	35.00	
Mrs. Elmer Amigh	5.00	
Mr. and Mrs. John Baird	10.00	
Mrs. A. J. Bradley	5.00	
Russell Barkheimer	10.10	
Mrs. Annie Rorabaugh	5.00	
Mrs. Claire Rorabaugh	5.00	
Earl Aurndt family	20.00	
A friend	1.30	
Mrs. Vera Goldie	2.00	
Mr. and Mrs. Carl Howie	5.00	
Mr. and Mrs. W. G. Knavel	20.00	
Mr. and Mrs. Donald Leckey	50.00	
Mrs. Lee McClain	5.50	
Mr. and Mrs. Grant McClain	5.00	
Mr. and Mrs. John Leidy & Miriam	25.00	
Senior W. M. S.	10.00	
Junior W. M. S. 1	10.00	
Junior W. M. S. 2	10.00	
Mrs. Sadie Oaks	1.00	
Mr. and Mrs. E. H. Gillen	5.00	
Mrs. A. W. Stormer	2.00	
Mrs. Julia Wertz	7.00	
Mr. and Mrs. Walter Wertz	40.00	
A friend	.10	
Mr. and Mrs. John Ribblett	2.00	
Mr. and Mrs. Claire Price	5.00	$309.00

About Those Brethren Emphasis Programs

The 1941 National Conference appointed a Committee and charged it with preparing and making available to the churches a series of lessons on Brethren History and Doctrine. That work has long since been completed and the Brethren Emphasis Lesson booklets have been advertised through the columns of *The Brethren Evangelist*.

Some of our churches and Sunday Schools have secured a goodly number of copies and are making use of them. Others have not yet sent in their orders, possibly being delayed in their good intentions for various reasons.

If you have not already ordered a supply, will you not do so at an early date?

Your committee has given freely of their time in the perparation of these lessons and Conference Officers have been put to considerable expense in printing them and they are expecting the churches to re-emburse the Conference treasury by buying the booklets. Also every loyal church ought to cooperate with the aims of the Conference to encourage a more thorough indoctrination of our people.

We feel that we, as servants of Conference, have discharged our duty and we are asking that your church shall do its part.

We are your servants in Christ,
George S. Baer, Chairman
Claud Studebaker
Willis E. Ronk
The Committee

The Bible in New York

The New York Bible Society issues its One Hundred and Thirty-Second Annual Report

The Annual Report of the New York Bible Society just issued, carries the news that this Institution, whose only business is the circulation of the Holy Scriptures in the City of New York, distributed in the last year a total of 867,930 Bibles, Testaments and Bible Portions of one book or more. The grand total for one hundred and thirty-two years of the Society's history now stands at 25,842,767.

Some of these Bibles have been purchased, but the majority of the total number have been actually given away. The hotels in New York City received into their transient guest rooms 4,341 Bibles to replace others formerly given that were worn or missing. Six thousand two hundred six copies of the New Testament were given to members of the four chapters of the St. George Association in this City, at their Annual Communion Breakfast respectively. It may not be generally known that this organization is the Association of Protestant members of the Police Department, Fire Department, Post Office, the United States Treasury, and other large bodies of employees. These, in appreciation, have made liberal contributions for extending this work in other directions.

War conditions at home and abroad have required some adaptation, but the total service is about the same. Shipping in the harbor of New York now arrives without announcement so the agents of the Society in the Marine Department must find the ships crews wherever the vessels happen to be docked. The supply of foreign language Scriptures which hitherto were purchased largely from the British and Foreign Bible Society has been curtailed, and in some instances new sources have been created. Eighty-three foreign tongues were represented among the requests received in this city for the Holy Book. To help meet the losses imposed upon the British Society by the war, the New York Organization appropriated as a gift $2,500.

Other regular avenues of service include the work of two regular visitors to the wards of the 48 hospitals in this city; a branch depository in Harlem; a group of 8 field agents who speak various languages and work among their countrymen; and a department for the blind where a specially trained blind worker devotes her time to those with sightless eyes.

The Churches, Sunday Schools, Missions and Missionaries throughout the city look to this Society for their Scripture needs in supplying the destitute of their respective communities. Hitherto, in recent years no reasonable request has been denied. The Society operates chiefly in the old city and harbor of New York, without any duplication or over-lapping of the work in this field with that of any other Society.

The Society depends for its support upon the contributions of individuals, and collections from the Churches, and the income from invested bequests. It is governed by a Board of 60 Managers chosen from almost as many Churches. The President is Mr Francis B. Sanford, the Vice President. Mr. William E. Reed, the Secretary, Mr. Edward C. Parish, the Treasurer, Mr. John C. West, and the General Secretary, Rev. Milliard L. Robinson, Ph. D.

Change of Ordination Date

Brother Delbert Flora, pastor of the Elkhart, Indiana, Brethren Church desires to announce change in date of the Ordination of Brother Harry Gilbert same to take place in the Elkhart Church on Sunday, May 10th at the same hour previously announced.

Brother Flora sent a hurry-up notice for this change, but the Evangelist containing previous announcement had already been mailed.



Our Children's Department

MRS. LORETTA CARRITHERS
SUPERINTENDENT



ear Children:

After Moses had left the burning bush from which God oke to him, he took his flocks back to Jethro's home and told im he should like to return to Egypt to see his people. He had orked so faithfully for so many years that Jethro said, "Go peace," that means, "I am willing you should go and I ope no harm may come to you on your journey."

All through the long years when Moses had been at Jeth-'s home, Aaron had stayed in Egypt. There he had seen ow terribly the Israelites suffered, what hard work the ere made to do and how they were beaten. Perhaps he, too, d had to work hard and I know he was sad and unhappy. e often thought of Moses and wished he might come back to lp them all. At last God spoke to him and told him to go to the wilderness to meet Moses.

After a long journey he came to the great mountain Hor- and there he met his brother. How very glad these two ust have been to see each other again after being separat- so many years. The Bible tells us that they kissed each her and then Moses told Aaron about the burning bush om which God had spoken to him and of all that they wish- them to do. I am sure that Aaron must have been very ppy when he heard that God would help the poor Israel-s to leave the country where they had suffered so much d that Moses and he were to lead them. As they traveled ck to Egypt, I know the two brothers had much to tell of hat happened during the long years since they had seen each her.

When they reached Egypt, they asked the older men of the raelites to meet them and then Aaron told them all of the rds which God had spoken to Moses from the burning bush. en he threw the rod on the ground and it became a ser- nt but when he picked it up, it changed back into a rod, as d had promised Moses it should. When the people saw this nderful thing and when they heard all that Aaron said, ly believed that God would really help them and they bow- their heads and worshipped Him.

Then Moses and Aaron went to the king's palace. It must e seemed strange to Moses to go again to the place where had lived so long as the princess' son and though the king s dead, perhaps some of the courtiers and servants still w him. He and Aaron were taken to a great hall where re were immense pillars with wonderful carvings on them. ge pictures were painted on the walls and everything was y grand and beautiful. The king was seated on his throne when the brothers came before him, Aaron said, "Thus h the Lord God of Israel, 'Let my people go that they worship Me in the wilderness.'"

haraoh (that was the king's title) answered, "Who is Lord, that I should obey him? I do not know Him and I not let the people go."

ou remember I told you that the Egyptians worshipped sun and the moon, and other things and did not know at the Heavenly Father. Then Aaron said, "Our God has told us to go into the wilderness to worship Him and we must obey Him."

This made the Pharaoh very angry and he said, "Why do you wish to keep the people from working? They belong to me and I will not let them go. You, too, go back to your work."

Then, children, he made the poor Israelites work harder than ever. They had been making bricks of straw and now, instead of giving them the straw, he made them go out in the fields to find it. Of course this took much time but if they did not make as many bricks as they had before, they were beaten, so they came to the king and said, "Why are we treated so cruelly and no straw given to us?"

He replied, "You did not have work enough to do, that is why you wished to go into the wilderness to worship your God. Go back to your work, for no straw shall be given to you."

As the poor Israelites came from the king, they met Moses and Aaron and they said, "You promised to help us and instead you have only made our work harder."

Moses did not know what to answer but when he was in trouble, he always went to God. He therefore, asked the dear Heavenly Father why he had let Pharaoh be so cruel in making the poor people suffer even more than they had before. The Lord answered, "Pharaoh shall let the people go but he will not do this until I have sent many plagues (which means many troubles) upon him; then he will know that he must obey Me."

When Moses tried to tell the people what God had said, they would not listen. They suffered so much that they did not believe God would help them. Then God sent Moses and Aaron again to Pharaoh and he asked, "How do I know that your God has sent you?"

To prove this Moses threw down his rod and it became a serpent. But even then Pharaoh would not let the people go. I will tell you the next time about the plagues that came upon Egypt.

With love, in Christ's Name,
Aunt Loretta



Ashland Theological Seminary
ASHLAND, OHIO



Throughout the civilized world today in possibly every nation on earth the magazines and posters and radio speeches are calling to the public for pennies, nickles, and dimes to be bombers, battleships and defense stamps. This is for the purpose of prosecuting war.

We must not altogether forsake an older battle yet unfinished led by not a Son of Heaven but by the Son of God. The present world picture will be pointless if this age old battle is lost. The freedom and liberty for which we believe we are striving will have been but a delusion if from our nations the Dove of Peace, the Bright and Morning Star, the Lily of the Valley has fled. May we paraphrase the saying? "Buy a missionary for Christ's battle; buy a Gospel net for a mission pastor; buy an education for a boy or girl who will grow up and preach Christ for a life time." This is truly in every sense a defense program. J. R. K.



THE BRETHREN EVANGELIST

Vol. XLIV, No. 16 April 25, 1942

ASHLAND COLLEGE



If a Lost Coin
Is So Valuable
That a Search Should
Be Made For It
When It Is Lost,
How Much More Valuable
Is a Human Soul?
Should Not a Diligent
Search Be Made For It?

Official Organ of
the Brethren Church

Ashland Theological Seminary
ASHLAND, OHIO

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INTERESTING ITEMS

A NEAT LITTLE BULLETIN of the Berlin, Pa., Church, of which Brother N. V. Leatherman is the pastor, came to the editor's desk a few days ago. The bulletin, though very small in size is crammed full of announcements, having the following: For Easter offering; the District Mission offering; Pre-Communion services; Communion notice; notice concerning District Conference; Evangelistic Campaign plans; Dates of Camp Juniata, and a final plea for prayers, money and students for Ashland College. Just how Brother Leatherman boiled down all these announcements to fit his miniature bulletin, is quite a problem. But he did.

Together with this enclosure came another which strangely interested the Publishing Company. It was a card issued for the solicitor for subscriptions to *The Brethren Evangelist*. Evidently the Berlin Church has the "push" to get subscriptions. Keep them coming.

ENCLOSED WITH THE BULLETINS of Brother Frank Gehman, pastor of the Stockton, California, Church, we found a program of the Northern California Conference, which was held March 12-15, 1942. We would appreciate a full report of that conference. Let us know what you are doing out there. This conference was held at the First Brethren Church of Lathrop. The program appeared very interesting.

We also note from Brother Gehman's reports that there has been a steady gain in the money reported as given to the building fund.

BROTHER FREEMAN ANKRUM, pastor of the Masontown Church, announces that some fine contributions have been made to the New Parsonage fund. They have remodeled their church and now they are going to add to their usefulness by working on the parsonage. That is the proper spirit.

FROM THE NEW LEBANON, OHIO, bulletin, of April 12th. We quote, "Our excellent attendance (325) last Sunday shows what can be done when several put forth effort toward accomplishing a certain thing. This is a good start. It is what our attendance ought to be every Sunday . . . Eleven children were dedicated to the Lord last Sunday. This is a commendable expression on the part of Christian Parents. The Lord bless such expressions."

WE NOTE FROM THE OAKVILLE, INDIANA, bulletin that Brother S. M. Whetstone delivered the Baccalaureate message for the Senior Class of the Cowan High School on April 22nd.

THE FATHER AND SON BANQUET of the Ashland Church was held last Friday night, April 17th. This brought between sixty and seventy of the boys and men together in an evening of fine fellowship. We expect Brother King to report this soon.

DR. L. E. LINDOWER, who pastors the Loyal Cantor Brethren, tells us that the church experienced a fine ingathering. A full report of this will appear in next week's Evangelist.

THE PRELIMINARY ANNOUNCEMENT of the Ohio Ministerial Retreat appears in this issue of The Evangelist. Ministers from other districts who are planning to attend the May Day program of Ashland College are urged to come a day or two earlier and fellowship with the Ohio Ministers in their spring meeting. The program was arranged so that the Ohio men and their wives could enjoy both the Retreat and the May Day without making an extra trip.



EDITORIALS

A PEOPLE WITH A VISION

"Where there is no vision the people perish" was uttered long ago by the sacred writer, but the statement is as true and important today as when first written. It is a sound principle of life and applicable to all life, to the so-called secular and to the religious, to the individual and to the church. The principle has been so well established in our industrial life, with our Fords, Edisons and other outstanding geniuses, that no comment is needed. Suffice it to say that a like vision should be carried over into the religious life and the church but added to this type of vision there should be a special insight into the ways of God, His dealings with men, and the key to religious achievement.

OUR TENDENCY

The tendency in the Brethren Church has been for the local congregation to become largely self-centered, without even realizing that this is true. The average Brethren would certainly profess a deep interest in all of the general interests of the church, but all too often his money interests, and energies are spent on home projects. We need to be somewhat charitable in this matter, for we are a young church and it takes a long time to build local churches and adequate buildings. Our denomination began without buildings, and mostly with small congregations. We have achieved much but the process is slow.

BRETHREN EMPHASIS

Last August, General Conference appointed a committee to prepare a series of lesson studies for Brethren Emphasis. This action was commendable, but mere resolutions of Conference are not sufficient. It is so easy for Conferences and Boards to pass resolutions and then for Brethren to forget about the action. Many churches have ordered their supply of the booklets which have been prepared by order of the Conference. It is interesting to note that some churches are using them for Sunday School study, some for the Christian Endeavor and some prayer meeting nights. These methods are commendable, but some churches are not using them at all.

The committee does not claim perfection for these booklets, but only that they are a step in the right direction. More, much more must be done, both in the way of more and better prepared materials and in teaching both young and adults.

OUR GENERAL INTEREST

The writer has served many years as a pastor and knows how often the appeals are made for money, and he too has heard the complaints about so many offerings. Let us analyze our denominational requests for money. First, there is the Missionary appeal, which is divided into the Home and Foreign appeals; second, the College and Seminary; third, the Publishing interests; fourth, the Sunday School Board which includes the young peoples summer camps, and the Benevolence offering which includes the gifts for retired ministers and the old folks home.

These constitute the five major interests of the church and if reasonable publicity is given to them, each will receive due consideration from the whole church. Our people need to be informed concerning these interests, and the means of spreading that information is at hand in The Brethren Evangelist. That is part of the function of the Church paper. It should be used more to that end.

The greatest need of our general interests is not money, although that is always needed. Our greatest need is the interest and prayers of the entire Church. It is still true that the Lord moves in mysterious ways, his wonders to perform. *Every interest of our beloved church should be on our daily prayer list.* This and this alone will solve our many problems.

W. E. R.

You will never find God by reading big books about him. You will never find God by asking yourself religious questions, and you may never find him by asking those questions of anybody else unless they know enough to show you the answer in an act, not in an argument. You can go to church for years, you can do more good works than the angels, you can believe in the existence of God with all the certainty of the martyrs; but you will never find God until you make the experiment of faith by surrendering yourself to God.—Dr. S. M. Shoemaker.

"Many seem to think the school should do for their children what they and the church at home have not been able to do for them. For my part I have never expected the schools to do what I have failed to do, but I do feel that what faith our children have will not be scoffed away by ungodly professors as in the secular and worldly church colleges"

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Addison.



The Garden of Eden

Rev. N. V. Leatherman

THE GARDENS OF GOD

Eden means delight. A garden is a fruitful, delightful spot, where fruit and vegetables grow, and where beauty and fragrance from the herbs and flowers meet the eye and olfactor. Some farmers have viewed their lands as a place of drudgery and plague to man. Others have viewed them as "Gardens of God," where communion is held with the Infinite, and the soul of man is cultured along with the soil. Cicero appreciated the good earth and wrote of agriculture:

"In my opinion there is no happier occupation; not only on account of its great utility to mankind, but also as a source of peculiar pleasures. I might expatiate on the beauties of verdant groves and meadows, on the charming landscape of olive trees and vineyards; but to say all in one word, there cannot be a more pleasing or a more profitable scene than that of a well cultivated farm.

And where else can a man in the last stages of life more easily find warm sunshine, or a good fire in winter, or the pleasure of cooling shades and refreshing streams in summer?"

Among the poets Emerson wrote:

"O when I am safe in my silvan home,
I mock at the pride of Greece and Rome;
And when I am stretched beneath the pines
When the evening star so holy shines,
I laugh at the love and pride of man,
And Sophist's schools, and the learned clan.
For what are they all in their high conceit
When man in the bush with God may meet?"

Washington loved his Mt. Vernon. Jefferson retired from official duties to his Monticello. Webster turned his steps and his heart to Marshfield. Jackson sought the seclusion of his "Hermitage." There is something primitive about the soil that makes of it a "Garden of Eden" to men both small and great. Is there not something primitive too about man, not at all evil, that responds to the garden appeal, where God may still meet him in the cool of the day, and walk and talk with him alone?

Thomas E. Brown in "My Garden" wrote:

A Garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of Peace:—and yet the fool
Contends that God is not—
Not God! in Gardens! when the eve is cool?
Nay, but I have a sign;
'Tis very sure God walks in mine.

Abraham Cowley in his, "The Garden'" writes this line: "God the first garden made, and the first city Cain."

But lest the poets lead us astray by their license let us look at the Garden of Eden and see what we find.

We find there innocence. We are not sure about who and what Charles Sprague is writing in "The Winged Worshippers", but neither do we know much more about innocence than what we see in the dictionary. For even our righteousness imputed to us from Christ by the faith we have in Him and it, and worthy walk we fain would make because of it, neither blots out our knowledge nor voids our consciousness of the lack of innocence. The "Neither do I condemn thee", and the "Go and sin no more", brings us to that presence which when fully appreciated, causes us to know more about that which is not innocence, than that which is. This is well, for since sin is ever, "Just around the corner", to keep from its dangerous power and allurement, and to walk with the Innocent One, we must ever know that danger, and hold to that One, Jesus Christ.

Isaiah cried, "Woe is me", when he envisioned the holiness of the Lord. Peter cried, "Depart from me Lord, for I am a sinful man," when the Lord revealed himself to Peter at the miraculous draught of fishes. The people of Gadara besought the Lord to leave their coasts, when the evil spirits were fleeing

from before Him. He was innocence. It is hard for human nature to bear that sight. The disciples saw it fully on the Mount of Transfiguration. They saw the first Adam, as he was first, as the second Adam shown through the humanity of Jesus.

It is well to look upon the innocent, as were that first pair while in the garden. Sin meant expulsion. Hence the stay within, we treat as innocence.

What can we say for them? They knew no evil. We say, "Curiosity killed the cat." It killed more than the cat in that garden. Curiosity is a great advantage to education, both to the educators as well as those to be educated, or taught. But there are very definitely some things God would never have us know. He would ever have our curiosity disciplined. This discipline is the the price of innocence. It spoiled the first garden scene in Eden. No longer was it a place of delight. Knowledge of sin made it place of unholy memories. The reality of former days was forever gone. The virgin lost her virginity and the man his virtue and integrity in the presence of God. Man took leaves from the garden and spilled a lie from his lips, and hid in the bushes, as a cover up, when God should next come for fellowship. But man's covering for sin never has worked. It didn't then. God made him a covering. It was made from skins of animals, which required the shedding of blood for a covering. It still does. The shedding of blood never declares our innocence. It never did. It declares our guilt and lack of innocence. But it also declares God's wonderful grace and divine favor. That despite our guilt and lack of innocence God has provided a way to meet us in other gardens than Eden.

Let us seek to make all our gardens today a delight. God speaks to us in them by the Word, by the Spirit and by the Lord and Saviour Jesus Christ. If we obey Him and seek His will, (Jehovah-jireh) the Lord will provide the means of clothing, of shelter, of fruit and of beauty as well as fellowship with Him.

—Berlin, Pa.

I Have Seen The Lord - - -

Rev J. M. Bowman

"Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he said these things unto her." (John 20:15 R. V)

Can we not see Him, Brother, Sister? He comes to meet you through the eye of faith. I see him walking through the Garden of the Church; coming in response to the weeping Marys who have mourned the loss of his power and the lack of preaching the living Christ. Such love and seeking, as of Mary, will ever bring the Master to our side.

His face brighter; His voice like the honey in the comb—He is calling His Church; His Marys; His faithful ones who wait patiently for Him: speaking the same message that He did to Mary at the tomb —"Go to my disciples; say unto them, I ascend to my Father, to your Father; to My God, to your God."

"Go Mary and tell the disciples the story; bid the weeping ones rejoice; bid the heavy laden to come and I will give them rest."

TO THE AWAKENED MARYS of the CHURCH today, the Lord is speaking the same message, biding them to take it to others. The SWEETEST MESSAGE that could be brought by man or angel, "I have seen the Lord." We no longer need an empty tomb for our Church, or other places of worship, barren fields of revival and altar calls. But we will have soul winning, miraculous and joyous in the presence of the Lord Jehovah. *"I have seen the Lord."*

He is able to save; to heal; and baptize with the Holy Spirit. He is not dead, but risen and in the midst to bless. Some may doubt the message of the Power of Jesus to do the same things He did yesterday; but it is true, for "I have seen the Lord." O that the Churches of Christ could see the Lord today! The Churches of Christ can. O that they could brush the tears of sorrow from their eyes, and the dust of the tomb off their garments and rise up with open arms with faith to meet the LIVING GOD.

Mary, my church company, can you not SEE ME? I am coming to meet you. *To meet you!* To send you with a "Message of Hope and Comfort" to a world that needs me.

Sing ye angels of heaven; sing ye cherubims around the throne! and sing His praises! birds of the morning! Clap your hands ye trees! Sing His glory, ye hilltops. Hallelujah to the Lord of Glory.

SPEED ye Marys, on swift wings of Joy and Love and cry to souls everywhere: *He lives! He lives!* And I have seen the Lord. Praise ye the Lord.

To the awakened Marys of the Church today the Lord is speaking the same message. The sweetest message that could be brought by man or angel. "I HAVE SEEN THE LORD."

—Harrisonburg, Va.



The Brethren and Their Nation at War

Dr. Charles A. Bame

Our nation did not want war. Over and over, we knew from many sources that as a people, we desired peace with all the nations of the earth. Both candidates for the Presidency in the last election pledged against war. Roosevelt assured the mothers that there would not be another A. E. F. But without trying to fix the blame on anyone or to lodge any censure, we are at war with a mighty foe: deep, deeper than any pessimist could have surmised.

But war is not a new experience to us as a denomination. We were born in a protest against war and because of its implications and complications could not remain in the land of our birth. War made our church American instead of German and what a different Germany there would have been had our people been able to remain and our church to grow in that now tempestuous country!

Our people are still opposed to war. We hate it with an inborn and well-nourished hatred. Misunderstood and persecuted during most of our history on this account, a day has dawned upon us when we have more right to hate it and more encouragement to persist in our hatered than at any time in our 225 years of history. We are now in a great company of Christians who do hate war and say so. That was not always so.

Should anyone be disposed to dispute that we are still opposed to war, he needs only do what I did this afternoon: turn to the resolutions and decisions of our last Conference. Note some of them: "We express our appreciation to the Church of the Brethren for aid given in the conscription of our young men for military service and (for) protecting our rights in non-combatant service" . . . "we express our appreciation to the Peace Committee of our church for their sincere and worthy efforts" . . . "We reaffirm the historic stand of the Brethren Church as being opposed to carnal warfare" . . . "We recommend that Brethren young men called in the selective service draft avail themselves of the opportunities offered them by our U. S. Government to choose non-combatant or civilian service." These quotations are much abreviated but I believe are true to the intent and spirit of our last Conference. I trust that it is not simply on paper but wholly accepted by laymen and preachers and draftees alike as a guide to our present conduct. For the sake of our constituency and of our consciences, let us be practical and resolute about it. Jesus said to Peter: "I have prayed for thee that thy faith fail not." Luke 22:23. We need to do likewise now.

Well, since we do still oppose war is there nothing more for us to do? Are we therefore to be unpatriotic, soulless citizens of this great republic in its hour of great stress and need? Shall we withdraw from duties and responsibilities incumbent on all good citizens or is there something worthy to be done?

The answer is that no citizen can be absolutely neutral should he desire unless he is a pauper and a nonentity. It is impractical and unthinkable that any "sane person" could be non-commital in a war like this. But Brethren can still be patriotic and choose as our Conference has directed and as our government allows. So long as we are given choices to fit our convictions by our government, our patriotism and that of our boys can not be challenged if we accept them. Thank God for that. It would be foolishness in this kind of war to choose wrongly when this generous and unheard-of opportunity is afforded, to remain true, conscientious and still patriotic. This is no time for faith to fall since there is no reason.

Second, we can heroically and faithfully maintain our teaching concerning the wrongness of war. Who could, without blushing, call this slaughter of innocent women and children and this ruthless destruction of property either good or right? We can hope and pray that our side is the right side and that it is in the wisdom and plan of the God of nations to give victory to our soldiers; but we need to be wary lest we lose our testimony as it so easy in a time of stress as has been done too many times in like circumstances during other wars.

Then too, this is a good time to be warning people against the insane propaganda of the Axis powers stressing the race superiority of the Aryans—a thing uproven and ungodly. How silly all this nonsense is, becomes the more apparent since the spilling over of the puppet Mussolini characterizing the Japanese as "yellow Aryans." Well, if racial boundaries are so flexible as that and if they are so easily stretched to fit the ally of whatever origin, then it would seem to be too insignificant to make reply; but since racial solidarity is a Biblical doctrine and we are committed to a defense of the truth that "God has made of one blood, all the nations of the earth" (Acts 17:26), we are here offered a marvelous opportunity to teach and preach the inanity of

the whole idea since it belies the facts of experience and is a denial of God's truth. While we preach against the rightness of war, we can the more vehemently expose this ungodly doctrine as an outcome of the paganism of those who promote it. It is a good time to preach a precious Christian doctrine and illustrate with living examples of those who discard the good Word of God and foster false doctrines, propagated as facts: those fanciful phantasies and fragmatic, fanatical signs of the emptiness of its promoters.

Again, we can wait, hope and pray for peace. It may seem premature to talk peace when the outlook is so dark and ugly. But in our homes, our churches and among our friends we can strongly urge that the way of Christ and His people is the way of peace. Too, peace may approach much more suddenly than we at present imagine. Few looked for it when it came in 1918, November 11th. How surprised we were to learn that the Kaiser had flown to Holland and an armistice had been signed. Pent up emotions exploded in tears, laughter, cries, yells and 1000 other ways. For that, the great men were not ready. The fourteen points of President Wilson were soon forgotten and the peace as is now universally recognized, sowed the seeds of the present war, more frightfully devastating and ruinous than that. We need now, to plan a peace that will keep peace. Let us not be unready and so, unfair.

In one sense, this is a holy war. One of the four freedoms promised is religious freedom; freedom to worship God as one wishes and believes. What a boon to millions now under the heel of the enemy! If that great army could now be released this would soon become a real, holy war and perhaps few of that group now crushed and cowed would stop to ask what weapon to use or if it is right or wrong to fight with any sort sort of weapon, against such tyranny as that which they have already experienced. The liberty loving peoples, and surely the Brethren are among them, should prove their fidelity and courage to their country and their conscience by doing all they can to foward the principle of liberty and partiotism in every way their conscience allows; and there are plenty of them else special arrangements would not have been allowed by the government. The entire issue involved is country, conscience and God. The call of God is in every chime, song and prayer. The church must be on guard for its liberties, its heritages and its brothers around the world, less fortunate than themselves in every way imaginable. From Maine to California, men are called to sacrifice their lives and are being taxed as they have never been before in our history. Unthought-of ceilings to national indebtedness are being raised and raised until some are sure it is already at a dangerous height for financial safety. We shall pay much for liberty, mortgage our future financial safety for it. We must not allow foreclosure on it now because we fail. Our patriotism must stand the test. We can pray that it shall not fail in pacifists, civilian defense soldiers, non-combatans, or even those whose consciences allow them to go to all-out war.

The enemy will crush every principle of democracy if he wins. If we slacken our diligence in patriotism he will dare to do here what he has already done elsewhere even though we be sure that he is the instrument of the Evil One. We must go the limit with our country trying to hold the things for which our fathers came to this country and which gave to the world our own, if late, interpretation of the peace teachings of our Lord Jesus Christ. If we prove fidelity in this war having gained much in the last quarter century, it may be that we shall be used of our Lord to help finally to win a world where wars have become obsolete and the era of "peace and good will among men" without sword, bomber, grenade or tank has arrived. We may be sure that this will prove worth all the cost. We may be sure that some generation will see it since it is the promise of our God.

S. D. Gordon says that there are seven simple facts that everyone ought to know about sin: "The first is that "sin earns wages." The second, "sin pays wages." The third, "sin insists on paying. You may be quite willing to let the account go, but sin always insists on paying." Fourth, "sin pays its wages in kind. Sin against the body brings results in the body. Sin in the mental life brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that 'no man sinneth to himself.' Sin is the most selfish of all acts. It influences to some extent everyone whom we touch." Fifth, "sin pays in installments." Sixth, "sin pays in full, unless the blood of Jesus washes away the stain." Seventh, "sin is self-executive, it pays its own bills. Sin has bound up in itself all the terrific consequences that ever come." The logical result of sin is death; death to the body, death to the mind, death to the soul!"—Reprinted in the Earnest Worker.

Be fair to your minister. He belongs to no union. He cannot force an increase in his stipend. Although he has paid far more for his education, yet on the average he receives less than does the carpenter, electrician, mason. He has to run a car. Two-thirds of the use of his car is strictly parish business. Either he must decrease his efficiency in the parish or the church must help him meet the changing economic situation due to the war.

In what other business does a man stick to his job year in and year out with no increase in salary? True, this man is a servant of God, but remember St. Paul admonished that a man is worthy of his hire.—Dr. Robt. G. Armstrong.



Some Outstanding Experiences in a Ministry of Fifty-five Years

Fifteenth in the series

Dr. Martin Shively

When we came to Ashland in the early spring of 1920, where I was to take over the finance office of Ashland College, I supposed that my active days in the ministry were over, but only a short time after getting settled in the new surroundings, I was approached one day by one of the young men in preparation for the ministry, who said he was asked to conduct a funeral at Middlebranch where he had been preaching, and he asked if I would take his place and conduct the service, because he said he had never been called for such a service, and felt utterly incompetent to do so now. Of course I agreed to conduct the service, which I did, and as a result I was asked to preach there regularly. I accepted the call, and for the next nine years I served as pastor of the church, holding services on alternate Sundays and conducting such other services as belong to the work of the ministry. The Lord blessed the work and added to the church such as were willing to accept their Lord.

The Middlebranch Brethren church is one of the older congregations in Ohio, having been organized I believe by either Brother I. D. Bowman in connection with a pastorate at Louisville, or by Brother J. L. Kimmel, who was once its resident pastor. Perhaps the local leader who was most responsible for having led to its organization, was Brother B. E. Wise and his good wife Mary, and if so, she alone is left of the original group, and is still faithful to the vows she made when she was led into baptismal waters. Then there was another Wise family, William and wife, who added their might to the group, and Brother John Gans and his good wife.

As the congregation grew there came into it Mrs. George Heiser who served as an early secretary, if not the very first one who thus served. Close to these was and still is Newt Roush and Ella, with Ed and Mellie Correll, and their son and wife. John Royer and family, Wilson Bixler and family, the Eshelman family, all of whom are gone home to their eternal reward, with the exception of Sister Mary Wise. It fell to my lot to conduct funeral services for all of this older group, but though they are gone, the church goes on, and under the leadership of a group of younger leaders, perhaps chief of whom are Theodore Henning and his fine wife, Naomi.

I confess that in spite of the fact that I have tried to be faithful in the preaching of The Word, and to treat all men as worthy of my love, that there are a few names which stand out as having been close to my heart at Middlebranch, and while I love all men and especially those who are of the "household of faith," there were or are still these names which are deeply enshrined in my heart. The Corrells, whose hospitality I enjoyed in an unusual degree, the Hennings, Roushes and Joe Brown, and the Wise home, have always been open to me, and though it has been years since it was my privilege to be closely associated with them, they still are close to my soul, and daily are remembered at the Throne of Grace. One of the great joys of the ministry is, as it has always been, the associations with God's children, and after standing face to face with our Lord, to meet them again where separations will not interrupt the association of kindred spirits.

This series of articles is almost finished, and I hope that at least in some degree, my readers may have received as much pleasure in reading them as I have had as I recalled the names of those who never preached a formal sermon, but whose lives have given point to the sermons which others have preached. For I still believe, as I stated when I began these articles, that it has been less the quality of the sermons formally delivered from their pulpits, than the lives of the laymen whom my readers did not or do not know, which have been responsible for the successes which have attended the effort of the church. I believe that in every instance, it has been due to the faithful laymen that congregations of worshippers are found in every community. God bless the faithful laymen of the Brethren Church, and every other.

The real satisifaction which praise can afford, is when what is repeated aloud agrees with the whispers of conscience, by showing us that we have not endeavored to deserve well in vain.—Johnson.

The Editors Speak

Let Us Be Practical--Now!

Rev. Frank Gehmen

The present day calls for a serious evaluation of the things with which the Church has to do. One hopes not, but somehow fears that the organized Church is not being sufficiently realistic in its approach to present-day problems. How to become more realistic and to successfully meet the challenge of the hour will call for the best of unified planning, counseling, praying and working.

For long we have been content to comfort ourselves with quoting Christ's assurance that even the gates of hell shall not prevail against the Church. We have His word for that truth, but we have been using it for false comfort. He spoke of His true Church, and no man knows the exact borders thereof. By implication, if by nothing more direct, we have applied it to organized (and disorganized) Christianity when our Lord plainly did not mean it so.

Now let's be honest with ourselves and with facts. We, perforce, think of Christianity usually in terms of its expression through organizations as we are familiar with them. Too many of us have not learned to view the Church in its catholic character. Our Lord never promised to organized Christianity, as we know it, its survival. He spoke of the real and living Church whose members are alive because of their vital union with Him. That Church can never die, for there is no earthly way to destroy it; its roots cannot be touched. But organized Christianity can be a very different thing.

The death pangs of an age are upon us. Death pangs are often very violent. But the end is not yet, though it may not be far removed. The organized Church, being in the world, must be very conscious of these pangs. It is vitally important that the Church save out of the wreckage and chaos of human failure what can be saved, for all else will perish. Only a frank facing of the facts will prepare the Church for this task.

First of all, we will have to admit that organized Christianity can fail, and that we have many evidences of failure on every hand. This failure will not likely come about through complete annihilation, but through breakdowns and substitutions of purpose. The Roman Church has substituted human authority through hierarchial dispensation. Protestantism has substituted human authority in endless and continuing schisms. Romanism bends doctrine and purpose to the wishes of a limited and self-centered leadership. Protestanism breaks up doctrine and purpose into endless fragments after the whims of numberless selfish leaders. And the hand of God bids fair to write a final "weighed in the balance and found wanting" upon both.

In all seriousness and godly fear, one feels that God is displeased with the Church today. We have gone heedlessly on our way confident that God could not and would not reject the Church, and thereby have confused the organization with the true body. But what means the figure of Rom. II if not a clear warning to the Church in which Gentiles have had the leading part? Also, Scriptural prophecy indicates that organized Christianity will be swept away in apostacy, while the true Church upon the earth will be swept up in glory. But what of the Church that we know today? God is displeased with it. His displeasure is widely apparent, yet we fail to learn what He would have us learn.

Some have counted upon a more or less natural return to God upon the ground of the optimistic rule of the return of the pendulum. Civilization travels in cycles. So has the Church. They look for a season of penitence and godliness to come around. Others are sure that the pendulum has swung too far this time and this must inevitably be the season for the Lord to come and place upon men the godly rule that they will not apply to themselves. The first view implies that Christianity cannot fail, and especially now, and that it will go on to ultimate earthly victory. The second view publishes the opinion that Christianity has already failed, that all is hopeless and all that remains is for God to resort to the last means at hand, direct intervention in human affairs.

The organized Church, or Christianity, can and will not fail so long as Christ is at the very heart of it. But with Christ out anything can happen—and is happening. To say that everything will come out all right—if we only wait with sufficient patience—is to ignore stubborn facts. To say that all is hopeless is to agree that all have turned from the true faith—almost. But, of course, we and our special friends remain amongst the elect!

Brethren, we are not being sensible today. And certainly we are often being quite unChristlike. We are not at all sure that the present chaos is the final end. It may yet be some time before the Church is called away from its task. If so, will it readily learn, or must it be taught with briars and thorns? The fact that we know through prophecy the ultimate course of events does not either prove this to be that end, or excuse us for letting up in the discharge of our obligations. We need to face our task in the light of history, current events and our solemn responsibilities before God. If Christ soon calls His Church, we shall then be found "occupying" when He comes. If He does not soon call it, we will be armed for the tasks before us. We can't lose on a proposition like that.

The Church cannot abandon historic New Testament doctrine. That would be to fail its Lord entirely and to degenerate from a divine institution into a merely human one which could do nothing toward saving the world for which Jesus died. True doctrines are facts, and except for facts there is no message. Men can agree upon the Church's ethical teachings, but not upon its doctrinal teachings. Satan has cleverly made that a snare. Beware, lest we be taken captive therein. Good ethics bring temporal blessings to humanity, and are practical and profitable for the present. The Church has to be practical for both time and eternity, the present and the future. Thus a practical approach to present issues calls for a preservation of Bible doctrines because of their eternal nature. However, we had better carefully survey the Scriptures and remove the human accretions that have attached themselves as barnacles to the ship of Christian doctrine. We are running a tight race and there is no place for unbiblical and impractical impediments.

There are many sides to the question raised which cannot be discussed except at some length, but we can rest assured, my brethren, that it is high time the Church's house were put in order, that secondary things were put in secondary places and primary things elevated to their fitting places. I write from an officially declared theater of war. There is a certain grimness apparent that rightly anticipates more things to come. If the Church is to minister aright in the day at hand, it is going to have to be very realistic and very practical. It has the essential elements and the needed things to meet the present challenge, but it can never do so by troubling itself with petty things and inviting thereby the further disinterest of men and displeasure of God. Nor can it lavishly squander ten, or even five, years in awakening if it means to do its best for the Lord. The time is NOW.

—Stockton, Calif.

A Challenge to the Brethren

Dr. L. O. McCartneysmith



Library Building
Ashland College and Seminary

Beginning with the Apostolic Church, God ha made born-again men and women bearing the nam "Brethren" responsible for the presentation of th Whole Gospel to the whole world. He has no othe medium through which he may make his appeal t lost men.

The empty heart of fallen humanity is dail searching and crying out for something reall worthwhile to fill, satisfy, and bring Eternal Peace Jesus Christ, the Saviour of the world, is the onl complete fulfillment of humanity's every need, an it is the supreme duty and precious privilege o Brethren people to present Him to the world as it only source of joy and peace. This we must do, o else fail the Christ!

To efficiently prepare and equip Brethren for thi great undertaking, the Holy Spirit through the ear nest prayers and willing financial sacrifices of de vout Brethren people brought Ashland College an Seminary into existence and maintained them thes many years. Therefore we cannot, we dare not pe mit this, our great West Point of Christian servic to fall behind in its great work of preparing ou boys and girls for the task our Master has calle them to perform. We may rest assured that he they can secure a finished Christian education th is untainted with modernism, atheism, or evol tionary infidelity.

Ashland College and Seminary belong to t Brethren people. Through your continued praye and financial offerings Ashland has been able send men and women out into a sin cursed wor with the true Gospel message of Salvation. Throu your gifts these have been prepared and sent bring souls to the feet of Jesus. Without your fina cial assistance many souls would have been lost. Y have thus sent out men to preach for you. Mc

workers are needed than ever before. We have many churches without pastors because we have no men to fill them. Men must be prepared for these vacant churches and for others the Lord calls us to open. We will not fail our Lord who has commanded that we "Go into all the world and preach the Gospel to every creature"!

Your college and seminary now faces one of the greatest crises in its history. Educational requirements demand teachers who must be paid higher salaries. Your buildings must be repaired. Several new buildings are badly needed. Fees from tuitions are inadequate to meet even operating expenses. Additional funds must be forthcoming if we are to carry on.

To meet these and other unanticipated needs and demands your Board of Trustees requests that a minimum of $150,000.00 be set up as an emergency endowment to be used as the trustees may direct. The membership and friends of the Brethren Church should consider this challenge a great opportunity to make an investment that will bring dividends far greater than any stocks or bonds. Perpetuation of Ashland College and Seminary depends upon your reaction to this appeal. We believe you will want to share in this endowment fund, and after making it a matter of earnest prayer, that you will invest as your Lord directs.

—Waterloo, Iowa

Ohio Ministerial Retreat

Ashland, Ohio

May 14 and 15, 1942

(Tentitive Program)

THURSDAY, MAY 14, 1942:

EVENING EVANGELISTIC PROGRAM

SESSION (Open to the public)

7:30 P. M. Congregational Evangelistic Sing
.....Led by L. V. King

Devotions Smith Rose

Special Number King Quartet

ADDRESS: "The Church Official Board and Sunday School—and—the Problem of Personal Work" F. C. Vanator

Invitation Hymn and Benediction

FRIDAY, MAY 15:

7:30 A. M. Breakfast. Toastmaster, E. J. Beekley

After breakfast speaker, G. C. Carpenter

Subject to be chosen by the speaker

9:00 A. M. Song Service and Devotions
..... Rev. L. V. King

ADDRESS: "The Minister's Mesage for These War Days." Round table discussion in charge of E. M. Riddle, the speaker.

Address: "Reaching the Unreached at a Time Like This" Dr. R. V. Bollinger

Round Table Discussion in charge of Speaker

Business Session

Adjournment for NOON

1:30 P. M. Song and Praise Service
.....Clarence S. Fairbanks

Devotions..... Conducted by Virgil E. Meyer

Paper: "Rural Church Problems"
..... Clayton Berkshire

Round table discussion in charge of Speaker

Paper: "City Church Problems"
..... Vernon Grisso

Round table discussion in charge of speaker

4:00 P. M. Address or Paper: "The Deacons their Work and their Responsibility to their Pastor and the Church"
..... L. E. Lindower

Round table discussion in charge of speaker

7:30 P. M. P-A-R-T-Y for Ministers and their Help mates.

(In charge of and arranged by special committee)

ENTERTAINMENT COMMITTEE: F. C. Vanator and L. V. King

BREAKFAST COMMITTEE: Mrs. F. C. Vanator, Mrs. L. V. King and Mrs. James Ault

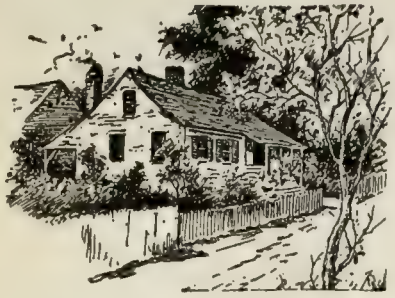
PARTY COMMITTEE: L. V. King, F. C. Vanator and L. E. Lindower

Congratulations

UMBEL-VANCE—At the Second Brethren church, in Uniontown, Penna., on Thursday evening, April 9, 1942, occurred the marriage of Mr. James Darrell Umbel and Miss Mary Jane Vance. The service was read by the writer, as pastor. Despite the inclement weather which had prevailed through the entire day, friends and relatives of the contracting parties filled the auditorium of the church to witness the ceremony, which occurred at 8 P. M.

Both the contracting parties in this joyous occasion are members of the Second Brethren church, and active workers in the church. Their immediate families are also active in the work of the congregation. The bride is cashier at the offices of the local Bell Telephone Company, while the groom is in service with the U. S. Army Air Corps, stationed at Philadelphia, Penna. The bride will continue to reside at the parental home during the time of the husband's enlistment. The best wishes of their many friends go with this fine Christian young couple.

Droll Belote



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

When Pharaoh had said that the Israelites should not leave Egypt, God sent one trouble after another upon him. These troubles as I told you in my last letter, were plagues and if the king had been willing to obey God, none of them would have come to Egypt.

God told Moses to go to the beautiful river Nile to meet Pharaoh. (This was the very same river, you remember, in which the princess had found Moses when he was a baby.) He was to tell the king that if he did not let the people go, God would make the water of the river red, so no one could drink it. But Pharaoh would not let the people go.

Then Aaron stretched out his rod over the river and the water became as red as blood. The people could no longer drink it and all the fish which lived in it died. It stayed that way for seven days before it was clear again.

Then God told Moses to tell Pharaoh that he would send frogs into Egypt if he did not let the people go. But Pharaoh would not obey Him, so again Aaron stretched his rod over the river and also over the ponds and great quantities of frogs came upon the land. Did you ever see a frog, children? Perhaps you would like to watch one, if you happened to be near a little pond, and its funny croaking might make you laugh. But think how dreadful it would be to have them in the streets and on the side walks and even in our homes!

The poor Egyptians found them everywhere. A woman would start to make bread and one would hop into the bowl in which she was mixing her dough! The king soon sent for Moses and said, "If you will pray to God to take the frogs away, then I will let the people go."

Moses answered, "When shall I ask him to do this?"

And Pharaoh replied, "Tomorrow."

Moses said, "Very well, I will ask Him and when the frogs are gone, you will know how great God is."

Moses prayed to God, and He took the frogs away, but Pharaoh would not let the people go.

Of course it was very wrong for him not to let the people go when he had promised. Then God sent insects to bite the people, but still Pharaoh would not let the Israelites go. Next God sent flies into the people's houses to bother them. The flies bit the people, the animals, and destroyed many things. Then Pharaoh said the people could worship God in Egypt, but that they must not leave the country.

Moses said, "No, God has said we must leave Egypt and go into the wilderness and we must obey Him."

Pharaoh promised to let them go, but when Moses prayed for God to take the flies away and they were all gone again, Pharaoh would not let the people go.

Next, the Egyptians' cattle died, and then many of the Egyptian people became sick, also a terrible storm came and killed cattle with large hail stones, also the hail did much damage to the crops and buildings.

Although Pharaoh's heart was hardened when these other plagues came, he did not like the hail and again promised Moses that he would let the people go. So again Moses asked God to take the plague away.

As soon as he prayed, the rain and hail stopped falling, the thunder pealed no longer and the bright lightning came no more. Again Pharaoh did not keep his promise and did not let the people go.

Then God told Moses to go again to Pharaoh and tell him that, if he did not keep his promise locusts should come and eat everything in the fields. When Moses told the king what God had said, his servants begged him to do what Moses wished, for they did not want any more troubles to come to Egypt. So the king asked, "How many of your people do you wish to take with you?"

Moses answered, "We must all go—the grown people and our children and our cattle, also."

Pharaoh said: "You men may go but you can not take your children nor your cattle."

Then God told Moses to stretch out his rod over the land and when he did so, a great wind from the east began to blow. It blew all that day and all that night and with it came the locusts. You know what grasshoppers are, do you not? Well, the locusts were like grasshoppers and you never saw so many as came to Egypt—there were so very many.

When they flew, the people could not see the sun, for they were like a dark cloud that hid the sun's face. Some of the grain—the wheat and rye—had only started to grow when the great storm came, so the hail did not kill it but now the locusts ate it all. They ate, too, the leaves on every bush and tree and the flowers and vines, so there was not a green thing to be seen anywhere.

Then Pharaoh sent quickly for Moses and Aaron and said, "I have again done wrong, but beg God to forgive me once more and take away this dreadful plague from Egypt."

So Moses prayed and God sent a west wind, which blew the locusts into the sea and they were all drowned. But, children, even then the wicked king would not let the people go. In our next letter we shall see how the king finally let them go.

With love, in Christ's Name,

Aunt Loretta

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for May 10, 1942

"WHAT TO DO WHEN THINGS GO WRONG"

Scripture Lesson—Proverbs 24:10; *II Timothy* 2:3

For the Leader

All of us have a secret hope that we will be able to live without having things go wrong. We cherish the thought of living our life without hardships, reverses and disappointments. Yet nothing is more certain for us than that day by day, we will be confronted with times of upset and break-up of plans.

Some people seem to have less trouble than others. This is true, especially when we compare our station in life with that of other people. We feel sorry for ourselves. Yet, if we were to closely examine the lives of others we would find much of trouble which is camoflauged under a bright spirit and hearty smile.

Let us be certain that every life has times when things go wrong and let us center our thoughts, scripturally, on what best to do when things do go wrong in our life.

DISCUSSION

DAY BY DAY TROUBLES TO BE EXPECTED. We live in a world of trouble, unrest and strife. These things bear influence on us to the extent that our very lives are certain to be affected. Changing economic standards of business may cause financial troubles. Our home life and social life may present problems too big for us to handle. And then there are days when it seems, from the time we get up, and through the entire day, everything we do goes wrong. Our health, mental condition, etc., has much to do with causing such a day.

Someone has written a poem which has much good thought on this point:

If all the skies were sunshine,
 Our faces would be fain
To feel once more upon them
 The cooling splash of rain.
If all the world were music
 Our hearts would often long
For one sweet strain of silence
 To break the endless song.
If life were always merry
 Our souls would seek relief
And rest from weary laughter,
 In the quiet arms of grief

HOW DO WE REACT? It is not so much the amount of trouble we have, or what kind we have. The question is how do we act in the face of trouble. A man or woman may be perfectly friendly and helpful in the church or community and yet when a crisis arises, that person will fly to pieces.

The Proverbs insist that "If thou faint in the day of adversity, thy strength is small." The natural tendency is to run away from trouble. If we have a particularly difficult job to do we try to avoid it as long as we can. Certain young people profess to be deathly sick of school when exams are to be given.

We should be strong in time of trouble. Trouble, faced with strength and resolution is the temper built into a life of steel and character. We will never become strong by avoiding trouble in life. A hot house plant does not stand much weather when taken outside. A tree in the center of a forest does not stand much storm if all the surrounding trees be cut down.

Since all of us are subject to trouble (mental, physical, moral, social, domestic, business, school) it is highly important that we react rightly to it when it comes. No better way can be found, than to fortify ourselves with the scriptures of the Bible. There is no reason for our strength to be weak in "days of adversity" because Christ is our strength. It is He who can strengthen our courage and help us to face the battle of life with a determination not to faint.

ENDURING HARDNESS. Paul, writing to Timothy, tells us that as good soldiers of Jesus Christ, we are to endure hardness. Becoming a Christian does not automatically assure us of being released from all the trouble of this life, but it does do two things:

First, it gives us assurance that Christ, as the "great Physician" and "friend" gives us strength to endure our troubles.

Second, accepting Christ assures us that all of our troubles are confined to this present life. In the future world. there will be no troubles for us. (Not so for the non-Christian.) This knowledge of the limitations of our problems should give us increased resolve to be cheerful when things go wrong in our life.

Too, as being Christians, certain of our "troubles" will increase. That is, those of social standing, amusements, taunts from friends. But we are commanded to "endure hardness" as we continue serving our Lord, "Trusting in the Lord Jesus Christ for strength."

"WHAT CAN WE DO WHEN THINGS GO WRONG?" First, we can pray. Christ is known to Christians as the "great burden bearer." We should learn to call on Him when in need. Yet why wait until we "need" him. Why not make communion with Him a daily habit. Many of our troubles would vanish.

Second, we should try to get a long range perspective or "view" of our trouble. Too often we are upset about things which are of so little importance. Look back ten years, or even five. Think of something which was then a matter of life or death to you. To us then, our life depended on the outcome of that thing. Now we wonder why we were so concerned about it.

Third, it is well for us to consider life as a whole, understanding that there are very few things that can come our way which are worthy of a complete breakdown of health, and kindred things. All of our problems and troubles should be taken up as a matter of consultation with Christ, the Great Physician. This remedy has been tried and proven for many centuries. It is still as effective today.

IT SEEMS TO ME

One's attitude toward his task helps either toward success or failure. Some men succeed, not because they have worthy purposes, but because they are willing to give everything to realize them. Others with much finer purposes may fail because they shrink from sacrificial action. Christian success calls for the dedication of everything one has or is to the service of his Lord. Or so it seems to me.

THE MENTOR

Preliminary Report of the Treasurer of the National Sunday School Association

WHITE GIFTS

December 15, 1941 to April 15, 1942

SOUTHEASTERN DISTRICT

Bethlehem, Va.		$ 36.28
Cumberland, Md.		6.35
Hagerstown, Md.		148.05
Maurertown, Va.		16.34
Mt. Olive, Va.		30.67
Ladies' Aid	$ 5.00	
St. James, Md.		17.00
Washington, D. C.		76.00
T. C. Lyon and Family	15.00	
Mr. and Mrs. R. R. Drummond	5.00	
Thos. A. Chappell	10.00	
Mr. and Mrs. E. E. Haliday	15.00	
June V. Hostetler	5.00	
Total for Southeastern District		$ 329.69

PENNSYLVANIA DISTRICT

Berlin		$ 61.70
Brush Valley		1.75
Conemaugh		37.00
Mr. and Mrs. Walter Wertz	$10.00	
Mr. and Mrs. J. H. Baird	5.00	
Miss Emma Amigh	5.00	
W. M. S. Jr., No. 2	5.00	
(Gettysburg) J. L. Hereter		15.00
Georgetown, Dela.		5.25
Highland		5.25
Johnstown (First)		25.00
Mr. and Mrs. A. B. Furry	5.00	
Mildred Furry	5.00	
Mr. and Mrs. Earl Benshoff	5.00	
Mr. and Mrs. J. W. Fitt	5.00	
A friend	5.00	
Johnstown (Second)		24.41
Johnstown (Third)		61.26
Jones Mills		13.00
Masontown		55.77
Meyersdale		103.45
Mrs. John Fogel	10.00	
Mrs. Wm. Baldwin	5.00	
Mr. and Mrs. Harry LaRue	5.00	
Mrs. Mary Cook	5.00	
Mr. and Mrs. C. M. Bird	10.00	
Mrs. Earl Walker	5.00	
C. E. Bird	5.00	
Mrs. James Long	5.00	
Mrs. H. L. Staub	5.00	
Mount Pleasant		6.25
New Kensington		10.00
Philadelphia (Third)		25.00
Sergeantsville, N. J.		5.00
Terra Alta, W. Va.		14.03
Uniontown (Second)		45.00
Vandergrift		15.40
Vinco		49.95
Waynesboro		30.25
Mr. and Mrs. George Cashman	5.00	
W. M. S.	5.00	
Total Pennsylvania District		$ 605.72

OHIO DISTRICT

Ashland		$ 198.68
A friend	$25.00	
Bryan		65.27
Mr. and Mrs. D. A. Erlston	25.00	
Canton		69.90
Dayton		49.10
Fairhaven		16.00
Fremont		8.10
Glenford		6.25
Gratis		46.00
Gretna		6.25
Louisville		100.00
Mansfield		8.50
New Lebanon		100.01
Pleasant Hill		21.12
Rittman		25.00
Mr. and Mrs. E. O. Frank	$15.00	
Mr. and Mrs. A. J. Blatter	5.00	
Smithville		105.45
West Alexandria		6.00
Williamstown		24.28
Total Ohio District		$ 855.91

INDIANA DISTRICT

Ardmore		80.63
Burlington		33.45
Cambria		5.50
Center Chapel		4.00
College Corners		7.32
Corinth		9.90
Elkhart		50.00
Flora		52.22
Goshen		49.15
Huntington		7.50
Loree		27.88
Mexico		26.20
Milford		25.00
Muncie		52.10
Nappanee		124.54
North Liberty		23.52
North Manchester		100.00
Oakville		69.37
Peru (Loyal)		3.00
Roanoke		28.20
Mr. and Mrs. W. D. Humke	20.00	
Sidney		7.00
South Bend		60.71
Maude Wingard	5.00	
Tiosa		8.32
Warsaw		28.29
Mrs. J. J. Wolfe		5.00
Total Indiana District		$ 902.30

CENTRAL DISTRICT

Lanark, Ill.		$ 105.80
Milledgeville, Ill.		75.83
W. S. Bell	$ 10.00	
Waterloo, Iowa		107.52
Total Central District		$ 289.15

MID-WEST DISTRICT

Carleton, Nebr.		$ 2.50
Falls City, Nebr.		39.96
Hamlin, Kansas		40.00
Morrill, Kansas		10.30
Total Mid-West District		$ 90.76

NORTHERN CALIFORNIA DISTRICT

Lathrop		$ 29.14
Mr. and Mrs. Harold Wolfe	$10.00	
Mr. and Mrs. Cecil DePriest	5.00	

Mrs. N. Elliot	5.00	
Ellen G. Lichty		1.00
Manteca		17.47
Total Northern California District		$ 47.61
GRAND TOTAL TO DATE		$3,121.14

Only individual gifts of five dollars or more have been sted. If your church does not appear in this report, better ind out if your Treasurer has sent your White Gift Offering n yet.

If there are any mistakes your treasurer will appreciate a otice of them and be glad to correct them. Because of the ine response the National Sunday School Association has een able to go over its new, enlarged budget already. We ank you sincerely.

Respectfully submitted,
L. E. Lindower, Treasurer of
National Sunday School Assn.

—O—O—

Publication Offering

Continued

revious Balance		$1,550.35
AK HILL, WEST VIRGINIA BRETHREN		15.00
AKVILLE, INDIANA BRETHREN		12.40
ITTSBURGH, PA., BRETHREN:		
Miss Malinda Bird	1.00	
Mrs. Anna Bole	1.00	
Mr. and Mrs. W. C. Blough	1.00	
Mr. and Mrs. Thomas Clark	1.00	
Mrs. LeRoy Collett	1.00	
Mr. and Mrs. Robert Friend	1.00	
Mr. and Mrs. George Garland & Marlene	2.00	
Miss Alice Sefton	1.00	
Fred Stalker	1.00	
Miscellaneous	.25	
Friendship Bible Class	5.00	
Beginners and Primary Dept.	2.00	
General Fund	7.00	
Mr. and Mrs. John A. Rishel	5.00	29.25
LEASANT HILL, OHIO BRETHREN CHURCH		17.30
ORTIS, KANSAS BRETHREN CHURCH:		
Mrs. Agnes Lemon	1.00	1.00
TTMAN BRETHREN CHURCH (Ohio):		
Mr. and Mrs. A. J. Blatter	4.00	
Mr. and Mrs. E. O. Frank	1.00	
Mr and Mrs. I. V. Kime	2.00	7.00
ANOKE, INDIANA BRETHREN		7.00
Total		$1,639.30

(To be Continued)

SILENT STEWARDSHIP PROMOTION

The Church may now put on a "Ten Weeks" course of tithing education right in the midst of its other activities, and at ridiculously small cost.

The Layman Tithing Foundation, which has distributed many thousands of pamphlets and tracts on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three cents and a half per family.

A complete set of samples and full particulars will be sent free of charge postage paid, to any address.

When you write please mention the Brethren Evangelist, also give your denomination.

LAYMAN TITHING FOUNDATION
740 Rush Street
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Among the Churches

Post Card Publicity

CARLETON, BRETHREN

Holy Week services were observed by our church in union with the Methodist and Church of the Brethren. On Tuesday evening the services were held in our church with the pastor of the Church of the Brethren as speaker. On Wednesday evening in the Church of the Brethren with the Methodist pastor as speaker and on Thursday evening in the Methodist church with myself as speaker. Then on Good Friday a united service in our church with the three pastors speaking, using the seven last words of our Master. Prior to this the business houses of Carleton had been visited and asked to close their place of business from one to three so all could attend the services. We met with a hundred per cent compliance. The high school furnished much of the music and the church was filled with people. On Saturday the Sunday Schools put on a community egg hunt with close to one hundred children participating. On Sunday morning our choir had charge of a Sacred concert in keeping with the day. Many expressions of appreciation have been heard concerning these services.

God has been blessing the work here at Carleton. While we have been hit hard by change of time, weather and sickness yet the people are awake and feel the responsibility that rests upon the church in these trying days and are determined to go forward. An interest is asked in the prayers of all God's children. The prospects for crops are excellent, the first time in eight long years.

C. E. Johnson, Pastor

FALLS CITY, NEBRASKA

The First Brethren Church of Falls City, Nebraska is functioning smoothly with the Rev. Cecil H. Johnson and family installed in the parsonage the first week in December.

December 7th he preached his first sermon for us. Following the morning worship we held a fellowship dinner in the basement of the church to which the other ministers and wives of Falls City were invited. After dinner a program was given in which the leaders of the various departments and auxiliaries and the visiting ministers had a part.

Then came the Christmas program. The children gave the morning program, while the choir and young people gave a pageant in the evening.

The evening of March 6th, the Woman's Missionary Society gave their annual birthday party. There were over 100 present. The offerings amounted to close to $50.00, which paid for a natural gas range for the parsonage.

Brother Johnson held a two weeks pre-Easter service. Four were baptized and seven came by letter. Not so many new people in the church but several are attending now that had become indifferent about regular attendance. Our Sunday School is growing.

The Mid-West District W. M. S. rally will be held in Falls City on April 15th.

The Brethren Day of Prayer was well attended and a fine review of the book, "Seed and the Soil" was given by Mrs. Floyd Larson.

Our Spring Communion was held on Good Friday evening with a good attendance and an impressive service, which gave us all a spiritual uplift.

A two weeks Vacation Bible School is being planned for June, taking up the third year of the course.

A Young People's Camp is being planned for August. More about this later.

Brother Johnson and family are fitting into all the activities of the church and community. We think we have made a good choice of a pastor to succeed Brother R. F. Porte who left Falls City in October.

Mary E. Rieger, Cor. Sec.

LINWOOD, MD.

I am glad to report that Brother A. B. Cover is recovering from his illness and has been preaching some very powerful sermons.

We had a very fine Easter service on Easter Sunday. We lifted our Missionary Offering. I cannot say just what it amounted to, but believe you can count on us.

Brother J. Ray Klingensmith will be with us in a meeting the latter part of April, for a period of two weeks.

The Linwood Church desires the prayers of the entire Brotherhood for the success of this meeting.

Yours in His service,
William H. Stone,
Baltimore, Md.

FREMONT, OHIO

Dear Brother Vanator:

The Fremont First Brethren Church held a very successful Pre-Easter week of services. During the services the pastor had the privilege of taking 12 confessions and at the conclusion of the Good Friday service these twelve were baptized. Easter evening a candle-light service was held and these twelve were received into the church. These with others who have recently rejoined the church brings our church a net gain of 20% in membership for the year.

In the near future we expect to have another baptismal service and believe that from eight to ten more will be added to our growing church roll. For all these manifestations of the grace of God, we do praise His name and ask that you too will pray for this work.

In His Name,
Clarence Fairbanks, Pastor

NORTH VANDERGRIFT, PA.

Dear Brother Vanator:—

The work of the North Vandergrift Brethren church is going forward though we have not given a report for some time. The Sunday School is beginning its new year with its new officers. There was a splendid attendance at the Bible School, Easter morning. The choir under their capable director, rendered a very fine musical program at the morning worship hour, at which service the church was well filled. Mrs. Keck's brother, Ralph Mead of Ashland, O., sang with the choir and brought as a solo, "Open the Gates of the Temple."

At the evening service, the Children of the Sunday School presented a program in keeping with the Easter season, to thrill a still larger audience than at the morning service. There were many new families present for which a pastor is always grateful. One man was heard to remark that it was the first time he had been in a church for 10 years. We have this man's little daughter in our Sunday School now. Pray with us that he too may soon be found active in the Lord's work.

Within a few days the remodeling of the rest room will be complete, with a new floor, walls and fixtures including a beautiful drinking fountain. The plans are to install another rest room as soon as possible. The men of the church are doing this work.

The W. M. S. is now sponsoring the Personal Work Class and are making plans for their first Mother and Daughter banquet to be held in May. Pray for us for the work here.

Yours in His rich grace,
Elmer M. Keck, Pastor

Special Announcement

Of Special Interest to Northern Indiana

NEW PARIS, IND., and COMING REVIVAL

Gipsy Smith, Jr., will begin his three weeks' revival in the New Paris Community Building on Sunday evening, May third. This building will seat about 2,000 people. All of our churches within reach of New Paris are invited to participate in this outstanding event, unusual for a town of this size. The meeting is under the auspices of the six churches of Jackson Township, and these churches are providing 150 singers who will furnish the music.

Gipsy Smith held the week's revival meeting at Winona Lake last summer, and those from here who heard him began at once to arrange this meeting, fixing the date at a time when the schools would be closed in order to have use of the gymnasium. This will be the peoples' opportunity to share in a spiritual uplift at the very time it is so much needed. Let us think more about God in these days.

G. W. Rench

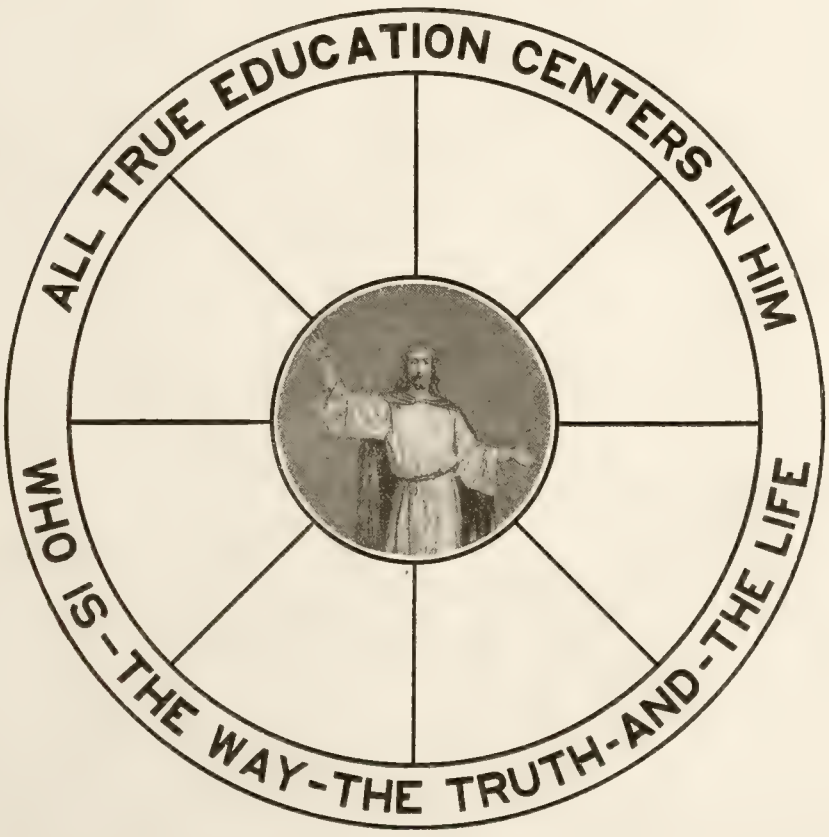
COLLEGE AND COLLEGE



THE BRETHREN EVANGELIST

Vol. XLIV, No. 17 May 2, 1942

EDUCATION IS VITAL



WE OWE IT TO OUR YOUTH

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INTERESTING ITEMS

WE REJOICE WITH BROTHER H. M. OBERHOLTZER and his Huntington, Indiana, congregation over their completion of the task of redecorating their church building. It may be that the term "task" is not the proper one in this case. We somehow get the impression from the report of the rededication services that it might better be called a "labor of love."

WORD RECEIVED FROM BROTHER FLOYD S. BENSHOFF, of Johnstown, Pennsylvania, Secretary of the Pennsylvania District Conference, gives perliminary notice of the opening of the Pennsylvania District Conference on Monday evening, July 20th. The conference continues through Thursday evening, July 23rd. It will convene at Berlin, Pa. The program in its entirety will be presented to the readers of *The Evangelist* in the near future. Watch for it.

WE NOTE FROM THE BULLETIN of April 12th that the Smithville, Ohio Church is making definite preparation for their evangelistic services which begin the last week in May. To this end a number of "Home prayer meetings" are being scheduled and committees properly appointed. Let the nearby churches take note of the date and pay the Smithville church a visit during this time.

SOUTH BEND, INDIANA. The bulletin of April 19th reports the call of Brother Claud Steudebaker to serve another year as pastor of the congregation of the First Brethren Church of South Bend. Brother Studebaker reports acceptance of this call.

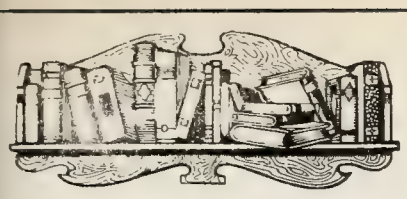
WE ARE GLAD TO HAVE SUCH A READY RESPONSE to our call for reports from the various churches regarding their services and activities. But just because you have sent in a report do not think that it will not be necessary to send in another for a long period of time. The Brotherhood at large is anxious to hear the progress of the work and from the correspondence we receive they are reading these reports with a great deal of interest. Then, too, there are numerous churches that have not had a report of their work in *The Evangelist* for a l-o-n-g t-i-m-e—so long, in fact, that this editor has not had occasion to edit any of the material which has made its appearance, or maybe we should have said—non-appearance. So we say, "Thanks for what you have sent—and keep them coming."

JUST BY WAY OF SUGGESTION. We must not, under any circumstance, confuse the appeal for the Annual Educational Day Offering with the campaign which is being instituted by our College and Seminary for a Reserve Fund. These are two different and distinct things. Read carefully the back page of this issue. That deals with Educational Day. The date is set for May 17th. Send your offerings as soon as possible, after they are taken, to Ashland College, Ashland, Ohio.

COMMUNION NOTICE

THE FIRST BRETHREN CHURCH OF WATERLOO, IOWA, will observe Holy Communion on Sunday evening, May 10th at 7:00 o'clock. All of like precious faith are invited to enjoy this service with us.

W. C. Benshoff, Pastor



EDITORIALS

MY PEACE I GIVE UNTO YOU

Peace is a relative term. Even this peace which Jesus bestowed upon his awe-stricken and still half-doubting disciples was not a peace devoid of troublesome thinking and troublous times. For even though Jesus bestowed upon His followers "His Peace", they were to go out into the world which was fraught with disturbances, with evil influences, with strife, both physical and spiritual, and with widespread opposition to the tasks that were assigned them. Even *that peace of Jesus was not peaceful.* And yet it was a peace "Not as the world giveth."

But there is one thing we may be assured of and that is that it was a peace of an untroubled heart.

What is Peace, then?

Is it simply a quietude—a stillness? Is it a listlessness—a soundlessness?

No. Peace also carries a content of activity. But it is a constructive activity. It is building—not tearing down. It is an active forward surge—not merely the pounding of the surf on the shore. That is why we are asking ouselves the question, "When peace does come (and come it will) what will be its meaning to the world and especially the church?" It seems to us that that question has its answer in the attitude of the Christians of this world.

Just what is our attitude?

How should we approach the matter of preparation for the inevitable peace that must come if the world of civilization is to continue to stand?

While it may not altogether answer the above question, we at least may find a working basis in a suggestion that is found in an address recently reported, which was given at the *National Study Conference on the Churches and a Just and Durable Peace,* which was held March 3-5, at Ohio Wesleyan University. We take liberty to quote from this message as reported:

"We are convinced that the present struggle of the nations is not just another war in the history of mankind. It is the upheaval of the old order and the birth of a new. The relationships of men will never again be the same, nor should they be the same, for they have not been founded on the eternal truths of God.

"Therefore we affirm that whatever peace settlements are presented to the peoples of the world should express the following principles:

"(1) Man is a child of God and all men are brothers one of another. The church in its long established missionary work recognizes its responsibility to bring all men into full relationship as children of God.

"(2) Mankind is one in nature and in the sight of God. No group of men is inherently superior or inferior to any other, and none is above any other beloved of God.

"(3) The whole earth is given by God and to all men for their common dwelling place, and the resources of the earth should be used as His gifts to the whole human family.

"(4) All men should be free to move over the surface of the earth under international agreement, in search of the fullest opportunity for personal development.

"(5) Freedom of religious worship, of speech and assembly, of conscience, of the press, of the arts, and of scientific inquiry and teaching should be available to all men everywhere."

Yes, that is a basis

That is what must come if the world is to continue to exist. And there is a part that The Brethren Church must play in the planning for the future. While the matter of economic structure is important, what is vitally more important is the ethical and spiritual foundation upon which the reconstruction of the economical is to be built. After all it is the *foundation* that is of the most vital importance. It matters little what kind of material and workmanship is placed in the superstructure if the under-pinning is faulty.

It is time NOW to be digging the foundation trenches; to be getting down to bed-rock. And, if we are wise, we must heed the admonition of the Holy Word which says, "For other foundation can no man lay than that is laid, which is Jesus Christ." There is no other material that may be used. No other rock safe. Built upon Him (which foundation the world has failed to base its superstructure upon) we have a firm basis of peace. Under no other conditions can there be a lasting peace.

And will it come?

We firmly believe that when He is ready it will come. And we also believe that we can be helpful to Him in that preparation. And that then it will be a "peace that passeth all undertsanding, both temporal and spiritual."

F. C. V.



The Garden of God

The Court of the Garden of the King's House

Rev J. Milton Bowman

The Gardens of God fill a large place in Scripture. They are a fascinating study. Many of the events which have influenced history have taken place in gardens. In Esther 1:5; and 5:7, we find mentioned, "The Court of the Garden of the King's House." The garden here, no doubt, was one of the typical oriental gardens, walled with winding paths, fruit trees, canals of running water, sweet-smelling herbs, beautiful flowers and lovely arbors.

For many years nothing could be found concerning the wonderful palace of Shushan, nor of Ahasuerus the king. The Bible was held in distain by its critics, who claimed that this entire story was a figment of the imagination. However, a number of years ago, archeologists unearthed Shushan, and it was even more wonderful than the biblical description. It was found likewise that Ahasuerus was really Xerxes. We find that here again, when the Bible is put on the auction block of criticism, it rings true, and is so sound that we need never fear to place complete confidence in its authenticity. This particular garden was close to the palace and was the place where many things of importance to the king and the empire were originated. But let us think for a moment concerning the fact that:

Gardens are places of beauty. These oriental gardens especially, were real treasures of art and were luxurious in their appointments. A thing of beauty should be a joy forever and should be a real inspiration to those who have access to them. It has never been my privilege to visit the Orient, but I have seen some pictures of some of these gardens in all their glowing splendor; they beggar description.

Over in Michigan there is a gentleman who has a beautiful rose garden. He had in it roses of every description, having imported some from all parts of the world. There were dozens of varieties; the colors and fragrance were amazing. It was the thrill of a lifetime to visit such a beautiful garden. However, one could not help but think, that even more glorious than these flowers, is our Lord and Saviour. He is called, "Lily of the Valley;" "The Rose of Sharon," and His fragrance is everlasting to those who have walked in the garden of life with Him. Beautiful gardens should thrill and inspire us; should bring out the best that is in us; should be conducive to lofty ideals and spiritual uplift. But that has not always been the result.

There are gardens which have spawned some of the most tragic events in history. The first garden was a glorious place. God had outdone Himself in the splendor of its appointments; yet sin entered. It was here that the human race became burdened and afraid; sin, sickness and death were spawned, and people in general have been a failure ever since.

In the Garden of the King's Court, proud Xerxes flushed with his success in Egypt, and after meditating a great campaign in Greece, planned an unusual banquet of banquets, one that would be worthy of so great a king. It was to extend over a period of more than six months; eating and drinking night and day, was in order. Vashti, the queen was degraded because she would not have a part in the revelry at the king's command. The king had every material thing that one could wish, yet his life was one of dissipation, debauchery and wilfulness. We see here a picture of deterioration in high places. Man grows very little wiser, but continues to break all moral law, and at the same time tries to justify his lawlessness, "for the drinking was according to the law; none did compel: for so the king had appointed . . . that they should do according to every man's pleasure." "And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace; where white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold

. . . and royal wine in abundance . . ." When Vachti was put away, a Jewish girl, after a beauty contest, was made queen. Her name was changed from that which meant Myrtle, to Esther, which means a star. The fate of the Jewish people of that day was, no doubt decided in this garden.

In another garden, better men than some of us went to sleep while our Lord was going through the agonies of a death struggle. Sin was reaching out to touch the one who had never sinned. He drank the cup alone; His friends could not watch one hour with Him. Peter's slashing sword, in an effort to make up for his negligence, did not stop the traitor's kiss of death implanted upon our Lord in this garden.

And then in a modern beer garden, a man of sin, with an unsatiable lust for power and world-dominion and through gangster methods, straddles a nation, and many nations. He forces them into all-out war effort, until he has rocked the world, blasted ideals and principles of decency, making truth a mockery, and Christianity as lived by many of us, a farce. He has set the world on fire; it is a blazing caldron of hate, lust, greed force and death; a world insanely bending every effort to destroy itself.

But there is another garden, the garden of our hearts. This is a garden of hope, a garden of love, one where Christ can walk and talk with us. It is a sacred place where we are enriched by His presence, where we learn the lesson of true values. We should learn the lesson from the Court of the Garden of the King's House. Revelry, dissipation, evil deeds, selfishness, are changed to luxurious beauty since Christ has entered. Let us change it to the garden of the King of kings. We must enshrine Him in our hearts, and build our lives much more worthy of Him. Let us become other-conscious as never before, and vitalized for constructive effort. We shall find the seeds of true worship planted there so that, "Evening and morning, and at noon, will I pray and cry aloud: and He shall hear my voice. (Ps. 55:17). Haldor Lillenas caught the spirit of the Heart-garden in the words of his poem,

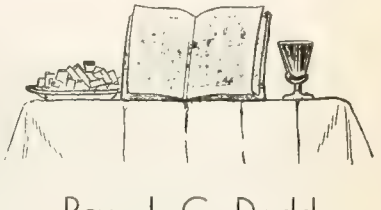
"The Garden of My Heart"

"There's a sacred and hallowed retreat,
Where my soul finds a fellowship sweet,
Where the Lord of my life I may meet,
In the garden of my heart.
There is naught can disturb or molest,
There my spirit finds comfort and rest,
And my soul is no longer distressed,
In the garden of my heart.
There the dove of sweet peace always sings,
And my faith ever trustingly clings,
And the chime of sweet happiness rings
In the garden of my heart.
In the cool of the day He walks with me,
In the rose-bordered way He talks with me,
In love's holy union and sacred communion,
In the garden of my heart."

—Nappanee, Indiana



Valuation of Brethren Literature



Rev. J. G. Dodds

Any paper, book, magazine, or article published for some definite purpose is of value to those in any way connected with the purpose of the publication. Brethren literature is now published definitely and especially to serve members and friends of the Brethren Church and to lead people into a closer walk with God. Thus it is of special value to every member and friend of the church.

There is only one *Brethren Publishing Company* and only one *Brethren Publishing Building.* The headquarters of The Brethren Publishing Company is located in the offices of The Brethren Publishing Building in Ashland, Ohio. Hence all literature printed as Brethren literature and published by The Brethren Publishing Company at Ashland, Ohio, should be and is of vital worth to all Brethren people.

THE BRETHREN EVANGELIST:

This is the Official Organ of The Brethren Church. It should be read in every home wherein resides one or more members of The Brethren Church. It contains in its various issues important news and discussions of inspiration to our denominational program and progress of constructive building in the Christian realm. It not only contains proper instruction in the Great Doctrines which all denominations proclaim, but also instruction in the specific tenets of The Brethren Church. The Official Organ of the Brethren Church seeks to exalt Christ and to edify His Church in publishing only news and articles that manifest the atmosphere of the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The Brethren

Evangelist is invaluable to the vitalization and motivation of our Christian progress.

THE WOMAN'S OUTLOOK:

This magazine, published every month, not only upholds a high literary standard, but also is of vital Spiritual worth to all who read its printed pages. It is a stupendous unifying force in the history of our denomination. Ever true to the teaching of God's Word, its character building potentiality is immeasurable. It is published by the Women's Missionary Society for women, nevertheless men are reading it regularly unto their own Spiritual profit.

SUNDAY SCHOOL LITERATURE:

The Bible on which The Brethren Church stands—"The Bible, the whole Bible and nothing but the Bible for the whole world" is taught in our Sunday Schools. In this instruction our children, young people and adults are inspired with the emphasis: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." To this end the Brethren Sunday School Quarterlies are printed. They are edited by some of the leading Bible scholars in the Brethren Church. Hence the teaching emphasis is thoroughly Brethren. The future of The Brethren Church rests largely upon Brethren Emphasis Instruction and Gospel Interpretation in our Sunday Schools. Brethren Sunday School Literature edited and taught by genuine Brethren people is a mark of strength and constructive Christian building for the future.

TRACTS:

The worth of this field is now being explored by the Prudential Committee. The tract, "Safe Ground —or—a Child's Reasoning on Baptism" by the late J. F. Garber, is the first of a series of forthcoming tracts. Because of the fact that all of these tracts are and will be true to God's Holy Word, they are Brethren in emphasis. Use them widely and continually in doing personal work.

BOOKS:

Two very worthwhile books have recently been added to the revived and growing list of Brethren Literature. First: Rev. M. A. Stuckey's instructive, interesting, and inspiring book on the life and work of Alexander Mack should be in the library of every Brethren home. Second: Dr. John F. Locke's logical and scholarly discussion and arrangement of facts that deal with the ever present liquor problem, will be a never failing help to every Brethren minister and all other temperance workers.

THE CHALLENGE

In the Brethren Evangelist of March 28, 1942, Rev. Willis E. Ronk, president of The Brethren Publication Board, said: IF WE WOULD HAVE A GREAT CHURCH TOMOROW, WE MUST BUILD FOR A GREAT CHURCH TODAY. The printed page is invaluable in that building process. In all seriousness I say THE PUBLISHING INTERESTS ARE INDISPENSABLE IF WE ARE TO BUILD STRONGLY FOR TOMORROW."

—Smithville, Ohio



"If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet."

Brethren believe and practice this.

The New Vinco, Pennsylvania Brethren Church



Preliminary Announcement of Dedication



We present a picture of the New Vinco, Pennsylvania, Brethren Church, together with a likeness of its aggressive pastor, Brother C. Y. Gilmer.

Many of the congregations, together with many single individuals, have a peculiar interest in this, our newest of church buildings.

You will recall that the former church building was destroyed by fire last May, even while it was in the process of being remodeled. But by the looks of the structure it did not cool the ardor of the Vinco congregation, but rather "het up" that body and they went at the new project with vim and vigor and (we happen to know) with a great deal of faith. And the Lord, who is faithful, has helped them to go far in the building, not only of this splendid edifice, but in the building of souls for God.

The whole Brotherhood is looking forward to a complete report of their dedicatory services which are announced herewith.

F. C. V.

We are pleased to announce to the Brotherhood that the day for the dedication of the new Vinco Brethren Church edifice has been set for Sunday, May 24. In the forenoon service Rev. J. Ray Klingensmith will preach on the subject "We Dedicate," and will call upon the people to dedicate themselves anew unto the Lord our God. The dedicatory sermon will be delivered in the afternoon by the Reverend Willis E. Ronk, Dean of Ashland Theological Seminary. Dr. E. G. Mason, President of Ashland College, will also have a part on the program. In the evening, Professor M. A. Stuckey will begin a full week's (May 24-31) Bible Conference on the distinctive doctrines and practices of the Brethren Church.

We extend a cordial invitation to the Brethren ministers and laity of the Pennsylvania District and to the Brotherhood at large to attend and enjoy these events.

(Vinco) Conemaugh, Pa., R. 1
—Clarence Y. Gilmer, Pastor

—O—O—

IT SEEMS TO ME

The Church needs to experience deeper conviction of the truth it holds and to preach it with greater boldness. (The bold ones carry off the spoil.) Only the Church has the authority of God behind it, yet it has often lost its voice in the presence of lesser authorities, or has actually lent its voice to declaim the supposed merits of their nostrums. Only early, (S)pirited and faithful preaching of the Word of God stands between the world and ultimate disaster, and between organized Christianity and crushing defeat. Or so it seems to me.

THE MENTOR

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that one solitary life, the life of Christ.—Phillips Brooks.

Dark churches Sunday evening are an admission of defeat.—Michigan Christian Advocate.

"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where he is not, and take him with you," was the venerable bishop's reply.—Christian Victory.



My Appeal for the College and Seminary

Rev. E. M. Riddle

I believe it to be impossible for a Christian to feel at ease and yet be indifferent to the best interests of the church. There are certain institutions which help to make, and preserve the church. The church and her educational institutions are avowedly closely related. The history of any church is the history of her perils and deliverances. So with an institution. Ashland College in the past thirty-three years, known to the writer, has had her days of rough sailing and what institution hasn't. Institutions are tried and tested, some emerge to be even stronger, others may succumb.

An individual may be very deeply concerned for the perpetuity of his own local church and yet absolutely unconcerned and indifferent to the other interests of his denomination. As the body has many members, each dependent upon the other, so a denomination is made up of churches and institutions. We must have a picture of the whole and realize that one part is dependent upon the other.

The Brethren Church must always look to Ashland College and Seminary for the training of her ministry, her missionaries, her lay leadership. No other church will train them for us. It cannot be expected to do this.

Ashland College and Seminary must be supported by our prayers and our gifts, because—

1—For what she is.

It is an institution of almost a million dollar investment.

An enviable recognition in these days.

A recognized faculty.

A relationship with the city of Ashland, which was likely never better than now.

A promising outlook, in spite of world conditions.

2—She belongs to Brethren people. She is a great and useful possession. She must be maintained and used by Brethren people. I say this because some of the noblest souls who ever lived, have given a life-time of ability, strength and spiritual devotion, while others by the hundreds have made gifts that have represented real sacrifice, that this institution might be kept and used by the Brethren church and her friends, to the glory of our Lord. But, we believe those who have given before, will be happy to continue giving to these worthy and useful institutions.

There is peril in sordid selfishness. It is not a cheerful picture to note that millions are spent for pleasure and amusements everywhere, every year. At the same time, the Christian religion and her institutions get so little, and that too by people who are ready to confess that they owe to God "their hearts, their souls, their all." It is often a niggardly spirit which is often displayed in supporting benevolent institutions, which are designed to bless the world.

People of the Brethren church! *We can rally to the support of our College and Seminary in a time like this.* Within the next few weeks or months men will be with you to give you an opportunity to reveal your love and loyalty to these institutions. Let us spread out our arms, open out extended bosoms to embrace with sincere and unfeigned love, the challenge; and as Christians reveal our faith and confidence in our institutions and the service which they rendered. If so it is sure, rich blessings will descend upon our College and Seminary and we shall share them.

Pastor—Louisville, O.

A buoy is fastened securely to a rock at the bottom of the sea. The waves splash around it; it floats serenely in its appointed place. The tide rises and falls; it is still there. The Atlantic rollers come racing toward it; it mounts them one by one and rides upon them as they roll past. The tempest descends, the billows rush upon the little buoy, and for a moment it is submerged. But immediately it rises to the surface and is in its place again, unmoved and unharmed. What a picture of the conquering life! What a power and a privilege for a soul to be able thus to rise lightly above every opponent, every vexation, never to sink into discontentment, never to be overwhelmed with fear and doubt, always to be on top of the fretful sea of life!—Sunday School Chronicle.



Educational Day----Dr. E. G. Mason

The Brethren Church has become accustomed to certain days or seasons for offerings for the general interest of the Church. As these days approach, the attention of the Church membership is called to the regular offering scheduled either through the pastor, the Evangelist, or by direct appeal. Each interest has its special appeal and the support given it is in proportion to its reception.

Although there may be a more effective way of presenting the various interests, this is the method we are using and we must use it as effectively as possible. Educational Day has been set for *Sunday, May* 17, 1942, and the time is rapidly approaching.

Let one outstanding fact be stated first, *all of the interests of the Church are important. All* play a definite part in the growth and progress of the Church. Some are more important than others. Of course, the missionary interests are the most important and require the greatest support. But the others are important, too, and require support in order to function properly.

Since this article deals with the Educational needs specifically and the plea is made directly for a large educational offering, we must by no means neglect the others for the educational. To make its greatest contribution, the Brethren Church must be lifted upward through the effectiveness of each of its special interests.

Ashland College and Seminary serve the Brethren Church in no less than six ways.

First, it serves as an outlet to the Missionary spirit of the Brethren fraternity. The founders of the Church believed that education, higher education, is an important means of growth. They therefore not only founded colleges to perpetuate their own beliefs but also to provide educational opportunities under Christian influences for peoples of all beliefs.

Second, it provides a training field for Brethren youth in *a college that is distinctly Brethren owned and Brethren controlled.*

Third, it attempts to prepare young men and women for all activities of the Church, particularly in the ministry and the mission field under *definite Brethren* instruction.

Fourth, with but one College and Seminary the loyalty of the Church membership is centralized.

Fifth, it represents the largest concentration of material wealth within the Brethren Church.

And sixth, it has become an organization of which the Brethren people can be justly proud. Its recognition and standing is high and it commands the respect of the educational world.

Now, like the other general interests of the Church, the College and Seminary is not self-supporting. If it were self-supporting there would be no occasion to ask for Church support. In order to be self-suporting it would be necessary to charge the student about $500.00 per year for tuition alone. Since other colleges with which Ashland College competes charge much less than this amount, it can not be done at Ashland. In fact, $200.00 per year seems to be all that the traffic will bear. This means that the difference must be made up from other sources such as endowment income, gifts, including Alumni, friends and educational day offerings from the membership of the Church at large, and auxiliary enterprises such as income from dormitory, athletics, etc.

The endowment fund is intact and interest rates although declining do furnish an income that is reasonably stable. Gifts, unless pledged to cover a period of years, vary according to the ability and generosity of the giver. Educational Day offerings vary considerably depending upon the year and the strength of the appeal. Although the College and Seminary has been able to operate in the past upon the funds received, the possibility of continuing efficient operation in the uncertain future is problematical. Difficulties are anticipated and from present conditions, the anticipations are correct. This means that the Brethren Church must support the College more liberally than ever before. The time to begin this support is NOW, this year.

To ask the Brethren people to support the College and Seminary to the extent of $1.00 per member per year as an Educational Day goal does not seem to be too much. Some individuals do invest much more than that each year in the College and this will make up for some who are unable to meet the quota. But this goal does not seem impossible. Let us give it a real trial now when it means so much to the institution.

It is unfortunate that the Campaign for the Operating Reserve Fund should be launched at the same time this appeal is made, but they must not be confused. Both are as necessary to the College and Seminary as food is to the individual.

Money and moral support are both needed by the College and Seminary and the Brethren Church needs the College and Seminary far more than many think, but the Church needs ministers now. The only way to get them is to recruit them from the young men of the Church. Let each pastor and loyal Church member try to interest young men to prepare for the ministry in order to facilitate the growth and development that our beloved Church ought to make.

The Editors Speak

Priorities and Co-incidences

Dr. Charles A. Bame

The coincidences happening in a nation of many millions of people are very striking and often very amusing. I have heard and read of many strange happenings during the recent draft of our men into the army. One was the drawing of the same number by a father and son in the last great war and this one. Another was that of two boys of the same family who enlisted separately for the navy, neither knowing where the other was until they met on the deck of the same ship to which they had been assigned. My voice teacher told us in class of an identical tune originating in separate states so simultaneously that neither of the authors could possibly have collaborated with the other. But yesterday came the climax of all coincidences for me.

Being in Buffalo, I attended church services in the Westminister Presbyterian Church where my daughter is the soprano soloist in their choir. They had a guest preacher from Toronto while their regular preacher was elsewhere. The sermon subject was: "Priorities." The text was from Rev. 2:5, "Repent and do the first works." The sermon was practical, very interesting and suggestive and apropos to the times and the occasion. I sincerely commended the preacher for the message.

The coincidence came in the afternoon when a popular radio preacher from another city without using any Biblical text whatever preached on the same theme and used one of the same anecdotes and some almost identical material.

Now, of course, I would not take the time to try to discover which of these sermons was original or if either one or neither one was; it would be futile to try to do so. Indeed it is not easy nor necessary always to be original for no one has a patent on originality. Note the new books on war topics and places. Moreover, priorities are much on the minds of people these days and inventive preachers try to keep abreast or ahead of the times properly to interpret the passing events in terms of his mission as God's man. So, two sermons on the same subject on the same day are quite possible and the blessings were the same to me, one way or the other. The striking thing was the coincidence of two outstanding preachers being caught like that. Explanations are needless; apologies, unnecessary.

Clear in my mind is the confession of one of my preacher friends (then a Brethren preacher) that the difference between himself and the rest of us preachers was that he did not deny that he used ot er preacher's sermons while the rest of us did. I not admit it for myself or for others. I am told t that the late, famous Billy Sunday said he could n give credit to all the preachers whose material a arguments he used because they were too many. S another incident from the late, beloved Dr. J. All Miller, one of whose students (I believe after gra uating from the seminary) refused to remain in t ministry in which he was achieving success becau he said: "All the Gospel has been preached so mu better than I can do it that it is useless for me to t further." So, who can explain coincidences and si ilarities. This paragraph may be too revealing to pleasant to preachers.

Too, I presume neither of these (yesterda preachers would loudly profess to be orthodox, in t extreme sense of the radical, anyway. But it was pleasure to one who does profess orthodoxy to ha been edified by each of them. The good sermons a not all preached by either group or the other wou cease to be. Many sermons are good despite t brand others place on the preacher.

I was never embarrassed but quite helped by t frequent visits to my services in my early ministr of a college professor-preacher (common in tho days) who, it seems now, always came to me a said: "I was glad to hear you again today: glad f what you made me think." Entertained or edified, never learned. So, the flimsy and unsupported arg ments of the Modernist always "make me think" a inspire me to greater determination never to weal en my message by unprovable statements and illog cal or incomprehensible dogmatism; because it pu one on the defensive and the strength of centurie old truth is not easily broken down. The fine thin about both of these sermons was that there wa nothing to refute or criticise regardless of theolog cal bias unless the critic be quibbling for a certai vocabulary without which he, himself, could n speak of God or duty. To have such a dwarfing o thodoxy is sure to create schism and division whic should shame anyone who professes to follow t lowly Nazarene. Jesus never tried to reduce truth a dogmatic formulae; it would have been destru tive to mental growth. Yet no one who properly eva uates the creative power and analytical force of h all-knowing mind would challenge his ability to d so. He was simply too wise to be caught in such trap.

Each of these preachers laid strong emphasis on such priorities as: dependence on God and repentance of our neglect of and indifference to faithfulness to Him. Both stressed the great need of an all-out emphasis of the things that bring men to God and keep them faithful. Both were strong concerning the need and the ability of the church for a time like this. One statement of one of these preachers was: "We may criticise the church, for having been here for so long and done so little. But if we criticise the church, it is not to destroy it but to remedy it; and whatever one may think of the failure of the church, one needs only to consider those who oppose it to wish to be on the other side of the question." When one thinks what is happening to the church at the hands of Hitler, Mussolini, and the authorities of Japan, it ought to drive one to the defense of it. "Disbelief in the church should be disturbed by the the character of those who oppose it."

Well, all the strange things of life are not coincidences. Some come individually and most of them unexpectedly. The admonition of our Lord to "watch and be ready" is always pertinent and opportune. Had we always been watching and heeding the teachings of our Master there would be a vastly different world picture. From Defense Bonds to Savings Bonds to War Bonds tells of the rapid pace we have traveled in worldly ways in just a short four months. From a "breakfast job" finishing off the Japanese we have come to realize now, that it will be a much delayed breakfast. The millions we should have given to save the Japanese when they held open the door to us must now be given to conquer them and perhaps to delay beyond our time of opportunity, the privilege of ever hoping to see it accomplished. Too sad and too true! Had we evangelized them, they would now be our ally for Christ instead of our enemy against Him. What a tragedy of neglect and what a price to pay for that which we hate: even war, waste and contumely.

Is it possible to expect that we can "repent and do the first works" in the light of all that? Will a good, just God forgive all our transgressions, omissions and neglect? Yes it is possible if we really repent. And let us remember that repentance is not the easy thing of simply turning around or changing our minds. It never was such to Christ or Paul or John the Baptist. John said to the Pharisees: "Bring forth fruits meet for repentance." Mt. 3:8. Paul said: "Godly sorrow worketh repentance unto salvation." 2 Cor. 7:9. God is as great in forgiveness and patience as He is in love; but mere profession of penitence will not suffice. Zaccheus offered to restore four-fold if he had taken aught. Acts 19:8. Jesus proclaimed: "Except ye repent, ye shall all likewise perish." Luke 13:3. John on Patmos wrote to Ephesus: "Repent and do the first works or else Rev. 2:1. Earlier he wrote: "If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." 1 John 1:8.

Finally, I suggest that our Brethren preachers get busy with the subject of priorities and if there is anything usable in this to help, claim and use it. It is not easy to reduce the number of priorities. There are many for Brethren peoples who claim to preach and live the "whole gospel." Heb. 6:1-3. The commandments of the Old Testament had been neglected so completely and so long by the Pharisees that John demanded "fruits meet for repentance." They had to prove repentance. So do we. It is better not to profess than to profess and not practice. The cry: "I repent" must be accompanied by the fruits in every case. There is a coincidence. As well is this: "If we confess our sins he—will forgive our sins."

Here too, we may find some priorities of the Word of God:

Matt. 6:33; Ex. 20:2-17; Heb. 6:1-3; Luke 13:3; John 3:2, 3, 5, 14, 15, 16; John 4:14; John 5:24; John 6:41; John 8:24; John 11:25, 26; John 12:25; John 13:8.

—3498 Fairmount Blvd.
Cleveland, Ohio

Activities

NEW LEBANON, OHIO, C. E.

The rising of the Easter Sun found some thirty members of the New Lebanon C. E. standing at attention on a beautiful elevated spot in the Germantown Park. Individual breakfasts were prepared over the open fires and a fine hour of fellowship and inspiration was brought to an end by a hasty return to the morning Church services.

Easter Sunday evening the Senior Endeavorers presented a two act play entitled "As Easter Dawns". The play portrayed a small community church about to close its doors because of common difficulties, only to come to new life as Easter dawned. The closing scene was the climax showing the Easter morning service resulting from the renewing work of the Spirit through the prayers of a faithful few.

The play was well received by a full house and the offering which was taken for our National C. E. Missionary Project amounted to some eighteen dollars.

W. C. Berkshire



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

I told you the last time how king Pharaoh refused to let the people go after the locusts had been sent. So God told Moses to stretch his hand out over the land and a great darkness came over the country. Every thing was dark except in the Israelites' houses.

After three days of darkness, Pharaoh sent for Moses and said, "You Israelites may go and worship your God, and your children, too, may go with you, but you must not take your flocks and herds."

Moses replied, "God has told us to take our cattle and we must obey Him."

Then Pharaoh was very angry and said, "Go away from me and do not dare to come to me again or you shall surely die."

"I will not see you again," said Moses, "but about midnight God will come to Egypt, and in every house the oldest son shall die, from the son of the king to the son of the poorest servant. But no harm shall come to the Israelites that you may know that God is the Lord. Then you will send your servants to beg us to leave Egypt."

Though he heard these dreadful words, Pharaoh would not let the people go. Then Moses called the Israelites together and told them to get every thing ready. That night they were all to stay in their homes, and they were to eat their supper in haste, dressed for their journey. This supper was to be called the passover, for while they ate it, God would passover their homes and none of their sons should die. The people bowed their heads and thanked the dear heavenly Father for promising to take such loving care of them, and then went back to their homes and did just what God had told them to do.

And, children, that night at twelve o'clock, when they were eating their supper, suddenly they heard a cry and another and another, for in every home from the king's beautiful palace to the poorest hut of the Egyptian, the oldest son was dead. The king sent his servants to Moses in great haste to tell him to take the people, their children, and their cattle, and leave Egypt at once The Egyptians begged the Israelites to hasten, for they were afraid God would kill them all, and they gave them many beautiful presents—clothing and silver and gold.

So the Israelites started quickly, the women taking the dough with which they were about to make bread, because they did not have time to bake it. It must have seemed strange to see them—thousands and thousands of them starting at night on their journey. There were men, the women, and many, many children, besides all the cattle traveling together. It was a beautiful night in early spring and the full moon gave them plenty of light.

After they had marched for a long way, they stopped to rest at a place called Succoth. Here the men put up tents, or booths, which they made from the boughs of trees to keep the hot sun from them, and in which they could sleep at night. After they had rested, they again traveled on and, children, God showed them in such a wonderful way where to go. A great cloud went before them and this cloud looked like a pillar, or tall post. At night it was bright as fire, and they could not only see where to go, but they could be sure God was always with them, by night as well as by day.

When they left Egypt, there were two ways by which they could go, but one led through a country where there were many people who might harm them. God knew the Israelites could not easily fight these people when they had their wives and children with them, so the pillar of cloud led them towards the wilderness where there were no people and where they could stop and rest when they became tired. Don't you think they must have been very, very glad to get out of Egypt? I am sure they thanked the dear heavenly Father for all His goodness to them.

Pharaoh became sorry that he had let the Israelites go out of Egypt and decided to follow them and bring them back. He told his soldiers to get all of his chariots ready. Each one of these was drawn by two fine horses and one soldier drove, while another stood ready to fight. Pharaoh drove very fast until they saw the Israelites just in front of them.

Moses knew the people were afraid and he said, "Do not be afraid; God will take care of you and the Egyptians shall trouble you no more."

Of course, Moses asked oGd to help him to know what to do. God told Moses to stretch out his rod over the sea. The water divided and made a nice dry road for the Israelites to pass over. God put a cloud between the Israelites and the Egyptians so the Egyptians could not see where they were going. After the Israelites were across, the Egyptians saw that they had gone right through the middle of the sea, so they followed. But God did not keep the sea dry for them and their chariots were caught in the mud. The water came and drowned all the wicked soldiers and the king, because they would not obey God.

Again the Israelites and Moses were glad that God had taken care of them. They prayed and sang praises to His name.

With love, in Christ's Name,

Aunt Loretta



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for May 17, 1942

Scripture Lesson: *Acts* 13:1-5

"MISSIONARY WORK STILL GOING STRONG"

For the Leader

Christ gave to His small group of disciples the Commission to go into all the world with the Gospel. Since the first of these disciples went forth with the Gospel of Christ, there have been countless numbers of missionaries who have gone into all corners of the earth. Today, more than ever before, Christ is calling for youth to pledge itself in service for the mission fields abroad and at home.

The going will not be easy in a world of war, but the victor's crown will be reserved for those who see that the salvation of lost souls is more valuable than even life itself. Out of this present group of young people will come the world missionaries of tomorrow. It is a difficult, but worthy field of service and one should be certain that God has called him before endeavoring to enter this great work.

Tonight we want to get a glimpse of the calling of two pioneer missionaries and see how they were called, and what they preached.

DISCUSSION

THE DIRECTION OF THE SPIRIT. The Holy Spirit is in charge of all Missionary Enterprise. It is the Spirit that brings conviction of sin. All missionary activity must center on bringing the knowledge of Christ's work to those yet in darkness of sin. It is the will of the Spirit that some people will go as Missionaries, and that others shall stay at home. If we as Christian young people are daily found in the center of Christ's will, we will definitely know the direction of the Spirit in our lives. The Spirit may hold back at times and then urge us onward. We are subject to the Spirit's will.

An Antioch, the Spirit spoke, either by special manifestation or by a strong urge which the men knew as the call of the Spirit. Out of a group of capable men we note that the Spirit chose two. Others were no doubt as well trained and capable, yet these two were chosen. They were men, just like other men, except that they were specially suited for the particular work.

Today, the Spirit still calls young men and women to train for the Christian ministry, teaching, and missionary work. God's work of Evangelism is going to go on. We should daily commune with God so that we might be listening when He gives us our call.

THE GOSPEL OF THE MISSIONARIES. Looking into the scripture we find a statement as to what these pioneer missionaries preached as they went forth. We learn what Paul preached on his missionary journeys. When they preached, they "preached the word of God."

Primarily, the word of God teaches the lost condition of man, the saving work and power of Christ, and future existence for both the believers in Christ, and the unrighteous. Also, it teaches salvation through faith in the blood atonement of Christ for sin. It shows the blood stained cross of Christ as the central theme of Christianity. This, then is the gospel of the pioneer missionaries. If missionaries, ministers, and teachers today are to be worthy of their vocational calling, they must preach these very truths as taught in the Bible.

In this day when so many "religious" leaders are making light of the central teachings of the Bible or ignoring them in favor of social ideals and kindred things, we need a sincere consecrated group of young people who will willingly dedicate themselves to declaring the true gospel message.

Missionary work IS still going forward. As long as Grace continues in the world, there will be those people who will declare the gospel of Christ to those who are lost. How well for us to be certain we are living and preaching the Message which the Spirit insists we must.

IT IS A SEPARATION. The Bible informs us that the Spirit asked for a separation of Barnabas and Saul. Yes, a separation from the local Church, but also separation from every contaminable thing of the world. It costs something to be a Christian minister or missionary today. God expects his "chosen" on this planet to live separated and consecrated lives. A minister has a right to expect his congregation to live separate from the world. Also, a congregation has a perfect right to expect that their minister live a life worthy of his high calling. This is passed along to young people to show what must be considered before we decide to enter into full time Christian service as a life's work. There is no higher calling, nor one which demands a closer check on one's personal living habits. Ministers are not made by churches nor theological seminaries; they are chosen by God out of the rank and file of young men and women who are willing to serve their Lord.

It may be that God is calling young people who are reading these very lines, for we do need ministers and Christian workers in our church. If so, let us listen to the Spirit's call, and dedicate ourselves to the task of delivering the Gospel to those yet in sin. The secret of Paul's success as a missionary was found in his trust and dependency upon God for strength and provision. If we have sufficient intelligence, judgment and management, we can accomplish much in Christian work by trusting in God for all the power and direction needed.

IT IS A WORTHY VOCATION. Another problem today with lucrative positions open in defense and war work, is the problem of getting sufficient young men and women to train themselves for the Christian ministry and teaching. But even though other paths may look brightest momentarily, let us judge on a long range eternal basis. The rewards of Christian service are far greater than the rewards of earth and are sufficient to overcome the hardships which may come to those in Christian service. The life of a minister or missionary is a worthy vocation, filled with a mingling of anxiety, discouragement and sorrow, but also overflowing with peace, success, joy, happiness and victory. It is commended to all who would, from this day forth, desire to serve their Lord and Master. It is a worthy vocation.

———O—O———

The fellowship of faith must be a fellowship of love or it is no fellowship of Christ. Think of the scale of numbers by which we measure the success of churches and pastors! Think of the debates as to creeds and orders, as to orthodoxy and organization, in which we assume to determine whether a church is a Christian church! How often we forget: "By this shall men know that ye are my disciples, if ye have love one to another." What if that were the outstanding fact about the Christian church in every community!—Dr. Harris Franklin Rall.

DR. W. I. DUKER
President
DR. L. E. LINDOWER
Treasurer.

The National Sunday School Association
of the Brethren Church

REV. E. L. MILLER
Vice-President
REV. N. V. LEATHERMAN
General Secretary

PRIORITIES FOR CHRISTIAN LEADERS

Miss Vera Laughlin

Now, one cannot get all the things he desires, even though he may have the money to buy them. This has come to pass because of an unusual situation involving a new term called "priorities."

The cutting out of non-essentials gives us a needed sense of values which we do not possess in normal times. The word "priorities" brings it to our attention. We must learn what is essential, what rightfully comes first. Our associates have a right to expect clear thinking and balance in judgment in order to help them arrive at a true sense of values.

Are we like the high school girl who, when asked if she had learned to concentrate, was sure she could do it well. Then she was asked what she concentrated on and replied, "Oh, on any number of things." We need see things in their true relation or relative importance. We need singleness of purpose.

"No future is secure whose past is forgotten. If we have no yesterdays we shall have no tomorrows." If we have had difficulties and problems remember that "difficulties and problems pull the trigger." What it explodes depends on what we are loaded with. That is determined largely by what we put first—our priorities.

The first priority for Christian leaders or teachers is character. The word "character" meant originally "to engrave." Later on it came to mean that which lasts. "No man has any more character than he can command in a crisis."

When a survey of high school principals was made to discover the most important qualifications of a successful teacher, eighty-five per cent placed character first—above training, degrees and experience.

We hear a great deal of soil erosion, but a far more serious situation is *soul erosion.* It is soul erosion that precedes character breakdown. One goes wrong slowly through harboring unworthy thoughts.

It is our peculiar task to teach those who think more of their rights than of their duties, the meaning of duties and their obligation to those duties. We must produce men and women who will be able to stand even though the storms rage within and without. Perhaps you have read the sign in an empty store window, "Will change front' to suit tenant.' There is and has been too much of that.

Just now a few questions come to all of us with peculiar force. Car you take it? How much can you do? How much can you stand? Those who have peace and inner poise have the ability to take it.

You have read the story of how Handel was tempted to give up the composition of the "*Messiah*" in the very midst of the work. A paralytic stroke had left his right side paraliyzed, but he went on to finish his oratorio. How much poorer the world would be if the "Hallelujah Chorus" had never been written, but under what a handicap.

We must all come to the place attained by the old colored man who, when asked about his peace and poise, replied, "I have learned to cooperate with the inevitable." We must have the courage to feel fear without being afraid.

"In Him who strengthens me I am able for anything," writes Paul in his letter to the church at Philippi. It is this power from God which supports and strengthens man. No man is really defeated until he is defeated inside.

Another priority is the understanding that we are all members of the family together and therefore we must live and teach others to live in God's family. This sentence is found in Ezekiel: "I sat where they sat." Do you place yourself in the place of other people in their need and in their suffering? We must remember that other people are under the same measure of strain and stress as we, and then treat them accordingly. We must work together. Everyone in God's family is important. God meant men and women to live in such a fashion that each one will seek the good of the other. What an ideal to give to our boys and girls.

The last priority I shall present is faith in the Eternal. You, too, have read the story of a little English girl who, in the midst of a succession of nights of terror by bombing, prayed for her grandparents, for her father and mother, for her brothers and sisters, asking that God take care of them, and then concluded, "And now, God, please take care of yourself, for if anything happens to you, we're all sunk." Wasn't she right?

Let us continue our tasks or take up new tasks with renewed sfrength and vision because we do not go alone. Go with God, the Eternal Companion.

May we put first things first and lesser values in their proper place. May the standards that we shall set for ourselves and for others be—of character, of the ability to take it, of the understanding of the meaning of membership in God's family, and of faith in the Eternal God. When we hear endless discussions concerning priorities in construction and materials, may we lift the term far above these levels to those which have to do with our moral and spiritual being.

—Greencastle, Pa.



Among the Churches

Post Card Publicity

WARSAW, INDIANA

The Warsaw Brethren Church send you greetings at this most joyous time of year! We have just completed a very seasonal and "new beginning" in our church.

Our program commenced on March 15th with challenging evangelistic messages by our pastor Dr. Porte. Inspirational music was given by the large choir under the able direction of Mr. Miller and Mr. Hartman. A total of 769 chapters in the Bible were read by the congregation during the meeting. At the close of the two weeks, nine confessions were given and eight were baptized.

On Thursday evening, April 2, Holy Communion was observed and blessings received by many.

Easter Sunday was ushered in with a beautiful sunrise service given by the young people before the altar decorated with lighted cross, two-seven branch candelabra and many flowers. The worship service found the church full to overflowing with an estimated attendance of at least 250. Nine new members were received into full church fellowship at this time.

Truly, we of this church have had a grand awakening to new life and hope to continue wide awake to the cause of Christ, and pray that many other churches are going forward in great earnestness.

Corresponding Secretary,
Luella M. Long

CANTON (OHIO) BRETHREN CHURCH

The Canton Brethren are very thankful for a very recent up-surge in our work. The Lord is richly blessing us, even though we do not have the privilege of meeting in a Church building. Recently a Decision Service resulted in three new decisions for Christ, and one for membership, coming from another Church. The three new decisions were all boys in their early teens. Another boy of about the same age had already made his first decision in a Church of God Revival meeting. On Sunday afternoon, April 19, it was my privilege to baptize six in the Louisville Church. These included the four boys who made their first decisions:— Gene Scritchfield, Jimmie Guittar, Glen Gotschall and Jimmie McVey. The two others were Mrs. Dorothy Beneleit and Mrs. Dorothy Guittar, members of other churches, who have been faithful attendants and workers in our services and organizations for several years. We are now very happy to welcome them into full membership in the Brethren Church, and appreciate very much this experssion of their confidence in our Church.

At our Semi-annual business meeting on the same Sunday, the Church agreed to appoint a committee to work with the Trustees of the Church to initiate a building fund for a new building. Our Sunday School and Church Treasuries revealed a free balance of over seven hundred dollars, which is a good start for a building fund, and for which we are thankful and pardonably proud, considering the size of our congregation. We are looking up, and we covet your prayers that we may meet all our problems in the Lord's will.

L. E. Lindower, Pastor
Ashland Theological Seminary

HAGERSTOWN, MD.

Just a few items about the Hagerstown Church. Our Evangelistic meeting began on Sunday, March 15th and closed in two feet of snow on Palm Sunday, March 29th. The definite results of the meeting were nine converts who have all been baptized and received into the church. This brings a total of thirteen who have been received into First Church, Hagerstown, during the first quarter of the year. During the time we have been on this field we have lost eight by dismissal and death.

The attendance during the special services was not up to expectations due partly to the fact that the Offense preparations being made in Hagerstown factories have so made demands on peoples' time that it is difficult to have full churches at this particular time. I was the evangelist and the Word was preached in all its outreach in the lives of men and women. Allen Reid Thompson of Ashland College gave us yeoman service in the leading of the music during the second week of the meeting and his work was greatly appreciated by the membership of the church. He made many friends for both himself and the College while he was with us, and our hope is that he may be able to return to us in the near future.

The work on this field is making progress and a real source of satisfaction to us is found in the appearance of new faces in every service of the church. The various organizations of the church are in a healthy condition and the treasuries report balances. At the quarterly business meeting held last Tuesday, April 14th the pastor was called for the new year beginning October 1st, 1942. The call was accepted, and we are looking forward in hope to the future.

The membership of the Hagerstown First Church join in sending greetings to the Brotherhood and praying for God's richest blessings on the various churches as they strive to sow the seed and reap the consequent harvests.

Sincerely and fraternally,
Edwin Boardman, Jr., Pastor

BRIGHTON CHAPEL, INDIANA

We are endeavoring to bring some highlights from our faithful group at Brighton Chapel.

It has been some time since we have reported, however we are going forward under the able leadership of Brother Harry Gilbert. Coming to us last fall from the Elkhart Brethren Church, Brother Gilbert has been an untiring laborer and an inspiration and help to us in many ways.

First of all we were called together Sunday afternoons and after reading from the Word of God and offering prayer, we were sent out two by two visiting and inviting folks to church. We have had very good results because of these efforts. An increase in attendance and offerings. A week ago last Sunday, there were 90 in attendance and 74 last Sunday in Sunday School.

In March we held our Revival Meeting with Rev. George Pontius as Evangelist and our Pastor as song leader. They drove from Elkhart every evening, visiting until church time, then leading in spiritual songs and mighty messages from the Word of God. Five confessed Christ and many were uplifted and strengthened.

Several cars journeyed to Elkhart the last Sunday afternoon of the meetings for baptism. While Mrs. Gilbert played the piano very softly, Brother Gilbert led the applicants down into the water of baptism. It was the scene that will linger always in our memory.

Those of you that have seen the beautiful edifice at Elkhart will apreciate why we were filled with gratitude and praise. Quite a number of Elkhart people worshipped with us and assisted in this service.

We returned to the final service of the evening with our hearts uplifted and filled to overflowing with the Word of God so ably presented by Brother Pontius. We feel we had a very beneficial and successful meeting.

Easter Sunday was another Red-Letter day for Brighton Chapel, beginning with Early Dawn at 7:00 o'clock with Rev. Charles Light of The Church of the Brethren bringing the message, Rev. Carl Yoder, the invocation and Miss Alene Light rendering a beautiful solo. The service was well attended, combining the worship of the two churches. Spiritual blessings were poured out on those who attended.

In the evening a very impressive Candle Light service was given, led by our pastor and echoed with songs by the choir. The scene before us was the Old Rugged Cross with candelabra lighting it and the base banked with plants and ferns. Words fail me when I try to express the mingled feelings as we listened with awe and deep humility. One was again reminded of Christ on the cross of Cavalry, giving his life a ransom for our sin-sick souls.

Brother Gilbert brought the cross with him and most of the flowers that remained after the service were sent to the hospital and shut-ins in our community. These were very much appreciated.

We are happy to report also that we are having preaching services now every Sunday, for which we praise the Lord.

Last Sunday evening a special service in sacred song was rendered by a visiting church, with Brother Gilbert as one of the singers. This was greatly enjoyed by all present.

So, in closing, may I say we have a great future before us and we covet an interest in the prayers of the brotherhood that we may go on in these trying times "Marching on to Victory."

In His Service,
Mrs. Bessie Grove, Howe, Indiana

ANNUAL EDUCATIONAL DAY OFFERING

SUNDAY, MAY 17, 1942

THE PURPOSE.....The support of Ashland College and Seminary as the only Institution of Higher Education OWNED and CONTROLED by the Brethren Church for the training of ministers, missionaries, lay workers and the general public. This is distinctly a missionary effort.

THE NEED.....No denominational College and Seminary is self-supporting. $60,000 per year is needed in addition to student tuition and fees to supply the income necessary to operate efficiently $16,000 comes from income on endowments, $14,150 comes from stable gifts, the rest, $29,350 must come from the Alumni, Friends and Church membership.

THE GOAL.....One dollar per member from the Church at large in the Educational Day offering will supply more than half of the amount needed. The balance must necessarily come from other sources.

THE INVESTMENT MEANS.....Educational opportunities for Brethren Youth
The guarantee of growth and development of The Brethren Church
Brethrenism of the future depends upon our youth
We can neither fail Brethrenism nor the youth

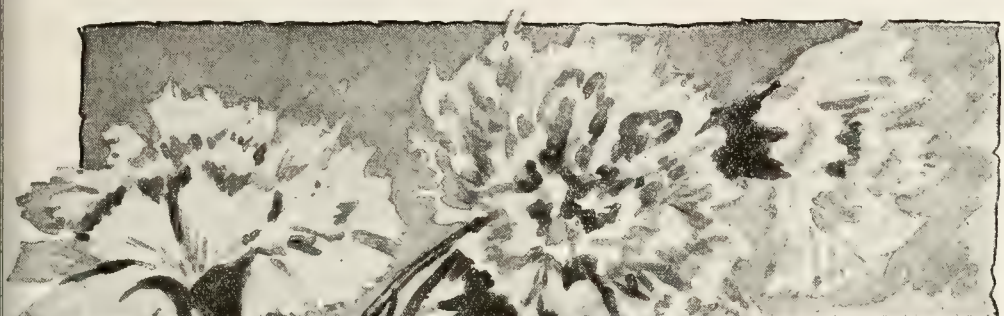
PREPARE FOR THIS DAY AND MAKE YOUR CONTRIBUTION THROUGH YOUR OWN CHURCH.

Do not confuse the Educational Day Offering with the Campaign for an Operating Reserve Fund. Both are VERY necessary.

ASHLAND COLLEGE.



THE BRETHREN EVANGELIST



Vol. XLIV No. 18

May 9, 1942

Official Organ of
The Brethren Church

COMPENSATION

I might have sung great songs today—
My soul was in the Muse's sway,
And yet, somehow I lost my song;
My hands were busy all day long.
I bound a hurt and throbbing finger,
And dried the tears that tried to linger.
I buttered bread and baked a cake;
I kissed two sleepy eyes awake.
My song is gone—but in my heart
Is music that can ne'er depart.
The world will never hear its note—
Its sweet strains did not leave my throat.
But resting softly in their beds
I see three tousled little heads,
And, sweeter sound than any other,
Come whispered words: "I love you mother!"

—The Christian Advocate

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INTERESTING ITEMS

WE HAVE JUST RECEIVED THIS WORD FROM THE DAYTON CHURCH. We quote: "The Dayton Church has taken another step forward. On April 13th, ground was broken for the new church building. Brother C. C. Grisso, father of our pastor, Rev. Vernon Grisso, and one of the organizers of the group, as present and gave the dedicatory prayer. Now the steam shovels are working and we hope and pray that material "priorities" will not interfere with "priorities" for the Lord. Lillie M. Teeter, Corresponding Secretary."

We trust we will hear much of the progress of this work in the near future.

HOME COMING SERVICE ANNOUNCED

The Cambria, Indiana, First Brethren Church will hold their Annual Home Coming services on Sunday, July 12th, with Prof. M. A. Stuckey as guest speaker for the day. A large tent will be erected for the occasion, and a special orchestra will furnish music. A "carry-in" dinner will be served to all. A welcome awaits you.

W. R. Deeter, Minister

SMITHVILLE RETAINS REV. DODDS

Our pastor, Rev. J. G. Dodds, has had a unanimous call to the pastorate of the Smithville, Ohio, Brethren Church for another year with a salary increase.

He has kindly accepted the call.

Mrs. Maude V. Rutt, Cor. Sec.

COMMUNION NOTICE

The first Brethren Church of Burlington, Indiana, will hold the spring communion service on Monday evening, May 11, 1942, at 8:00 o'clock.

All of like faith and visiting Brethren are welcome to attend.

W. R. Deeter, Minister

CORRECTION—WHITE GIFT OFFERING REPORT

Through an error of entry in the books of the Treasurer of the National Sunday School Association, proper credit was not given for the very fine White Gifts of the loyal Brethren at Summit Mills, Penna. Summit Mills and Meyersdale were reported as one, but they are really two groups of people. Please note this gift and note also the change that it will make in the report for Meyersdale. There will be no change in the totals. If there are any other mistakes, the Treasurer sincerely wishes to be corrected. The report should read:—

MEYERSDALE, PA. $76.75
SUMMIT MILLS, PA. 26.70

These two fine groups of loyal Brethren are to be highly commended on their faithfulness and help to all the interests of the Church, in face of difficulties which most of us do not have.

Respectfully submitted,
L. E. Lindower
Treasurer

TRACT ANNOUNCEMENT

The Tract, "Safe Ground, or A Child's Reasoning on Baptism," by the late J. F. Garber, may be had from The Brethren Publishing Company at the rate of 10 cents per dozen or 40 cents per hundred. We are sure that you will want some of these tracts.



EDITORIALS

MOTHER AND HOME

These two words go together. Both have a hallowed association. Both speak of tremendous remendous responsibilities. There can be no two thoughts that bring stirring memories like those associated with "Home Coming" and "Mother's Day." Mother's Day is a day of sentiment and sober reflection. One cannot think of home without associating it with the idea of motherhood. For a real home could never have been made such without the sacred associations of a mother's love.

Someone has said, "The unit of the nation is not the man, nor yet the church, but the home. And not necessarily the home on a fine boulevard—*but on the street below.*" Yes, the home is the unit of the nation, and the throne of that home is occupied by mother.

How well we can say with Edgar Guest:

Let every day be Mother's Day;
Make roses grow along the way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow and regret,
And never cease to care.
Come, grown-up children, and rejoice
That you can hear your mother's voice.
A day for her? For you she gave
Long years of love and service brave,
For you her youth was spent.
There was no weight or hurt or care
Too heavy for her strength to bear.
She followed where you went;
Her courage and her love sublime
You could depend on all the time.

WHY DO WE OBSERVE MOTHER'S DAY?

Here is the reason. Because someone was thoughtful. Observe the history of it.

"Good motherhood is the basis of all our prosperity," said Miss Anna M. Jarvis, a young Sunday School teacher in the city of Philadelphia. Her mother was of the old-fashioned God-fearing kind who, too, had borne her share in the work in the schools. She was a devoted teacher in the Primary Department. Faithfully discharging the duties of the office, she had taught children, and their children, and their children's children. To honor this God-fearing mother and veteran teacher, one second Sunday in May Miss Jarvis presented each of the children with a white carnation. Later all the pupils in the school received a carnation.

The fitting symbolism of the idea took possession of the people and the matter was brought to the attention of the International Sunday School Association. In 1914 Congress authorized the President of the United States of America to proclaim the second Sunday in May of each year as MOTHERS' DAY.

IS IT JUST ONE MORE DAY?

In the rush and hurry of our world today we are made to wonder whether we have paused to think about this day and all that it means to each of us? Sure, we will go through the routine of its observance and many will be the tributes read and the praises sung regarding motherhood and its sacred meaning. But down, deep in the hearts of us all there should be more than this. There should be a realization of our real debt of gratitude to our mothers, who, braving the valley of the shadow, gave us birth and tenderly tended all our needs even beyond the time when we were able to do for ourselves. But how soon we forget. As the days go on and lengthen into years, we are so prone to take these things as a matter of course. That it is no more than she should have done for us. Yes, even mothers forget mothers.

HONOR THY MOTHER

The poet well says:

The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other,
An infant when her love first came—
A man, I find it just the same;
Reverently, I breathe her name,
The blessed name of Mother."

Do her honor. Revere her name. Remember her day by day. Help to restore the dignity of motherhood.

F. C. V.

When God wants to do something new and great for humanity, he starts with a baby.—William T. Ellis.

Absolute resignation to divine will baffles a thousand temptations, and confidence in our Saviour carries us sweetly through a thousand trials.—John Fletcher.



The High Mission of Motherhood

Dr. Edwin Boardman, Jr.

The Bible leaves us in no doubt as to the Almighty's concept of woman's sphere. In Genesis 1:27-28 we find the statement, "So God created man in His own image, in the image of God created he him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it, and have domnion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Whatever else these words indicate they do hold out the truth of a partnership of husband and wife for the purposes of reproduction and progressive control over the earth and its resources. Written into the very plan of life was the joint conferring of added life to a progeny which would be constantly increasing in numbers and power. Woman's chief contribution to the world's life was as a thoroughfare by which the generations might enter life and participate in its onward march. As mothers of men and women the place of the mother was to be unique and vital. Her province was to deal in that most solemn of all creative experiences—the joint conferring of life.

The requirements for such a high mission were to be—a good sound body, a willingness to endure pain coincident with the coming of new life, and a practical manifestation of love which kept ever before its mind the goal of finished work. The mothers of the race are not simply adding new physical units to the sum total of the world's population. They are engaged in the high calling of producing physical bodies which house brains able to think God's thoughts after Him, and with soul quality enough to seek God's way of life as a pledge of ultimate eternal Godlikeness.

To the woman who looks on her high calling merely as a physical experience with its ofttimes handicapping limitations to the seeking of a career for herself, motherhood will make no high challenge. But to the straight thinking, consecrated life, there will be real joy at the thought of collaboration in God's choice plan for a race of people He could call His own choice and peculiar possession. The tragedy of much home life is centered in the words—selfishness, enjoyment, and career. The woman who visualizes the extent of her life as bounded by working for "her own money," regardless of the more solemn and God-given privilege of conferring life, faces the loss of the finest career and the grandest achievement in the world.

Children are a care. They do limit and handicap the mother's time for herself. They do make tremendous demands on patience, forbearance, and self abnegating love. But they represent life units capable of doing things the mother would never be able to do alone, and hence children are priceless channels by which the mother may live over again. This continuity of the race certainly represents one phase of the continuity of life and the mother enters fully into this grand experience through motherhood. The prospective "mothers of the race" might well consider fundamentals and make a God selected and blessed experience out of the high mission of being good physical mothers.

However, the Divine will in mother's high mission is not just the production of a physical individual, but the production of a life which will honor the God who gives life. Mothers are not to stop with the bringing of a young life into the world. That life must be adjusted to the world of which it is a part. A large area of that world is concerned with things; with the sustenance of life, with the gaining of intellectual stature so that conquest can be achieved over lesser things and so that the achievements of past generations may be made to serve as assets in the immediate present. But we must recognize that man is not only a body and a mind, but also a spirit. Too many mothers are interested in their children's lives solely on the levels of the physical and intellectual, while they permit the spiritual experiences of their children to grow like

untended weeds. As I read Holy Scripture "the image of God" in which man was created was certainly not physical image, nor even mental capacity, but applies to the living spirit within each man—for God is a Spirit and they that worship Him must worship Him in Spirit and in Truth." Hence it is vitally important that the spirit of man truly become the "lamp of the Lord" and it is mother's largest and finest task to see to it that her children become "living souls"—born from above, and bearing in their life experiences such similarity to the Almighty God as revealed in Christ, that they can truly be called "His children." Here is the field of mother's noblest mission.

This task is a difficult one for children are in a world made almost vile by sinful man's hate, covetousness, licentiousness, and shame. They are assailed by such a variety of appeals and temptations that eternal vigilance, intercessory prayer, and wise God-directed counsel are the indicated lines along which progress must be made. The best asset a noble Christian woman can put into the life of her children is an appreciation and an appropriation of Christlike living so that each young life can understand what the Master must have meant when He said, "In this world ye shall have tribulation: but be of good cheer; I have overcome the world."

To have spiritual truth become a power to her children will demand real soul searching in her own life. The endeavor to bring her children to Christ-likeness receives its finest impetus when the children can behold the mother's teachings adequately portrayed in her own daily life. One doesn't have to become superemotional to maintain that the finest asset a boy or girl can have in their life is the memory of a praying mother who prayed with and for them. Modern mothers would do well to travel the paths marked out by earlier mothers whose lasting claim to honor is found in the fact that they knew the Bible and the God of the Bible so well that they were able to lead their children into the grandest of spiritual experiences.

Finally, mother's high mission is found in the inspiration to achievement she becomes in the life of her children. There must have been something wonderfully fine in Naomi's life to so win her daughter-in-law that Ruth could say, "Entreat me not to leave thee or to return from following after thee: for whither thou goest I will go; and whence thou lodgest I will lodge; thy people shall be my people, and thy God my God." It is that same inspiration and the challenge of the best which have been the abiding assets in the life of the world's great as they have spoken of their pasts. Hannah dedicates Samuel to the Lord's work in his earliest years and Samuel becomes a stalwart prophet of God in a particularly wicked age. David—Psalmist and king—must have owed much of his breadth of faith and vision to his practically unknown mother. Mary—mother of Jesus—took her uncomplaining place in the shadow of Christ and has thus been marked for the fine appreciation of the Christian ages. Paul's unknown Jewish mother, though she could not agree with his following of Christ, must receive her full measure of praise for presenting such a stalwart soul to the world.

The fine truth for us is that in the shadow of everyone of us stands the mother who gave us opportunity to live, think, and worship. Most often we owe the best steps in our progress to her inspiration and love. George Herbert has said, "One good mother is worth a hundred schoolmasters;" and an old Spanish proverb adds its bit with the truth, "An ounce of mother is worth a pound of clergy." Napoleon Bonaparte definitely maintains, "The future destiny of the child is always the work of the mother." Certain it is that, whether we know their names or not, every worthwhile achievement in life stems back to the physical, mental and spiritual contributions implanted into the life of men and women by worthy mothers.

—Hagerstown, Md.

AN ANNOUNCEMENT

OF INTEREST TO EVERY BRETHREN MINISTER

The Loose-leaf edition of the Brethren Minister's Handbook, which was ordered at the sessions of the Ministerial Association at the last General Conference, is now ready for delivery. The contents of the Manual was passed upon by five of the seven Vice Presidents and the Secretary and President. The size of the sheets is 3½ by 6¾ inches, punched for use in a six-ring loose-leaf binder. This size sheet makes the binder easily adaptable for use as a holder for sermon notes as well as the Handbook.

The cost price of the books is $1.00 each, plus the carriage charge of 5 cents each. If desired the binders can be furnished at $1.20 for Imitation Leather or $1.75 for full Morocco Leather. In case of ordering the Binder the carriage charges will be 8 to 10 cents each.

Address all orders to the undersigned, check or money order to accompany each order. (Remember—binder costs in addition to the book.)

Dyoll Belote,
47 Lawton Avenue,
Uniontown, Pa.

A Final Appeal

A. Glenn Carpenter

If I owned a store building or a factory and would say to you, "Take this building or this factory and operate it"; but you lacked a constant supply of goods to sell, or raw materials to manufacture into finished products; and if you had limited capital with which to replenish your supply, you would undoubtedly come to me and say, "You must supply me with stock and materials, and working capital or I cannot operate."

Now Ashland College is not at the place where she cannot operate; but the anology holds true in this respect: you own Ashland College and Seminary. You have said to your hired officials, "Operate these institutions in the interest of the Brethren Church."

This is exactly what we are endeavoring to do. We are aware of the large investment you have already made in Ashland College. We are conscious of the great responsibility that rests upon the College officials to safeguard this investment. We fully appreciate the urgent need for Brethren ministers, and for young men and women equipped with a Christian education. We accept the challenge to educate these young people within Christian surroundings and to send them out prepared to meet the complex problems that face them in these trying times.

But you, too, have a duty and a responsibility. Conditions over which neither you nor we have control force us to place before you the facts and await your reply. Your answer must be in students and in generous gifts of money. Both are needed to operate a college. Various articles have appeared recently in The Evangelist to acquaint you with the problems of Ashland College. It is our purpose now to make this final appeal that on Educational Day, May 17th you will make an investment in your own institutions that will bring a feeling of joy and satisfaction to yourself, and that will return dividends many fold to the Brethren Church, and will bring honor and glory to our Lord whom we seek to serve.

Bear this final thought in mind as you give to this offering—that the promulgation of both Home and Foreign missionary work, and an ample supply of Brethren educated ministers for our established churches, depends upon the complete functioning of Ashland College and Seminary as the fountain head of Brethrenism in our beloved denomination. Show your faith in the Brethren Church, and your loyalty to your own institutions by giving the largest Educational Day offering in our history.

—Ashland College

Ashland College and Seminary

Dean W. E. Ronk

Ashland College and Seminary is the only institution of Higher Education owned and controlled by the Brethren Church and as such it is worthy of your utmost confidence, your loyalty, your prayers and your support. Through the years this institution has sent out a splendid group of men and women, who have made the church what it is today. The Brethren Church of tomorrow should be a larger and a more spiritual church than it is today, and we believe that Ashland College and Seminary must and will occupy a large place in the building of that larger church, a more spiritual church, a Brethren Church, a church educated, alert and alive to the needs of a new day, and a church ready and able and willing to carry the Gospel unto the utmost parts of the world.

We have heard a great deal in the years of the past about the building of a larger Brethren Church, and we have almost convinced ourselves that such an undertaking is an easy task, while we have forgotten the sacrifice, the tears and the prayers essential for such an undertaking. It takes more than talk, much more, if we are to be larger, we must first be bigger, if you see what is meant. Smallness of spirit, smallness of sacrifice, smallness of effort, none of these will build a larger church. We must begin within. One of our outstanding leaders said years ago, "We are small because we are small." Ashland College and Seminary promotes the larger spirit to make us a larger spirit.

It is easy to repeat pious phrases, but it is not nearly so easy to be pious. It is easy to talk about spirituality, but not so easy to be spiritual. In fact the word spiritual is used in a variety of ways with a variety of meanings. Men sometimes profess spirituality, but by their words and their deeds falsify their claims. When I say that the Brethren Church should be more spiritual, I mean that the church should be more in fellowship with God, that it should be more fully led by the Holy Spirit, and that it should be more devoted to the spread of spiritual truth, and that men should know both by words and deeds that they have been with Jesus. I mean all of this and more and I mean that Ashland College and Seminary will make a rich contribution to the building of this church.

Ashland College and Seminary is fully Brethren and has no desire to in any way depart from the his-

toric position of the Brethren church, nor has she in the least departed from this position. This institution is set to the defense of the Gospel and the historic position of the Brethren Church and she expects to make her contribution to this end.

The general educational standards of the whole country are being raised very rapidly and the church to meet the needs of men in an even more enlightened day, must educate her youth whether of the laity, or the clergy. Ministers and missionaries must be better educated than ever before and Ashland College and Seminary are well fitted to perform this task. To thus serve our Lord and Our Church is our highest goal.

The task committeed to Ashland College and Seminary is not an easy one and it requires more than high sounding words to accomplish our aims. It requires work, sacrifice, our gifts and our prayers. I have mentioned prayer last, not because it is least important, but because it is most important. We are dealing with God who opens the way when it is closed, who makes possible the impossible, and who overrules the evil passions of men for his glory. PRAY AND PRAY MUCH FOR ASHLAND COLLEGE AND SEMINARY.

The Annual Educational Offering is due on May 17, and it was never more needed than this year. The general world conditions with the reduction of enrollment due to war conditions complicates our financial situation. May the Lord bless us as we give and the College and Seminary as it administers the gifts.

PEACE COMMITTEE REPORTS

From time to time during the winter and spring months the Peace Committee, chosen by National Conference, has received reactions from individuals and churches, both orally and in writing, relative to the smallness of our doings in connection with the War program.

First, let it be understood that there has not been any concerted action. These have been expressions of a few consecrated leaders who feel something in the way of opportunity ought to be considered. These folk seem to feel that the opportunity be recognized, to give toward a fund for the purpose of giving aid and succor to those souls who are standing by their "Faith", either in Civilian Camps or under the Military.

Secondly, it is true that we have passed resolutions of Peace for years. It is also true that we did vote a small gift of $100.00 to the Church of the Brethren last Conference time. Can we feel that we are consistent with our claim? Are we teaching and praying in days like these, that the rising generation will know our position?

Your committee has been in deliberation over the wishes of some who feel they would like to do something for the sake of those in our ranks who are faithful "Conscientious Objectors." Our only decision is this (until conference meets again): "Such churches and individuals who feel favorable toward making further gifts in testimony and succor to those who are in Civilian Camps and those under the military, should send their gifts to the Secretary, Rev. E. M. Riddle, Louisville, Ohio. He will make a record, then forward same to the Church of the Brethren at Elgin, Illinois. This will be done monthly. We do know that the Co-operating Brethren Churches, at least some, have been contributing in this way. This decision, therefore, leaves the matter squarely with the church and the individual.

The report of the Peace committee:
Dr. R. R. Haun,
Chester F. Zimmerman
E. M. Riddle, Secretary

P. S.; This additional word, a word we believe should accompany this report. Such funds would help also to defray expenses for services among the military camps as well as the Civilian camps, when all Brethren boys are visited. The Church of the Brethren leads in this visiting among Brethren bodies.

E. M. R.
—Louisville, Ohio

The Brethren Evangelist

W. E. Ronk

THE CHALLENGE

In the Brethren Evangelist of March 28, 1942, Rev. Willis E. Ronk, president of The Brethren Publication Board, said: IF WE WOULD HAVE A GREAT CHURCH TOMOROW, WE MUST BUILD FOR A GREAT CHURCH TODAY. The printed page is invaluable in that building process. In all seriousness I say THE PUBLISHING INTERESTS ARE INDISPENSABLE IF WE ARE TO BUILD STRONGLY FOR TOMORROW."

Subscriptions

It is by special request that there is a reprint, above this article, of a paragraph which appeared in an article under date of March 24, 1942. It would be well for us to keep these words in mind all during the year. Keep them in mind as you read the following paragraphs, and the articles which will appear under this title in the coming weeks.

The subscription price of **The Brethren Evangelist** was "cut" from two dollars to one dollar and fifty cents at National Conference time. This was done as the result of strong urging by many of our Brethren, and the promise to send in additional subscrip-

(Continued on page 11)

Editorial Comment

What's Wrong With the World

Rev. Frank Gehman

Few, if any, are going to deny that there is much wrong with the world today. At least we hear it on every hand that the old world is in pretty bad shape. The concensus of opinion seems to be that it having gotten started and continuing in that direction there is little that we can do about it. In short, there is a general air of defeatism abroad. It has penetrated the thinking of so many and they have been so expressive of their conclusions that a deep-dyed, indigo tint, colors our reading, our thinking, our conversations and, in fact, everything about life. We have come to be so filled with permanent dismay and to be so affected with intellectual and spiritual dyspepsia from our collective prophetic croakings of forthcoming doom that we would be surpassingly surprised, and perhaps a bit disappointed, if doom did not fall heavily and soon. Of course, we ourselves expect to be numbered amongst the innocent and righteous, the unwilling victims if and when the anticipated arrives.

Folks tell us that the world is a madhouse run by madmen, and maybe it is true in a way that we do not sense. They tell us that the lights of civilization are going out all over the world and that they will not be lighted again in our time, but we are compelled to ask, What is that civilization that cannot protect itself from inner darkness and brutality? We note that the immediate trouble which stirs the world today started with the "civilized" nations. They tell us that there can be nothing better expected until we rid the world of certain political ideologies presently abroad, but we ask, Do men live only by political ideologies? And from what sources anyhow do political ideologies stem? They tell us that it is economic malajustment and that as we get wiser and become more generous with one another everything will be all right. Yet they don't tell us how to make human beings either wise as a race or generous as individuals. They tell us that it is ignorance and when people in general become better educated they will not fall into the errors of our present ignorance. We are the best educated generation known in history, but it only seems to make us able to hate more widely and to war more devastatingly. Oh, yes, we are agreed that there is something wrong with the world all right, though we are not agreed on what it is or on what to do about it.

What's wrong with the world? Perhaps we have missed the real answer too frequently because it ought to be so simple and obvious while we have been trying to find a difficult one. We once paid a garage man to fix a car which, after several mile of driving, again showed the original trouble. A roadside filling station attendant came to our ai and without either much mechanical knowledge o many tools, successfully repaired the car free o charge. Instead of an expert's knowledge whic sought elaborate difficulties he brought a simpl knowledge which instantly located the simple cause Granting that this might not always hold good, i does illustrate the fact that when we seek elabor ate explanations we are in serious danger of over looking the more simple and obvious which is wher the greater part of the truth is likely to lie.

It is not especially that something wholly nev has happened to the world, or that something unus al has afflicted it. It is only that the former mal ady, known from of old, has taken a new and seri ous turn on a broad scale and the modern doctor have given the case new names and indicated nev nostrums. Man's estrangement from God is merel bearing its modern fruit. His separation from th Most High and his callous disregard of God's Son i the cause of man's manifold griefs today, as in ev ery day. Other things to which men point are no the cause of the world's condition but are the out growth of it. Treating the symptoms will not cur the disease and we may as well admit it. Mistakin the symptoms for the cause will only add confusio to confusion. The symptoms that we see about u are but the proof of the fact that men are out of ste with God. Set men right at the core of their live and then there is hope for the rest of life.

It clearly is true that not all men will ever accep Christ and fully follow the application of Christia principles to living. Experience indicates it; th Scriptures state it. Are we, then, to surrender to in creasing dismay? Christian people can never afford to do that. Many times right when we have human ly reached the point where there seemed no hop whatever, when darkness was all about and not ev en a faint glimmer of light shone through, when th very forces of hell seemed ready to close in and we were all but ready to despair the Lord has suddenly transformed the whole scene. His mere entrance in divine intervention has answered the deepes need of the hour. While Scripture has warned u that disregard for and opposition to the things o God would grow stronger and bolder as the age grew older until at last there would be the point beyon which not even the patience of God could be stretch ed in dealing with iniquities, who are we to say

when and where that point will be reached? He has told us about it, but until we have arrived there, and that without any shadow of doubt, we ought to be zealously preaching the Gospel of Redeeming Grace.

Yes, we, too, are a prophet of doom, for we see that the course man is choosing must sometime lead to the sweeping judgment of God. We see man set to destroy the best in his own civilization. We see him turning his God-given capacities over to Satan-inspired programs. We see him headed down the way of destruction and divine retribution. But there are other things, too, that we see. We see once more the words of our Lord saying, "Ye are the salt of the earth," and we know that salt will preserve from total spoilage. We see also the miracles that God has wrought in times past by the power of the Gospel, and we believe that Gospel to be equally powerful today. We believe it is the answer in the crisis hour. God grant that the Church, instead of being overwhelmed with dismay at the world's condition, may be instead overwhelmed with the conviction of Gospel truth and may preach it with a Pentecostal anointing that will sway multitudes once more to the Saviour of the world. Whatever is wrong with the world, it needs Jesus Christ as it needs nothing else and the Church must preach Him with power and vigor if the world is to hear the Word above its own cloying and babel sounds.

—Stockton, Calif.

Dr. and Mrs. G. W. Rench Honored

We are in receipt of a copy of *The Elkhart Truth,* of Elkhart, Indiana, which carries the following with reference to the Fiftieth Anniversary Sermon of Dr. Rench, pastor of the New Paris, Indiana, Brethren Church. This service was held in the First Brethren Church of Milford, Indiana. The newspaper account follows:

"The sermon preached by a twenty-seven-year old preacher the first Sunday of his pastorate at the Milford First Brethren Church was repeated half a century later, when that minister, Dr. G. W. Rench of New Paris, now 77 years old, returned to the pulpit of the Milford Church as the guest of honor at a special Sunday afternoon service. (April 12th).

"The original sermon, whose subject was, "Perfect Life—The End of God's Concern," was given April 9th, the Sunday before Easter of 1892. Dr. Rench had been a pastor since the age of 21, having been ordained in November, 1886, which, by coincident, is the same year the Milford First Brethren Church was built.

Dr. Rench served the Milford church nine years, and with the exception of six years spent in Johnstown, Pennsylvania, always has held pastorate in this locality. At the present time he is the pastor of the Brethren Church at New Paris.

"About 125 persons attended the service Sunday afternoon. Rev. W. I. Duker is the present pastor. A chair was given Dr. and Mrs. Rench as a gift from the congregation."

The "*Milford Mail,*" received at a later date, has this to say in further comment on the program of the day:

"Rev. W. I. Duker presided over the occasion. The church was beautifully decorated with potted plants, among which were golden lilies and calceolarias, also hydrangeas, tulips and petunias in gay colors and a bouquet of snapdragons.

"Special music intespersed the service. Mrs. Herbert Ireland, formerly Miss Hattie Bartholomew, and a granddaughter of Daniel Tom, one of the first three trustees of the church and Mrs. Wilbur D. Groves, sang, "Over the Jordan," using the "Brethren Hymnody", the church's first hymn book. Mrs. Fred E. Matthews and Mrs. Ronald W. Brown sang, "What a Friend We Have." Mrs. Joe Bushong presided at the piano.

"A reception followed in the church parlors, with refreshments served from tables decorated with a gold color scheme.

"Many former members from out of town were present. Visiting Brethren ministers and their wives included Rev. and Mrs. Robert F. Porte and Rev. and Mrs. J. W. Brower of Warsaw; Rev. and Mrs. H. H. Rowsey of Goshen; Rev. and Mrs. Claud Studebaker of South Bend; and Rev. and Mrs. A. E. Whitted of Ardmore Heights, South Bend."

We are sure that the entire brotherhood joins us in extending heartiest congratulations to both Dr. and Mrs. Rench on this great occasion.

IT SEEMS TO ME

The enormity of the task facing the Church is not the thing that slows her ministry. Nor is it the opposition of forces from without. Rather, she is slowed by the dimming of her own conviction and vision, by the confusion created through her complicated machinery and by her yearning after wordly learning and sophistry. Nothing will avail but a new reduction of spiritual issues to simple terms, a fresh envisioning of Christ as Saviour and an up-to-date infilling with the Spirit of God. Or so it seems to me.

The Mentor

The Passing of a Good Man

By Dr. Martin Shively

The "good man" to whom I refer, was Elder Albert P. Reed, a native of the hill country of southern Ohio. He grew up there, united with the church and married the daughter of one of the great men produced by the Tunker Church (Elder Robert H. Miller) who became the mother of his three daughters, and who died there, leaving him to care for his family as best he could. Later he married again, and the good wife whom he then chose, survives him, and who in his long illness, was given strength by the Lord whom they both served for so many years, to give him such devoted care that one cannot but wonder how she could stand up under the terrific strain. The Lord gave her His help, which alone can explain what she did so faithfully. No sufferer ever had better care, and all who knew both Burt and Arra must rejoice in the fact that he could have such in his long wait for his transfer from Time to Eternity. All who knew him must rejoice that his sufferings are over, and that he is now enjoying that rest which remains for the people of God.

Brother Reed came with his family to central California about 1897, and settled on a small farm near Dos Palos, where he resided for several years. Our paths crossed very soon afterward, for he attended the annual camp meeting and gave such assistance as was possible.

On September 9, 1898, with the assistance of Elder John P. Wolfe, he was ordained to the Eldership, having served in the ministry of the mother church before coming west. At once he assumed the care of one of four smaller congregations, which we knew as the Vernallis church, and continued to serve for a number of years, even after his retirement from the farm, and taking a position with a commercial firm in Oakland. His great desire to be used in the ministry led him to resign his fine position and come to Ashland for training under the instruction of Dr. Miller and here he continued for two years, serving too, in the capacity of business manager of the Publishing plant, in which connection he traveled widely over the Brotherhood as it representative. When he had completed two years of study here, he failed to receive a call to a pastorate, and instead of souring as many would have done, he returned to the west coast, settling with his good wife in Los Angeles, where he found employment with the Southern California Gas Company, in which he served until he had reached the retirement age, preaching as opportunity presented, and teaching Sunday School classes until the break in his health ended his services.

In the midst of his illness as well as in other disappointments which he was called upon to face, he remained the same sweet-tempered servant of the Lord as he had been always. Even after his first attack of apoplexy he and I continued to exchange letters as we had done for many years previously, and I marveled at the spirit of complete resignation which found expression in all his previous life. His most faithful wife, Arra, might have accounted in some degree for such expression, but all who knew him knew that his chief source of help was coming from the Lord. I, knowing him so well, marvel that he could live so long under such affliction, but I join all who knew and loved him, in the confident belief that he has at last entered into the places where physical affliction does not come.

Yes, a good man, a faithful servant of the Lord, has gone to his reward. The world cannot but be better for such as he.

Laid to Rest

ECK—On February 26, 1942, Mrs. Elizabeth Eck passed forth to be with her Lord at the age of 77 years.

She was a charter member of the New Lebanon Brethren Church, having been baptized and received into the Church under the ministry of our beloved Brother Shively. For many years she served as a deaconess in the church, always actively engaged in the work of the church and deeply concerned about its spiritual welfare.

She leaves two children; Miss Nora Eck of New Lebanon and John C. Eck, well-known throughout the Brotherhood, also of New Lebanon, Ohio.

Services were conducted in the First Brethren Church of New Lebanon, Rev. W. Clayton Berkshire, pastor of the Church being in charge.

W. Clayton Berkshire

GEITGEY—Edward L. Geitgey, aged 75 years, died at his home in Wooster, Ohio, on April 23, 1942.

He was a member of the Fairhaven Brethren Church for about thirty years. Brother Geitgey will always be remembered for his quiet steadfast faith in his Lord. Services were held on Saturday, April 25th, with Dr. L. E. Lindower officiating and the writer assisting. Burial was made in the Fairhaven Cemetery.

Robert E. Cowan, Pastor
Fairhaven Church

STOFFER—Leander Stoffer, charter member of the Brethren church of N. Georgetown, Ohio, died at his late home March 30th at the age of 75 years. He was a leader in his community and especially in music, having conducted music schools and choir classes years ago. Within a few months of 50 years he served his church as choir director. He was always faithful in his church activities. He leaves three daughters and four sons, also two stepsons. The Pastor of the Louisville church, a friend of the family, conducted services at the Brethren Church in N. Georgetown before a large audience, who assembled to pay their last tribute to a friend and neighbor.

E. M. Riddle

SHIVELY—Mrs. Myrtle Shively of Alliance, O. and a member of the N. Georgetown Church for many years, passed from this life after a long illness. She had reached the age of 69 years. She was the church pianist for years and was active in every way in her church until she and her husband moved to Alliance. Besides her husband, she leaves a stepson and stepdaughter. Services were conducted by the undersigned, in Alliance, with interment at N. Georgetown, O.

E. M. Riddle

STAMM—John Stamm, a young man of 28 years passed from this life on the 16th of April at Molly Stark Sanatorium after an illness of nearly a year. Five years ago, he married Miss Pauline Schwab of Louisville. About two months ago, this young man was led to know and accept his Lord as Saviour. His testimony before he passed, to a number of people was a real and beautiful one. Surviving are his widow and small daughter, his mother, three brothers and three sisters. Services were conducted on Saturday at the Brethren church in Louisville, O., in charge of the pastor.

E. M. Riddle

HERSHBERGER—John D. Hershberger, member of the First Brethren Church of Hagerstown, Maryland, died at his home, 245 East Howard Street, Sunday, April 5, 1942. His age was 69 years, and for most of those years he was a resident of Washington County, Maryland.

Mr. Hershberger married Harriette Hornbaker and to this union was born five sons. A number of years previous to his death he united with the First Brethren Church and until illness laid him aside two years ago he was faithful in attendance and support of the Church. Stricken two years ago with a heart ailment he knew much of suffering, and finally "fell to sleep" at 5:30 P. M. Easter Sunday.

Services were held by the writer at the home of the deceased on Wednesday, April 8, 1942 and interment was in Rose Hill Cemetery, Hagerstown.

Edwin Boardman, Jr.

Publication Offering

Continued

SUMMIT MILL, PA., BRETHREN CHURCH:

Mr. & Mrs. Henry C. & Helen Hostetler	$ 5.00	
Elizabeth M. Rishel	5.00	
Mr. & Mrs. Lloyd Klotz	2.00	
Mr. & Mrs. George Werner	2.00	
Elizabeth Werner	1.00	
William Werner	1.00	
Harold Werner	1.00	
Maggie Witt	1.00	
Ray Witt	1.00	
Emma Schrock	2.00	
Mr. & Mrs. Irvin Fike	5.00	
Frank Fike	1.00	
Mrs. Galen Peck	1.00	
Elizabeth Miller	.50	
Mr. & Mrs. Mahlon Werner	50.00	
Mr. & Mrs. Frank Witt	1.00	79.50

SMITHVILLE, OHIO BRETHREN CHURCH:

Rev. J. G. Dodds	3.90	
Mrs. Beulah Miller	2.00	
Mr. & Mrs. Myron Steiner	3.00	
Mr. & Mrs. Ruben King	5.00	
Mr. & Mrs. Harry Hartzler	4.00	
Miss Alice Hoff	1.00	
Mr. & Mrs. Dwight Miller	4,00	
Mrs. C. Gott	2.00	
Miss Bertha Lee Dodds	4.00	
Miss Amanda Hoff	1.00	
Mr. & Mrs. D. L. King	1.00	
Miss Mildred Kohler	1.00	
Mr. & Mrs. W. C. Metzger	3.00	
Mrs. Maude Rutt	50.00	
Mr. & Mrs. E. J. Woods	3.00	
Ed. Steiner	1.00	
Mr. & Mrs. Henry Long	2.00	
Mr. & Mrs. Clifford Mast	10.00	
Mr. & Mrs. William Kohler	3.00	
Mr. & Mrs. John Dintaman	2.00	
Mr. & Mrs. Harvey Amstutz	25.00	
Wooster Brethren Missionary Society (Mrs. H. F. Winger)	5.00	
Miscellaneous	12.75	148.65

SERGEANTSVILLE, NEW JERSEY BRETHREN CHURCH	10.00
ST. JAMES BRETHREN CHURCH (Maryland)	6.50
SOUTH BEND, INDIANA FIRST BRETHREN CHURCH	48.45

SIDNEY BRETHREN CHURCH (Warsaw, Ind.):

Wiliam Boyer	1.00	
H. D. Hunter	1.00	
C. E. Sisk	.50	
Miscellaneous	.50	3.00

Total $1935.40

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THE BRETHREN EVANGELIST

(Continued from page 7)

tions. To date the total increase of the subscription list has been too small, in fact less than four hundred. It ought to be not less than one thousand more. Our costs of operation have been figured so close, that our budget is off several hundred dollars as the result of this venture. **How will this difference be made up?** A lot of new subscriptions would help; and this is possible for we have many medium sized and large churches with as few as six subscriptions. If you ever expect to secure new **Evangelist** subscriptions, do it now.

A One-Hundred Percent Church

The first church to secure a full one hundred percent family subscription list sent in their report. The church is Vinco, Pa., where Mrs. Daniel Rorabaugh is the agent and the number of subscriptions is 59. The first Bible will go to Mrs. Rorabaugh.

Large Lists

The banner for the churches sending in the largest subscription list is as follows:

Nappanee, Indiana—66—Agent, Mrs. O. O. Sechrist

Hagerstown, Maryland—6—Agent, M. B. Rideneour

Vinco, Pennsylvania—59—Agent, Mrs. Daniel Rorabaugh

Goshen, Indiana—47—Agent, Mrs. Maude Webb

Ashland, Ohio—43—Agent, Mrs. Phillip Lersch



Our Children's Department

Mrs. Loreta Carrithers
Superintendent



Dear Children:

You remember that God brought the Israelites through the Red Sea, in a wonderful way, and then Moses led them to a pleasant place at a little distance from the shore. Here palm trees were growing which shaded them from the hot sun, and there were many wells of water from which they could drink.

After they had rested for a while, they started again on their journey through the wilderness, the pillar of cloud leading the way. I can not tell you how strange the country was through which they passed. Ahead of them rose rocky mountains which looked like a great wall. As far as they could see there were only sand and rocks; no trees, grass or flowers were to be found. They walked over a path made by pebbles, which was now dry, but where once a little stream had flowed. The hot sun beat down on their heads and the sand was blown in their faces.

All was so still that the silence was almost terrible to them. They missed the noises and life of Egypt, where the people were busily working, or driving about in their chariots, or sailing on the beautiful river. They grew tired and thirsty and the water which they had brought with them from the last place where they had stopped had become warm, so it did not taste good.

When night came, they put up their tents and forgot their troubles while they rested. But the next morning it was harder to travel on than it had been the day before, and all that day they found no water. Again the hot sun troubled them and they were too weary to sing or talk. When they stopped that night they almost wished that they might be back in Egypt.

On the morning of the third day their water was all gone and they suffered from thirst. Were you ever so thirsty that it seemed as though you just couldn't wait to get a drink? The Israelites went to Moses and said: "What shall we do? We cannot live unless we can get water!"

Moses answered, "Just march on a little farther and we will come to some."

So they went on—the poor mothers carrying their babies and almost worn out from heat and thirst, the little children crying for a drink and even the men finding it hard till they could reach water. They thought of the beautiful river Nile in Egypt, whose water was always so cool and delicious, and oh, how they wished they could have a drink from it!

But at last, at the close of the third day, they saw some trees and bushes ahead of them and they knew there must be springs there. Oh, how happy the sight made them! They forgot they were tired and ran so eagerly toward the water.

But, Children, when they came to the springs and tasted the water, it was so bitter they could not drink it. Just think how disappointed they must have been! They had been so thirsty all that day. It had been very hard to march through the wilderness over the stones and sand with the hot sun shining on them and now, when they thought they could be cooled and refreshed by the water, they found it too bitter to drink.

They forgot how good God had been to them and they did not ask Him to help them. They even forgot how hard they had had to work in Egypt and went to Moses and cried out, "Why did you bring us into this terrible place to die? It would have been better for us if we had stayed in Egypt."

Moses did not try to answer the people but to whom do you think he went for help? Yes, to God, as he always did. The dear heavenly Father did not say, "The people were very wicked to forget all I have done for them." Instead He was tender and loving and sorry for their sufferings. He told Moses to cut down a tree which grew near and throw into the spring.

When Moses did this, the water became sweet and good so the people could drink it. Oh, how refreshing it was! I think the people must have been sorry they had murmured and forgotten God's goodness to them. They called that place Marah, which means bitter, because at first they could not drink the water.

From there they went on a little farther to a beautiful place called Elim, where there were a number of wells of water and a great many palm trees, which shaded them from the hot sun. Here they rested for a whole month and then again they continued their journey.

When they first started out on their journey, they carried food with them, but they had now been gone a whole month and this food was almost gone. Moses had lived in this very wilderness, when he took care of Jethro's sheep, and as the pillar of cloud led the people into it, he must have wondered where food could be found for so many people. But he felt sure that God would take care of them.

The Israelites did not trust God as Moses did. They forgot how He had led them forth from Egypt, how He had made a path across the sea and how He had made the bitter water sweet. As before, they did not remember how hard they had to work in Egypt making bricks but only thought of the food which they had had there. So they came to Moses and said, "We wish we had stayed in Egypt, where we had plenty to eat, for we shall die of hunger in this wilderness."

The next time we shall see what Moses did this time about their complaint.

With love, in Christ's Name,

Aunt Loretta

C. E. Topic for Young People

W. St Claire Bensboff

Topic Editor

Topic for May 24, 1942

"NEW PHASES OF WORLD-WIDE MISSIONS"

Scripture Lesson—I Cor. 1:22-31

For the Leader

With the coming of the war and the subsequent prohibitions of free travel, there has come a change in world wide missions. Fields that were once open to free missionary activity are now closed because of the war. What is to become of these established mission fields? Other places, the modernistic gospel has permeated the missionaries until there is no zeal to cause sacrifice on the part of individuals as missionaries. Then again, well founded work in the past twenty-five years is producing capable and sincere native workers.

How do these things fit in with the "great commission?" How should these things affect the amount we give to foreign missions?

DISCUSSION

CLOSED MISSION FIELDS. In provinces under the control of warring countries, missionary work has been made doubly hard. Some countries have forbidden the continuance of mission work in their colonies. We well know the danger of sea travel from our land to foreign fields. But this is not the first time in Christendom that the spread of the Gospel has been restricted by civil power or war. And Christianity will carry through this present crisis. As long as there are Christians on the earth, there will be foreign missionary effort.

Some of these fields where missionaries are restricted will have to close. Others will carry on with native workers. In many places, the missionaries on the field insist on staying there, rather than to evacuate. This is the spirit that will keep Christianity alive in these far away places. Christ's saving Gospel can never die. Though it smolder today, tomorrow it will flame again, even brighter, and thousands now living in darkness of sin will see the light. Our prayers should continue daily in behalf of these.

MODERNISTIC INROADS IN MISSION WORK. As there has been the inroad of modernistic fallacies in our American churches, we cannot expect anything but that these same false doctrines will be carried to the foreign fields by the puppet missionaries of these churches. Modern theology considers the cross as a stumbling block, and the preaching of the blood-stained Cross of atonement to them is foolishness. How true it also is that too many church leaders, Christ was a "wonderful man" who died as a martyr for his cause, because he was three or four centuries ahead of his day.

Present this theology on a mission field already filled with religious superstition and we find Christianity humiliated to a level or sub-level of religions of man's own inventions. There is a strong tendency today on the part of these modern missionaries to share their Christianity with the religion of the people with whom they are working. Apologetically they admit that the religion of the natives is as good as Christianity. If so, there is no need of Foreign mission work. But it is not so! Christ knew that man was lost, that He alone could purchase redemption for man. He wants every missionary to preach the gospel of salvation, full and free, to every race and tribe of men on the face of the earth. There is no argument with Christianity: it is the only religion which fulfills its promises of eternal life. That is why it is more than religion.

For men to pervert the doctrines of the Bible and to preach fallacies and falsehoods is to bring well deserved damnation upon themselves. Perhaps God has a reason in the present crisis in the world; for if the true missionaries cannot "go forth", then neither can these missionaries of Satan.

FOREIGN MISSION PREPARATION FOR THE PRESENT CRISIS. Where the true gospel has been preached, there are converts, who, when trained, can become missionaries and teachers themselves. It would be foolish to believe that we Christians of this land had to do all the missionary work, pastoral supervision and Sunday school teaching in our mission field. As we have established churches in our own land with Sunday School teachers, leaders, and ministers, so it is possible to establish the same set-up in other countries. Picture now this war torn world: trained and sincere workers from America are unable to replace those on the mission field who have passed on, or who may be home on furlough. These trained workers cannot go to the field to spread the gospel even further than the now established points.

Does this mean that the work of a life time must be sacrificed? Perhaps so, if speaking in terms of sugar plantations and rubber plantations. But not so with true Mission fields. God blesses His work, and the labors of His workers. Many of these mission fields contain native workers who have been trained by missionaries to preach and to teach and to minister. These faithful know the field, they know their Lord, and they know their commission. We can vision their enthusiastic endeavors day by day, in going forth to preach the gospel to others of their own race. We should remember these devoted and consecrated native workers with our daily prayers.

Our own people have gone forth in answer to the Great Commission. These native Christians now know this Commission. They are not going to fail their God, nor those to whom they should go. Men and war may stop the travel of our missionaries, may cause the shut-down of activity by our missionaries, but they cannot stop the preaching of the saving Gospel of Christ. We should pray for these who preach that Gospel, perhaps at the risk of thei rlives.

WHAT ABOUT MY MISSIONARY DOLLARS. Missionary offerings are the life blood of any local church. Even in these restricted times we must continue our support of the mission work. How can it be done? In our own hemisphere, it is still possible to maintain an exchange of trade with foreign countries. This gives us assurance that our dollars will reach their destination. God has always opened a way to those who trust in Him. As we give, we should do so with a prayer that He will guide the gift to the best use. Leave the matter with Him. If the Lord tarries, there will be a greater future for Foreign missionary service in the next five years than ever before. Let's be prepared and ready for our part in this great work.

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop—
At late or early hour.
Now is the only time you own;
So live, love, toil with a will;
Do not depend upon tomorrow, for
The clock may then be still."

Ohio Distrtct Conference Date

REV. E. M. RIDDLE, Secretary of the Ohio District Conference, announces the following concerning the coming Ohio Conference.

Place—Smithville, Ohio, Brethren Church.

Time—June 23-26.

Ohio churches please keep this date in mind.

Ordination Invitation

The following general letter was sent out to the pastors of the Indiana Churches with reference to the ordination of Brother Harry Gilbert. Brother Flora desires that it be presented to the readers of *The Evangelist* in order that no one desiring to be present might not receive the invitation.

Dear Fellow Pastor:

The Elkhart Brethren Church cordially invites you and the members of your Church to attend and enjoy with us the Service of Ordination for Brother William Harry Gilbert, at 2:30 on the afternoon of May 10.

You will be blessed by the deep inspiration of the afternoon. Some of the leading Ministers of the Denomination and of the Indiana District will be present to assist with and participate in the Ordination. We expect to have the Rev. J. Ray Klingensmith, Secretary of the Missionary Board of the Brethren Church and intimate friend of Brother Gilbert, to present the address. The Rev. Claud Studebaker, President of the Missionary Board of the Brethren Church, also counsellor of Mr. Gilbert, will represent the Board of District Evangelists. The Rev. G. L. Maus, Secretary of the District Ministerial Examining Board, will read the Certificate which authorizes the Ordination. Other visiting Ministers will stand in consent to the Ordination.

We are proud to announce this service because of the type of Christian worker Brother Gilbert represents. He has been a member and an active worker in this Church for a long time. Some years ago he was elected to the Board of Deacons. For five years he was the very successful Superintendent of the Bible School, and was at the same time a respected member of the Official Board. He is a successful Personal Evangelist. During the past six months he has been the lay pastor of our Brighton Church. He has really proved his worth, ability and consecration.

We are most happy for the occasion which we thus announce and solicit your attendance and felicitation.

Delbert B. Flora, Pastor



Among the Churches

Post Card Publicity

LOUISVILLE, OHIO

We are sorry to be, what might seem, a little tardy with a good report. Plans were made over a year ago to have Brother J. Ray Klingensmith with us for Pre-Easter services. These plans finally came to pass. We believe we had such preparation as was necessary for a good series of services. Five committees did a splendid job.

Brother Klingensmith not only preached the Gospel and helped win souls while here, but with his projector, he presented every part of the work of the entire church in pictures to unusually fine audiences every night. No one man could do more for the promotion of our entire work, than he is doing before our churches. His program is invaluable to the future of the Brethren Church. He preached with power and conviction by the presence of the Spirit of God. The people heard him gladly. The church realized great blessings and much help.

Visible results were—previous to his coming one confession and one reconsecration; and during the two weeks, nine confessions and all were baptized except two girls. The canvass of the town brought many new names and a good response in attendance by many of these new prospects.

The special services with Brother Klingensmith closed on Palm Sunday.

During Holy week, we had one night for baptism and confirmation, another for Holy Communion and then we saw our plans culminate in a really great Easter day. The closing service was the presentation of the cantata, "The Carpenter of Nazareth" by a choir of 26 voices and a string ensemble of fine instruments.

It was beautifully done too.

In His Name,
E. M. Riddle, Pastor

OAK HILL, WEST VIRGINIA

These few lines break the silence that has admitedly been too long. Yet many hindrances and conditions have contributed to this delay. The pastor himself has suffered from neuritis since last fall, being confined to the bed for two weeks of intense suffering. These two Sunday services were taken care of by the church people and the program of the Church moved along just the same.

This year death and affliction have been frequent visitors, causing much anxiety, suffering and sorrow. Four have gone hence inside the last six months. Dr. Harry Duncan, Jr., son of Dr. H. A. Duncan, one of the most efficient and able dentists of the state of West Virginia, underwent a period of five months intense suffering which came to an end in September. This period took the family care and the devotion of the son. Dr. Duncan, Sr., is one of our most loyal and dependable members.

Mrs. William Bibbs preceded Dr. Duncan by a few weeks. She was a trustworthy soul, a dependable member of the church for a number of years. This departure was sudden and unexpected, although it brought to an end a long period of affliction and poor health.

Following this very closely was Lawrence Smith and William Hornsby, the last two to break the ranks. Other afflictions have added to the anxiety of the church and also hindered the church attendance.

The War has called from us fifteen of our young men who were either directly or indirectly connected with the church or its interests. Some are in camps, some are at the front and some are on the high seas. Our men are having to work steadily in the defense program, taking whatever hours their assignment calls for. This takes them away from most of the church services and deprives them of their church privileges. It has been necessary for four of our familiies to move to other communities as their place of work. These are loyal and devoted members of the church. But this is War.

This may sound somewhat of a wail, but these are the conditions.

We were also unable to secure an evangelist to come to us at the time we could use him. Thus we have had no evangelistic effort. We have been fortunate in securing the services the services of Brother Ed Miller who plans to come to us next fall if the unforeseen does not prevent. But even with these hindrances we have added six members to the church —four by baptism and two reclaimed. Our average attendance is somewhat down with all the services but the Woman's

issionary Society, which has held up. The staunch, loyal upporters of all the services are still in the large major-y, some working and serving in capacities they have not ccupied before. Several new faces have come to us in regu-r attendance and several prospects for membership contin-e their regular faithfulness in the services. We feel that the ture holds hopeful prospects.

The business of the church has surpassed our expectation r the year to the present. Eight months of the year have one and all of our bills are paid. In addition to this we have ised $850.00 since National Conference last year. $500.00 this was given last October. The rest came through the gular contributions given each month by the various roups and individual members.

The church has stayed by the task faithfully and devoted-, this task of becoming free from debt. What an experi-nce for this church over period of embarrassment, with very ttle encouragement except through the Mission Board. We re grateful to the church-in-general, which this Board rep-esents, for their helpfulness in these days of countless things hich have to be met. The good Lord has been very consid-rate of us and has made provision in many ways and we now He will continue to help in our labors if we do our part.

Brethren, Pray for Oak Hill.

L. A. Myers, Pastor

VINCO, PENNSYLVANIA

We are always pleased to read and to share good news ith the Brotherhood. The Vinco Brethren have made a no-able increase in all offerings for denominational causes over he record of the previous year in spite of a much increased cal obligation due to the building of the new church. At his writing, April 23, the decorator has almost finished the side work, and the grounds are being put into shape. Our uilding committee was the contractor and kept down excess rofits on the operation with the result that the general pub-c deems the structure to be worth much more than it is cost-ng. The Brotherhood has been good to remember us in the ndertaking and we hope that many will be enabled to see hat has been accomplished by attending the Dedication Day vents on Sunday, May 24.

The Brethren Evangelist goes into every home represented n our active membership list. The church treasury pays for he subscriptions just as it pays for the light and heat we all se. Once a year we plan to hold a Brethren Evangelist Day n which occasion the pastor will deliver a sermon on the eading material of the Christian household, and the members f the congregation will have an opportunity to reimburse the cal treasury for "The-Evangelist-in-every-home project." urely every congregation should want all its members to ead The Brethren Evangelist! The churches of our Broth-rhood who are the more interested in the Brotherhood are he ones who are getting the more accomplished for them-elves. Isolation is the bane of weak churches as is the case f the weak Christian who absents himself from God's house.

Vinco is 100 per cent Brethren organized. Our laymen's rganization launched a move to place the Brethren Empha-is Lessons in our Sunday School. Brother David Benshoff f Johnstown Third Church addressed the laymen at their ast meeting, and the pastor explained the Brethren Service ertificates and Stamps for war relief as sponsored by the hurch of the Brethren.

We have an increased interest and attendance in our Sen-or C. E. A coast-to-coast contest in which we made imagina-y visits to Brethren Churches has closed entirely too soon. Junior C. E. was started in December with an average at-endance of twelve and is doing splendid work.

Our young people's mid-week prayer service has an aver-ge of sixteen in attendance. The Young People's Choir pre-sented the Easter Cantata entitled "The Disciple." One hundred persons attended the Easter Sunrise Service sponsored by the Christian Endeavor. All these successes require energy and effort but "the Master has said He will strength renew; labor on till the close of day."

—Clarence Y. Gilmer, Pastor

(Vinco) R. 1, Conemaugh, Pa.

HUNTINGTON, INDIANA

The Huntington Brethren are still trustingly striving against the persistent endeavors of Satan. His forces are strong and they are legion. The trends of the times seem to be in his favor. Progress seems to be difficult. Yet we have made progress and have won victories in ways that many do not suspect. Spiritually we have made gains that have given us much joy and have already borne blessed fruit. The faithful are being united by stronger bonds of common interest and brotherly love and a delightful harmony prevails among them. We sometimes fail to carry out our plans and to achieve the results we hope for, but we know the Lord is with us and blessing our efforts and we take courage and press on.

One glorious and joyous success was the completion of the interior decoration of our church and the refinishing of the auditorium floors. We had waited long for this until the need was imperative. After other urgent obligations and needs were taken care of, and when sufficient funds were raised to warrant the undertaking, the work was begun and was completed by the first of the year.

January 4 was set for the rededication. It was a beautiful winter day. Rev. George Pontius was our guest preacher in the forenoon. It was a joy to have him and his wife and his parents with us and to hear him again. His help in our revival a little more than a year previous was a joyful memory to many. The women prepared a sumptious dinner in the basement and the fellowship around the tables was most delightful. A testimony meeting of an hour or more followed the dinner, which was indeed a spiritual refreshing. Many helpful and interesting reminiscences of the beginnings of our work were related by the older members.

The main service of rededication was held in the afternoon. Rev. Claud Studebaker, his wife and others from South Bend, were with us. Brother Studebaker preached the sermon and conducted the service of rededication. It was a stirring sermon that will linger long in our memories and continue to urge us on to full obedience to the Word and faithful endeavor. The rededication was an impressive service. Brother S. C. Henderson, from Roanoke, also participated in the service. "Bud" Hunter and family from Sidney were with us and brother Hunter gave us a fine gospel message in song. We always like to hear him sing. Ora Abshire and his wife from the Roann Brethren Church, encouraged us with their fellowship throughout the day.

March 1 was set as the time for the completion of our fund raising effort. Unitedly and earnestly we set ourselves to the task and we attained our purpose within just a few dollars, which were raised soon after. By March 10 the cost of redecoration and of refinishing the floors was paid in full. No coercive methods or questionable money making schemes were used. All money was given in the spirit of sacrifice and love and no hard feelings were engendered. Our Easter offering for foreign missions has also gone far beyond all previous records, for which we all rejoice in the Lord.

We know that many have been praying for us, for which we are very grateful, and we know also that they will rejoice with us in our progress and achievements. Let prayer in our behalf continue.

H. M. Oberholtzer

YOUR COLLEGE AND MINE

IT IS A MORAL, SPIRITUAL AND A NATURAL LAW THAT

An individual must assume the responsibility for the development of his God-given talents and abilities;

An individual must take the proper care of the property and material possessions he holds;

An individual will be held accountable to his God and to his fellowman for the fulfillment of his own responsibilities.

THE SAME LAW HOLDS TRUE FOR GROUPS OF INDIVIDUALS

THE SAME LAW APPLIES TO THE BRETHREN CHURCH AND TO EACH INDIVIDUAL MEMBER OF THE BRETHREN CHURCH.

WE must maintain the facilities for Christian Education for our youth, which have been handed down to us as a heritage.

WE must maintain our material possession in Ashland College and Seminary.

GOD and men everywhere hold us accountable for the discharge of these, our responsibilities.

LET US MEET THIS CHALLENGE FULLY,

EDUCATIONAL DAY, *SUNDAY, MAY 17, 1942.*

THE GOAL IS $1.00 PER MEMBER.

LET THOSE WHO ARE ABLE TO GIVE MORE, MAKE UP FOR THOSE WHO WILL GIVE LESS.

ASHLAND COLLEGE.



THE BRETHREN EVANGELIST

Vol. XLIV, No. 19 May 16, 1942

"The Harvest truly is Great, but the Laborers few."



"Where have You Gleaned Today?

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INTERESTING ITEMS

A CORRECTION

A CYPHER DOES NOT MEAN MUCH in most cases But in last week's issue it meant 54, because due to a typographical error in copy the Hagerstown Evangelist agent, M B. Ridenour, was only credited with 6 subscriptions. Tha should have read SIXTY. We are very sorry for this erro and humbly apologize. But we suspect that you, as you read must have seen that the numbers ranged from 66 downward and the next number under 66 and before 59 would not have read 6 under ordinary circumstances. And anyway it gives us another opportunity to congratulate the agents who have sent us such a number of subscriptions. Try it yourself and see how your congregation will respond.

BROTHER C. Y. GILMER writes as follows regarding the possibility of a gasoline shortage in western Pennsylvania We quote, "The Retail Gasoline Dealers Association advises that there will be unlimited sale of gasoline in western Pennsylvania until present surpluses are exhausted, which would be at least six weeks away. We give this word of encouragement to any who may be fearful of venturing to Vinco for Dedication May 24th.

COMMUNION NOTICE

The Spring Communion Service will be held at the Masontown Brethren Church, Masontown, Pennsylvania, Sunday evening, May 24th, at 7:30 o'clock.

All of like faith are invited to share this service with us.

Freeman Ankrum, Pasto

HOW TO GET TO VINCO

It is rare to dedicate a church in any denomination in these times. But through the changing events of Providence a new stone church edifice has been erected at Vinco, Pennsylvania, and will be dedicated on Sunday, May 24, 1942. We surmise that many will want to enjoy the dedicatory events of this day, and a most cordial invitation is extended to all.

Vinco is seven miles north of Johnstown on Federal Highway 219. It is also three miles south of Mundy's Corner which is situated on the William Penn Highway, road 22. If any desire to come by train to Johnstown he may take advantage of the every hour bus service to Vinco from the city. Hospitality will be extended to our guests at lunch time noon and evening. We hope to place our beautiful 20 page Dedication Day Service booklet into the hands of all donors of gifts toward the erection of this new sanctuary.

The dedicatory service is scheduled for 2:30 P. M. so that the Brethren of western Pennsylvania may have ample time in which to attend their own morning services and also this event. Come, share our joy as we make known our gratitude to the Lord in His sanctuary.

Fraternally yours,
Clarence Y. Gilmer, Pastor
(Vinco) Conemaugh, Pa., R. 1



EDITORIALS

CHRIST CALLS

For some time these two words have borne down upon us with a renewed force.

In these days of all-out warfare the call is constantly coming for soldiers in the armies of the United Nations. It is an all-out effort to win the war in the shortest possible time. To train and harden for battle and the strenuous work of many a hard campaign those of the finest qualifications are taken. Thus fighting men are made from those inexperienced in the methods of war.

So in the realm of physical warfare, time and effort are required for the task of teaching and hardening and training for battle. There are few short-cut methods to employ. The process is much the same in every case.

And so we have been thinking

There is a specific call for those who are able to "make the grade" to enter into training that will particularly and peculiarly fit them to be leaders—officers in the army. These may or may not have higher qualifications than the rank and file of army men.

But it is a foregone conclusion that they must have a will to do and a willingness to learn if they would advance beyond their fellows to this position of leadership.

Spiritual leaders

We have been interested in the many references, both over the radio and in the press, to the evident need of spiritual warfare; the necessity of spiritual leadership and the dependence on God as the ultimate leader.

It goes without saying that there is a definite place of leadership in the ministry of the church. There is a very definite call for those who are willing to make the needed sacrifices that go with the acceptance of that call and the preparation that goes with it. It is as vitally important that the ministry be trained for its particular and peculiar task, as it is for the leaders of an army to be trained. For the battle is just as fierce and the tactical problems just as complex in the realm of the spiritual as those that are found in the realm of the physical. Likewise the consecration to the task is just as important, if not more so, because in the realm of the spiritual we are dealing with things eternal, while in the realm of the physical the matters can only be transitory.

God's Selective Service

While God never "drafts" anyone for the Christian army, he does "select" and "call", those who are capable, for his special service. The service of the Master is a "volunutary" service. True, he does place an "urge " within the heart of those he calls, but the response must come from the individual himself. There must be that eternal "I must" within the heart that comes in response to the call from the Master. There is no demanding; there is only pleading.

Have You Had a Call?

Surely, out in our churches, there are young men who have had this "urge" in their hearts. That urge is *your call* "to service." The answer lies within your own hearts.

The call may not come in words that may be heard by those about you, but the evidence of that voice will be so sure in your own heart and life that there can be no mistaking it.

God calls—
Not merely man,
He says,
"Be thou my messenger;
I know you can.
Tell out the story
Of the blood He spilt;
I know that thou canst do it
If thou wilt."

God calls—
He bids you
Look within:
To count the cost
And look to Him;
To spread the message
On which life is built—
He knows that thou canst do it.
If thou wilt.

The knowledge of the need is all that is required for you to listen for His call. For when you recognie the need and feel the "urge" it is your call to serve Him. Open your eyes to the need; open your ears to the voice; open your heart to the call. Then answer with Isaiah of old, "Here am I, send me."

F. C. V.



The Garden With Its New Tomb

The Garden of God

Rev. Samuel J. Adams

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." John 19:41.

"And they brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Jesus beheld where he was laid." Mark 15:46, 47.

* * *

The afternoon of the crucifixion began to wane, to fade, evening shadows were to take its place for the Sabbath soon would begin. This meant the removal of the body of Jesus from the cross, to bury it, so they thought, in some common grave. A grave similar to that which awaited the two malefactors, but the sacred body which was not to see corruption was to be otherwise cared for.

The disciples had fled. Even John seems to be among the missing. Yet God had those in mind who would care for that body. Two secret disciples of the Saviour now step forward, whom we would least expect to do so—Joseph of Arimathea and Nicodemus both members of the Sanhedrin. The great crime of Calvary passed and these men would now pay Him the homage they failed to pay Him during His life. Proceeding to the governor's palace they ask for the body of Jesus. Upon their arrival they find Pilate troubled in mind, doubting that Jesus has really died, he calls for the Centurion and learns from him the truth. The body then is given to Joseph. (Mark 15:42-47)

I. Jesus in Joseph's Hands

Evidently Joseph's request was in accord with Pilate's feelings who, too, desired to honor the "Innocent One" whom he so unjustly permitted to be led forth to "the place of the skull." Pilate no doubt hoped to gain some comfort for his troubled heart and mind as he aided those who would now lay the body of Christ to rest in the new tomb. Their request granted, they draw near the garden and here with their spices they prepare the body of Jesus for burial.

II. Jesus to Joseph's Tomb

Near the place where Jesus was crucified was a garden enclosure belonging to Joseph, in which, as was the custom, he had prepared a tomb. In it no man as yet had been laid. Their work with the body completed they now make their way through the garden to the new tomb. No weeping by the multitudes, only two faithful in the face of death, four counting the two Marys. All work finished. Stone in its place. Sabbath about to dawn. So these leave, waiting only for the opportunity to revisit the tomb.

III. Jesus in Joseph's Tomb

Conflict is over, and what a conflict it was in body and soul. Cruel words, stones, hatred. In the garden he had sweat, as it were, great drops of blood and finally came death. All that could be done against the Son of God was done. His face marred, His body rent and nail pierced, His heart broken—but now in the "New Tomb" the agony is over—the conflict is passed. Revenge and the cries of the blood-thirsty stilled. He had toiled in the midst of unbelief but at last he was now free from this deadly opposition. He had now finished the work given Him to do on earth by the Father. His humiliation was now over, the Glory of the Resurrection awaited Him.

From this Garden with its New Tomb He comes with things that are NEW for you and me. Let us consider just a few of them.

1. New Message

This message consists of just two words "HE LIVES." This reaches you and me and carries with it added meaning as we approach Easter seasons. "I LIVE", says He and "ye shall live also." There are those in the Old Testament who had faith in the life beyond the grave. How faithless were the followers of Christ can only be estimated when we realize that He said He would be three days and nights in the tomb and that after this He would rise again and see them, yet they believed Him not.

Yes in spite of our unbelief "HE LIVES." This is the NEW MESSAGE we have for a dying and darkened world that has "sown to the wind and is reaping the whirlwind."

Our NEW MESSAGE is one that gives assurance of "forgiveness of sins." If Christ be not risen our message is vain and we are yet in our sins. But "thanks be to God" our message is not vain and we are not yet in our sins, for we have been forgiven and the assurance we have is this—"HE LIVES." You would ask me how I know "HE LIVES." Here is my answer, "He lives within my heart." No longer is the tomb his dwelling place. He lives within the hearts of those who have passed from death unto life. "Therefore if any man be in Christ Jesus he is a new creature (creation) old things have passed away behold I make all things new." II Cor. 5:17. This is the sum and substance of this "NEW MESSAGE."

2. New Hope

The absence of hope clothed the followers of Christ with despair and doubt. Two of them talking with the One they supposed was a stranger on the way to Emmaus, said, "we trusted that it had been He who should have redeemed Israel." Lu. 24:21. Hope has been dashed to the ground because three days have passed since he died. Then see these men as He reveals Himself to them in the "breaking of bread." Lu. 24:30-31. With burning heart they return to tell their experience to others who doubted as they did.

But doubt has vanished, "The Lord is risen indeed." Lu. 24:34. These men having now a *New Message,* fired with *New Hope* they are commissioned to teach and disciple all nations. They now offer to those they meet and those to whom they preach this *New Life* that is possible in Christ. In a world where all nature seems to be awakening, resurrecting itself, where life seems to be bursting forth on every side, glorious is the picture. It is death that always casts a shadow over every life, but Christ has conquered death; Christ has been the victor over the grave. As He came forth from His Tomb so we shall come forth from the grave when He shall call us. This is our Hope glorious and wonderful.

3. New Body

Most of us would gladly accept a new body now. We know that this "corruptible shall put on incorruption;" mortality shall be exchanged for Immortality. Coming forth from the tomb in the same body, a glorified body to be sure, this is the foundation of our Hope—"when the trump shall sound the dead in Christ shall rise." Thess. 4:16. Still folks ask, "With what body shall they come?" Here is God's answer, "Behold I shew you a mystery; We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

A body free from disease, death. A body that shall be fashioned *anew.* "For our citizenship is in heaven; from whence we wait for a Saviour, the Lord Jesus Christ: who shall fashion *anew* the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto himself." Phil. 3:20-21 R. V.

4. New Home

From the New Tomb Christ came forth to spend some forty days with His disciples then He went Home. But before He left however He spoke about our home. He was going to prepare a place for us, that we might be where He is. A prepared place for a prepared people. This new home will be free from tears, no death there, no sorrow, no crying, no more pain. There will be no graves on the hillsides of glory, no funeral train in the sky, the old will be young there forever, transformed, immortal we shall stand in His presence. All this is ours in the *New Home,* for we are bound for this beautiful city.

All this is the result of Christ coming forth from that *New Tomb* to make all things new....and offer to all men these new things.

He who has made Eternal Life ours. Shall we not dedicate ourselves anew to the task of following Him, that the road ahead may bring to our view all things *New.*

—Pleasant Hill, Ohio



In Memory of

THE LITTLE WHITE CHURCH

(Lines composed by a friend in memory of the Vinco Brethren Church house which was destroyed by fire on May 30, 1941)

Dear Little White Church, loved so well,
The tale of you I'm going to tell—
There was a time you were brand new,
And faithful Brethren purchased you.
They gathered in your precincts dear,
Sang hymns of praise and God was near;
Yes—a faithful few, when you were new
Did worship there, God's will to do.
God led the way, they followed on—
And some now wear the heavenly crown,
Yes, they've gone Home His praise to sing
In the very presence of their King.

My Little White Church was small and plain,
But God was there, and, O what gain,
What lifts I've had upon life's road,
How many lightenings of the load!
The faithful few, each in his place,
Adorned the humble pew with grace,
Faithful and true, until the end,
Each one of them to me a friend.
The pastors in the pulpit stood
For God and right, and what is good;
In memory's train I hear them say,
"Be steadfast, Brethren, watch and pray."

Now when that little church was new
Much did depend on the faithful few;
Time passed along and very soon
An ample basement furnished room.
When style in church spires made a change
A modern tower they did arrange.
With class rooms and with modern heat,
The sanctuary was made more neat.
Then sought the Brethren to repair
The house of God with greater care—
When to their sorrow and amaze
The plan was foiled by fiery blaze.

But through those disappointed eyes
A more blessed vision did arise
That Providence through this event
Was making known His intent:
A new stone church shall honor Me,
And give my servants liberty
To do much more for to express
My holy mission and to bless!

—(The new stone church will be dedicated on May 24, 1942)

With the Christian Endeavorers

A Message from the President

Stockton, California

To All Brethren Endeavorers—Greetings:

You get tired, and so do I, of being told (or of telling) all the while that these are days of crisis. They are that, but so is every day in which we are called upon to decide great issues. Many very serious decisions are being made now. How much easier if we could avoid some of these issues rather than having to make decisions about them! But life does not let us get away that easy. It will not be put off without an answer.

Sometimes we give that answer by just letting things drift until there is no further occasion for decision. But we have made answer nevertheless. Our very failure to do anything positive has been answer enough. Of course, that failure brings its own kind of fruits, too, but who would ever have thought that!!!! Probably when they come, we will feel sorry for ourselves and will want others to do the same for us, when it is only too likely that we deserve what we get.

Thousands of American boys and young men are making momentous decisions today in the interests of their country. Thousands of them are going into action for their country. Church young people ought, in the meantime, to be making real decisions for Christ and the Church, and they ought to be swinging into positive action all along the Christian front. Brethren young people ought to be doing that.

Brethren Christian Endeavor has room for much action along the Christian front. Are you swinging into it with vigor, or are you just drifting along and holding back? In either case you are giving your answer to a live issue immediately at hand. Let's see your society take a crack at the C. E. goals for this year. Let's see how you measure up in action. Surely you can decide and act unselfishly for Christ and the Church when thousands are deciding and acting unselfishly for country. We believe that you can and will.

Yours for His Sake,
Frank Gehman

Contest Winner

MEMBER OF ST. JAMES, MD., C. E.

IS SECOND PLACE WINNER

Our Society is a member of the County Golden Rule District. A District Project was for as many as would to write an essay "What C. E. Means to Me." Our local president, Miss Ida Ruth Sperow, tied for second place and won a Silver C. E. Pin. This contest was held at Keedysville, Md. in Jan. 1942. A copy of the essay follows:

WHAT C. E. MEANS TO ME

Christian Endeavor—First, let us look at the meaning of Christian Endeavor. A Christian is a believer in the religion of Christ. Endeavor is to strive or gain. Christian Endeavor is, therefore, an organization in the religion of Christ which

is willing to strive for the service of the Lord. Every organization that has any claim of being "Christian" should have one primary purpose. That purpose should be the fulfillment of that command which Jesus gave before He ascended into Heaven, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." A truly Christian organization strives to achieve this purpose in its own way. Christian Endeavor was organized on Feb. 2, 1881 by Dr. Francis E. Clark, a young Congregational pastor to develop the interest of new members after they had joined the Church.

Many people refer to Christian Endeavor as a social organization for young people but from the first it has been a religious, and not a social organization. It was formed not to give young people a good time, but rather to develop their spiritual life and to train them in useful Christian service. Christian Endeavor is to train and teach our young people how to be better leaders and workers for our church.

Christian Endeavor stands for many things such as: Good Citizenship, Peace and Good Will, Fellowship, Pure Home Life, Loyalty, and many other things. To have all of these things in your society means that you can get a lot more cooperation from the members of your organization.

Christian Endeavor has helped me a great deal in my work for the church. If it hadn't been for Christian Endeavor starting me out early in my life work for Christ and the Church, at this very moment, I would be sitting back instead of taking part in our church work.

Christian Endeavor strengthens youth's loyalty to the local church and gives one courage to work, so trusting in the Lord Jesus Christ for strength gives one courage to do God's will.

By Ida Ruth Sperow
St. James, Maryland Brethren Church

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for May 31, 1942

"NEW PHASES OF MISSIONS IN OUR OWN COUNTRY"

Scripture Lesson: James 2:14-26

Our Scripture lesson tonight deals directly with our own personal responsibility in working for Christ. It is a comparison between what we *say we believe* and what *we do* as a result of our faith. Many people have the idea that their responsibility ends with the acceptance of Him. At least by the amount of work they do for the Church and the lack of concern which they show for the salvation of their fellowmen, they show their ignorance of their responsibility to Christ.

With foreign missionary activity naturally restricted because of war, we may well ask ourselves, "what can we do at home to increase home missionary work?" The need is greater than it has ever been before. There are countless numbers of children and young people who do not know what the word "Gospel" means.

We want to consider some phases of gospel evangelization which we, as Christian youth, can engage in this year.

DISCUSSION

NEW OPPORTUNITIES IN DEFENSE AREAS. In a certain community where the population almost doubled because of defense activities, a certain person inquired as to what was being done to give religious encouragement to the families who had moved in. These new families, living in trailers, rooming houses, etc. were strangers to the community. Naturally they were not very promising as stable Church prospects. The ministers of the town took very little interest, if any, in the spiritual welfare of these new, perhaps temporary residents.

This is not the method of Christ. James says, "Seest thou how faith wrought with——works, and by works is faith made perfect?" If we live in areas where the war has brought new residents, we have a rich field for our endeavor in missions. Two weeks from the date of this C. E. meeting there should not be one family or individual which has not been called on by each society using these notes. If you have new families living in your area, call on them soon and invite them to your services. You can help your pastor in a great way by doing this. If 50 per cent of the people you call on come to church, see what a great work has already been accomplished. But this would be only the beginning. There would then come teaching to these people of salvation and confession of Christ as the Lord and Savior. "Some will believe, some doubt, others turn away." Of those who believe, many will unite with your church. All well and good. If, at a later date, they move on elsewhere, you will have the happy consolation, that through your mission work at home, you have led others to Christ. Too, these who depart for other places will take their new found salvation with them and in turn become bearers of the Gospel.

It works. Try it. Yes, it will take perseverances, consecration and determination, coupled with a willing spirit and prayer. But it will produce results.

NEW OPPORTUNITIES IN THE "SAME OLD FIELD." There is a fatalistic philosophy prevalent in many communities which admits and declares that a certain place has been "over-evangelized and overworked." It goes on to say that those who are going to come to the church are already in, and the others never come.

Churches with this philosophy have had no evangelistic services and no new members or converts in years. True it is that indifference and coldness and spiritual darkness have made many places difficult to work for Christ. But can we say that we have perhaps lost our vision of the power of the Holy Spirit? Cannot we young people do some very definite "gleaning" in fields which other and "wiser" minds have declared already "too well churched" or "overworked?"

A rather crude illustration to show what we young people can accomplish runs as follows: In a certain section of Ohio there once were rich oil fields which produced abundantly. The oil came easy and it was of good quality. But the time came when the oil did not come quite as easy. It was necessary to work and pump harder to get the oil. So the field was dropped and no more work was done for years. But lately, a group of men have moved in and with more enthusiasm and effort and toil, are getting rich rewards from the abandoned field.

As we need the virile strength of youth coupled with the wisdom of men of years in the defense of our beloved U. S. A., so do we need the enthusiasm and tireless effort of our Christian young people, coupled with the wisdom and experience of the leaders of our churches to take advantage of the new opportunities in our own towns. Youthful effort, working with experienced leaders, can produce great results. Today, let us inaugurate plans whereby young people will work with our Pastors and church leaders to effect the spirit of revival and soul-saving work in our own community. Youth and experience, working with God, can help fulfill the commands of Christ.

(*Continued on page 10*)



Northern California Conference Moderator's Message

Rev. Frank Gehman

Northern California Brethren Conference, Lathrop, California, March 12, 1942, *a resume.*

"And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all," Acts 4:33.

The whole Christian Church needs power today. The Brethren Church needs power today. The Northern California District needs power, and every church and congregation in it needs power. It is needed NOW, and not some vague time in the distant future. The hope of having that power lies in our having an unhampered ministry of the Holy Spirit in our midst. An unhampered ministry for the Holy Spirit can only come out of our willingness to render complete obedience to the whole Will of God, our Father. Being in the center of His Will is the happy circumstance that opens the way to real and living power.

Without power the Church only lingers. The True Church cannot and will not die, but without power the organized Church only lingers. It does not grow. It does not accomplish God's purpose in it. It bears no good fruit. The early Church had power because it took care to please God in all things and to carefully do His Will. We can have an experience of power today if we are willing to seek it out and to pay the necessary price.

As a district we need to take careful stock of our present position and to consider where we are. We are not going to remain here; we will either go forward as pleases God, or we will go backwards as amuses the devil.

A good beginning is not the whole thing; an enterprise must be carried through to completion if anything worthwhile is to come of it. The French made a heroic effort at building the Panama Canal, but gave up, beaten by a little insect. Many a time a little "insect" ruins a good plan. American engineers licked the insect and then built the Canal. Few people today know the story of the French failure, but every informed person the world around knows that the Americans did the job. It was carrying it through to its completion that won the credit. Let's not be licked before we get within sight of our goal.

Also note that just having a pastor does not solve your church problems. Too many church people only work when there is no pastor around and then only work to find some one—if not a pastor—on whom to unload their responsibilities.

If the Church is to make any headway today, the laymen are going to have to be definitely and persistently on the job. The pastor's particular work is that of instructing the people, and directing and ministering the Church's services. The members of the Church are to be his force, not his field. In other words, they are to be a corps of workers which he can lead in the might and power of the Gospel to gather sheaves for the heavenly harvest, and not to be a group with whom and for whom he must continually labor to keep them sweetened up and in line.

The laymen of the Church are going to have to be working at the Lord's work as definitely, even if not as fully, as the pastor. Some say they simply haven't the time, that they have so many things to do they are unable to spend much time doing the Church's work. I know that it is a full time job to earn a living these days—partly because we need so much to have a "living." I know also that church people have to earn enough to support the Church and pastor as well as themselves. I know, too, that to give themselves to the Lord's work as is actually necessary for the proper success will cost laymen money, will reduce the time given to the improving of their income still further. But don't forget that the same is costing your pastor also heavily, and that if he gave all his time to earning a living he could probably have more of this world's goods than he now has.

Again, what has sufficed in a day gone by in the Church will not suffice today. Let's not "kid" ourselves along and lull ourselves into dangerous inactivity: The world is moving along—sometimes in good directions, at least as frequently in bad. All this means change.

The Church can not change her message—if she has the true message—for that is settled forever in the heavens. But she can and must adapt her manner of getting the message over to men, adapt it to the needs of the times. The true Church has shown herself wonderfully ingenious in this matter, but there have always been portions of the Church which either could not or would not adapt themselves to circumstances and needs. Such have failed.

Other portions have failed because they sought to adapt the MESSAGE to the popular demand. The message was not theirs to change or adapt. Instead they should have adapted the manner of putting it across to the popular mind. The Church can not allow popular demands to interpret its message or determine its teaching, but if wise it will capitalize appealing and legitimate methods in its program.

The Church has to catch men when and where they will listen. Every fisherman knows that bait that is effective today may not catch the same kind of fish in the same stream next week, so he changes his bait. Yet he has just one and the same object as before, namely, to land his fish. So the Chuurch.

We venture to say that the organized Church faces one of the greatest crises of her whole history. The Brethren Church does. And a great many people are pessimistic about the future.

It is said that Dr. Martin Luther awakened one morning during a period of severe trial and was surprised to see Mrs. Luther moving about the room dressed in deep mourning. Astonished, he asked her who was dead. She solemnly replied that God was dead. But he objected that such could not possibly be the case. Nevertheless, she reminded him, he had been acting as though God were dead. Perhaps a great many of us have been acting as though God were dead.

What is the real issue that the Church faces today and how will she meet it?

The issue: Are spiritual things necessary to life, and is the Church a practical and worthy institution in a modern day? Let's face the fact: Masses of people today think the Church a parasitic institution which should be expunged from our private and national life. Careless Christians strengthen that opinion by their indifference to, their criticism and their complaining or non-existent support of the Church. Always the Church has suffered more at the hands of professing but faithless friends than at the hands of its open enemies.

The Church has got to demonstrate its usefulness right now and henceforth and show itself to be indispensible to the best interests of even modern society if it is to be thought needful in the climactic moment of this international crisis and in the anti-climax which is to follow. Periods of intense strain are ahead and times of violent readjustment. The Church is in danger of being forgotten by all but its closest friends in the shuffle unless it makes itself so helpful on every hand that its true worth will be recognized. Clearly the only way to do that is to be faithful to its ministry in the fullest sense, preaching the Gospel to the saving of souls, building up believers in the faith and helping everywhere it can be a good neighbor.

We also note that world conditions point clearly to the imminent return of the Lord. He is coming soon. Will we be ready in the fullest sense for that coming? Being ready amounts to more than just looking for and talking about the Coming. One can look for a guest, yet never turn a hand to do anything about it. But getting ready for the guest's coming is another matter. Then the guest chamber is cleaned and shined up. It is swept and dusted and aired. Fresh linen is put on the bed. In the dining room the table is set, with flowers in the center, and probably with the home's best silver. The kitchen is the scene promiseful of many good things to show up later. The house is filled with the aroma of baking pies and frying chicken. But that household is not just looking for a guest; it is preparing for the guest's coming.

Jesus said to His disciples to occupy till He came. Occupying does not mean just filling up space. It means being useful in service, doing until He comes the very things that He would be doing were He here in Person.

The fact that His Coming seems near at hand ought to incite us to greater activity for Him. Not at all dare we let up in the program that He left for us: Discipling, baptizing, teaching the nations until He comes, for, lo, He is with us always, even unto the end of the age. Even though we might momentarily expect His Coming, we need to work as though we were sure He would not come for another hundred or thousand years and the Church must do His work faithfully until He arrived. Yet the very imminency of His Coming ought to stir us to more and better action than ever before. The signs point to the decay of the age, but let's not let our Church decay with it.



COMMUNION NOTICE

The South Bend, Indiana, Brethren Church will observe its Love Feast and Holy Communion on Sunday evening, May 17th, at 7:30 o'clock.

All of like faith are cordially invited to seat themselves at the Lord's table with us.

Claud Studebaker, Pastor

Christian Endeavor Topic

(*Continued from page 7*)

NEW OPPORTUNITIES WITH THE BOYS IN CAMP. When the boys left our home towns and our churches we promised that we would remember them. Our degree of loyalty speaks for itself. It is a helpful plan to see that each boy from our church is mailed a copy of our weekly church Bulletin. Perhaps once a month, send the four copies and a letter. It costs only $.06 each month. The boys appreciate it,for they write back and say so to those who are already following this plan. Too, sending them the weekly Bulletins keeps them informed on the activities of their church at home. If we want to go further, send the boys extra copies of our weekly Sunday School papers. They read them when they were in Sunday School at home, why not send them to them now!

All this pleasurable activity in sending Bulletins and papers will only serve to keep the boys definitely interested in their home church. And when they come back, nine chances in ten, they will be better workers in the church.

There are other possibilities in invited boys of nearby training camps to attend our church services, for these boys need diversion and recreation. If we are friendly, and invite them to our church, they will have a better feeling towards us, the church and our community.

Above all, wherever opportunity presents itself, we should be there with all our resources, willing to do our share of Mission work 'here at home.' Through trusting in Christ for strength, we will be fruitful workers for Him.

Ohio District Conference Program

Conference Theme: 'The Brethren Church for Christ."

Text of Conference: "*I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*" *John* 17:23

TUESDAY EVENING

7:30 Opening Song Service E. M. Riddle
Devotions and Prayer G. C. Carpenter
Address of Welcome Harvey Amstutz
Vice Moderator Smithville Church
Sermon Vernon Grisso
Vice Moderator District Conference

WEDNESDAY MORNING

"*A United Church for Christ*"

8:00 Simultaneous Sessions:
MINISTERIUM—
Devotions Eugene Beekley
Address
SISTERHOOD
Devotions Dayton Society
Special Music New Lebanon Society
Talk Speaker to be Supplied
Business

9:00 BUSINESS SESSION
Song Service Boyd Hostetler
Devotional George S. Baer
Business Items:
Report of Credential Committee
Special Reports
Report of Committee on Committees
Other Business

10:30 Moderator's Address J. G. Dodds
11:30 Committee sessions

WEDNESDAY AFTERNOON

1:45 Song Service S. J. Adams
Devotions D. R. Murray
2:00 Brethren Institutions:
Sunday School Association E. M. Riddle
Publication Interests F. C. Vanator
College and Seminary President E. G. Mason
3:15 Woman's Missionary Society Program
Theme: "*A Christian in a Day of Confusion.*"
Song service in charge of ...Mrs. Clayton Berkshire
Devotions Ashland Society
Greetings from each society
Special Music Ashland
Secreary-treasurer's report
Appointment of committees
Other business
Message....."Sound the Note of Salvation"
Mrs. Clarence Fairbanks
Benediction

WEDNESDAY EVENING

7:30 Song Service James Ault
Devotions R. R. Teeter
Address,"The Brethren Emphasis". Dean W. E. Ronk
8:30 A Cantata-Pageant..... "Palms of Victory"
Smithville Choir

THURSDAY MORNING

"*A Working Church for Christ*"

8:00 Simultaneous Sessions:
MINISTERIUM:
Devotions Virgil Myer
Address
SISTERHOOD:
Music—Devotions Mansfield Society
Theme:"*Launch Out*"
Music—Devotions Mansfield Society
Special Music Ashland
Talk Speaker to be Supplied
WOMAN'S MISSIONARY SOCIETY:
Song Service Mrs. Berkshire
Devotions Canton Society
Special Music Canton
Message "Sound the Note of Intercession"
Mrs. Albert Schwab
Report of Committees
Election of Officers
Business
Benediction
9:00 BUSINESS SESSION
Song Service Vernon Grisso
Devotions Clayton Berkshire
Election of Officers
Statistician's Report
Reports and discussions of business
10:30 Round Table Discussion C. A. Stewart
"The District, National and World Program of the Brethren Church"
11:15 Address, "Evangelism in the Church". L. E. Lindower

THURSDAY AFTERNOON

1:45 Song Service Clayton Berkshire
Devotions Clarence Fairbanks
Misionary Interests:
District Missions District Mission Board
National and Foreign J. R. Klingensmith

3:15 WOMAN'S MISSIONARY SOCIETY
Song Service Mrs. Clayton Berkshire
Devotions Dayton Society
Special Music Dayton
Final Business
Installation of Officers
Benediction

THURSDAY EVENING

7:30 Song Service Miss Ruth Clapper
Devotions S. J. Adams
Special Music Mr. and Mrs. S. J. Adams
Sermon, "A Tithing Church for Christ"..L. V. King
8:30 Pageant...Smithville W. M. S. and S. M. M. Groups

FRIDAY MORNING

8:00 Simultaneous sessions:
MINISTERIUM:
Devotions James Ault
Business of the organization
SISTERHOOD:
Music—Devotions Williamstown Society
Special Music Pleasant Hill Society
Talk Speaker to be Supplied
Business
Installation Service
9:30 BUSINESS SESSION
Song Service S. J. Adams
Devotions Elmer Carrithers
Treasurer's Report
Other Business
Secretary's Minutes
Address "A Charge to the Ohio Conference"
J. Garber Drushal
Vice Moderator of National Conference
Official Closing of Conference by Conference Moderator
Benediction

CONFERENCE GENERAL INFORMATION

TIME—The conference will convene Tuesday evening, June 23rd at 7:30 o'clock and will adjourn at noon, June 26th.

LOCATION—First Brethren Church, Smithville, Ohio

ENTERTAINMENT—Lodging and breakfast is without cost to the delegates and friends of the conference, in the Smithville Brethren homes.

EXECUTIVE COMMITTEE:
Entertaining Pastor and Moderator J. G. Dodds
Vice Moderator Vernon Grisso
Secretary-treasurer-statistician E. M. Riddle
Assistant Secretary Clarence Fairbanks

IT SEEMS TO ME

We are too wont to excuse our fruitlessness by blaming it on the evil nature of the times. Granted that the days are evil, does that lessen the power or the willingness of God? Rather, have we not somehow failed to avail ourselves of His resources? We need to carefully review our position, cast off useless impediments and press forward for the fullness of God. Or so it seems to me.

—The Mentor

Publication Offering
Continued

Previous balance reported		$1,935.40
TIOSA BRETHREN CHURCH (Indiana).		3.37
UNIONTOWN SECOND BRETHREN CHURCH (Pa.)		36.00
VINCO, PA., BRETHREN CHURCH		42.64
WASHINGTON D. C. BRETHREN CHURCH:		
H. Clay Dooley	$ 3.00	
A friend	5.00	
Mr. and Mrs. T. C. Lyon	10.00	
Betyy Lyon	5.00	
Ona Lee Sams	4.00	
Mrs. George R. Crist	10.00	37.00
WATERLOO, IOWA BRETHREN CHURCH		43.89
WILLIAMSTOWN, OHIO BRETHREN CHURCH		4.25
WEST ALEXANDRIA, OHIO BRETHREN CHURCH:		
W. M. S.	10.00	
Home Builders Class	2.00	
Mr. and Mrs. Wm. Keplinger	5.00	
Mr. and Mrs. Geo. Gilbert	1.00	
Alma Smith	1.00	
Mrs. Mae Fuller	1.00	20.00
WAYNESBORO, PENNSYLVANIA BRETHREN CHURCH		28.50
MISCELLANEOUS:		
Samuel H. Buzard, Vandergrift, Pa.	.50	
Mr. and Mrs. E. H. Gillin, Park Hill, Pa.	3.00	
E. A. Juillerat, Portland, Indiana....	5.50	
F. S. Beeghly, Ventura, Calif.	15.00	
Carrie M. Stoffer, Homeworth, Ohio	2.00	
L. L. Hummel, Homerville, Ohio....	30.00	
Della Lehman, Marshallville, Ohio ..	3.50	
Mrs. Alice Crawford, Ft. Wayne, Ind.	10.50	
Mrs. J. H. Matison, Long Beach, Calif.	1.00	
Mrs. Barbara Weidenhamer, Roaring Springs, Pa.	1.00	
Mrs. Grace B. Shockey, Alexandria, Va.	10.00	
Mrs. Cecil De Priest, Peoria, Ill.....	.50	
Total		$2231.55
Additional:		
Dayton, Ohio	47.00	
Conemaugh, Pa.:		
Mrs. Claire Rorabaugh	3.00	
Miss Erma Amigh	5.00	
Mrs. Edwin O. Constable	1.00	9.00
ELKHART, INDIANA BRETHREN:		
Mr. and Mrs. C. L. Bloom	6.00	
FREMONT, OHIO BRETHREN:		
Mrs. D. W. Campbell	2.00	
PITTSBURGH, PA.:		
Ira C. Wilcox	7.25	
FALLS CITY, NEBRASKA	28.85	
ROANN, INDIANA	11.25	
Grand Total		$2,337.90



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

You remember that the people had complained to Moses because they were hungry.

Again Moses went to God in his trouble and the dear heavenly Father said He would send bread from heaven for the people, for He wanted them to learn to love and trust Him. So Moses and Aaron called the Israelites together and said, "When you murmur and speak unkind words to us, you really find fault with God, for we did not bring you here nor do we take care of you."

Then they told the people that God would give them food. As they all looked up, the pillar of cloud became wonderfully bright, so they knew that God was near. I think they must have knelt down and asked the heavenly Father to forgive them for murmuring and finding fault. God told Moses to tell the people that at night He would give them meat to eat and in the morning He would send bread, so they might know He would always care for them.

That evening, as the sun was going down, great flocks of quails came flying by and they came so near that they could catch them. Then they cooked and ate the quail and as they had not had meat for many days, the meat must have tasted very good.

The next morning, when the dew was gone, they looked upon the ground and saw some little white things. They said, "Manna?" which means, "What is this?"

Moses answered that it was food which God had promised to send them. Each one was to gather only as much as he needed for one day, because it would be found every morning. So the people gathered this curious food which was like a seed, small, round and white, and which they called manna. They either ate as they found it, and then it tasted like honey, or ground it into flour and baked it, and then it had an oil taste which they liked very much.

Would it not seem very strange if instead of going to a store to buy food, we could pick it up from the ground? Some of the Israelites were lazy and waited until late in the morning to gather the manna but they found none, as the warm sun had melted all that was left, so they had to wait till the next day and then they went out early. Others thought they would not gather it every day and they tried to keep it over night, but the next day it was spoiled. They found they must do just as God said and get it every single morning. But on Saturday they gathered twice as much as usual and on Sunday it did not spoil, for God wanted them to rest on His day, so none was found that morning.

God told Moses to keep some manna in a golden pot, as He wished the people to remember that He had sent them food from heaven when they were in the wilderness. This pot of Gold, filled with manna, the Israelites always carried with them after that wherever they journeyed.

Even after they started again on their journey, they found this manna on the ground each morning. You remember that the Israelites had been traveling through a sandy plain but as they marched on, they came nearer and nearer the mountains. They were very rocky mountains and I wish you might have seen their lovely colors colors—red, green, purple, gray and black—while among them grew pretty flowers.

But perhaps the people did not notice the beautiful colors, for again they were suffering from thirst. For three days they did not find water, but they did not ask God for it as they should have done. They quite forgot that He had made the water sweet at Marah and that He had sent them food each morning. They began to murmur and complain and to find fault with Moses. They said to him, "Give us water to drink. Why did you bring us from Egypt, to kill us all with thirst?"

Moses went to God and said, "What shall I do? These people are almost angry enough to throw stones at me!"

Where do you suppose that God said that Moses could get water? In the very strangest place! He told him to take some of the older men and go some little distance ahead, to a large rock. He was to strike this rock with his rod and when he did so, water would flow from it. Wasn't it wonderful to get water in this way?

Moses took the men with him and they climbed the hill until they came to the large rock. When Moses struck it, out came a stream of water. It flowed down the hill and over the plain until it came to where the people were waiting. Oh, how glad the people must have been to drink of this water.

A little while after this some rough people, who lived in the wilderness, came up behind the Israelites and attacked them. This troubled them as they were tired from marching. But Moses told one of his brave soldiers, named Joshua, to take some strong men and go and fight them.

Moses was an old man so he did not go with them to battle, but took his brother Aaron and Hur, another old man, with him to the top of a hill where they could watch the battle. Moses held up his rod and prayed that the Israelites would win. As long as he held his rod up, the Israelites had success but when his arms grew tired and fell down, the enemy won. So Aaron and Hur helped him to hold his arms up. When the Israelites saw that Moses was praying for them they felt strong and fought all the harder. Before the sun went down they drove the enemies away, so they did not trouble them any more while they were traveling through the wilderness.

If we will just depend upon God, and serve Him faithfully, He will help us through our troubles too.

With love, in Christ's Name,

Aunt Loretta



Laid to Rest

LOVED ONES AT REST

As the sun sinks down in the golden west,
At the close of a beautiful day,
Our loved ones sink to the last rest,
Like fading of the sun's last ray.
They leave a place no one can fill,
Sorely grieved our hearts would be,
But the Master says "Peace be still,"
As he said to Galilee.
With the Vision of hope we see afar,
Beyond death's mystic screen,
Through faith the substance of things hoped for,
The evidence of things not seen.
We shall feel the clasp of the welcoming hand
For we shall meet in a better land,
As our feet touch the other shore,
Where parting will be no more.

—Selected

GILBERT—Emma Isabel Gilbert was born at Eldorado, Ohio on July 11, 1868 and departed this life on Friday evening, April 17, 1942 at the age of 73 years.

She was united to Ezra L. Gilbert in 1883. To this union were born two sons, Sherman and George. The husband preceded her into Eternal sleep in 1934.

She united with the Brethren Church in 1905 under the Pastorate of Rev. C. I. Schock. She was anointed on March 29, 1942 by her pastor, Rev. E. J. Beekley. Services were held Monday April 20. The text used was Mark 4:35.

The following poem was submited by her sons:

Can I ever forget Mother's beautiful face
That reflected such heavenly love,
As I leaned on her breast with a tender embrace,
Ere she passed to the mansions above?

Can I ever forget Mother's fond, trustful pray'rs
Which ascended to God thro' her tears;
That her child might be kept from the tempter's dread snares,
As the days ripened fast into years.

Can I ever forget Mother's calm, peaceful death,
How my heart with deep anguish was riv'n;
As she kissed me and said, with a quivering breath,
"O, my child, won't you meet me in Heav'n"

No! no, I can never forget
That dear name prized above every other,
It's the key that unlocks the glad scenes of the past,
The beautiful name of Mother.

—E. J. Beekley

WENGER—James F. Wenger died on April 14, 1942, at the age of 81 years. He was a member of the Brethren Church of Dayton, Ohio. He took an active part in the church work as long as he was able.

His wife, "Auntie" Wenger, as most of us knew her, preceded him in death about two years ago.

He leaves only one nephew, but a host of friends, to mourn his passing.

Services were conducted by Rev. W. S. Bell and Rev. Vernon Grisso. He was laid to rest in Memorial Park Cemetery, Dayton, Ohio.

Mrs. Lillie Teeter, Cor. Sec.



Among the Churches

Post Card Publicity

FLORA, INDIANA

Easter Sunday dawned beautifully at the First Brethren Church in Flora. A near capacity gathering came from various churches to the Union Sunrise Service. In a simple but impressive program a day of continuous worship was begun.

In our Sunday School hour, our attendanace went well over the 150 mark which is our goal for average attendance. In the worship hour, six of our young people came forward in confession of faith. Three little children were dedicated to their Lord.

The evening Worship hour consisted of a regular devotional service and then an Easter play, "Blessed are They," was given by the young people to a large and appreciative audience.

The Easter offering reached a new high. Altogether Easter was a day of rejoicing and beautiful fellowship.

On the Sunday following the six who had made confession were baptized. This event was the beginning of a campaign to "reach the unreached." The Flora Brethren Church can grow, and our slogan is, *"Our church can grow."* We are united in a calm, deliberate program to carry our church forward to its rightful place among the Brethren Churches. The day is not far distant when we shall have again an attendance of over the 200 mark.

OUR CHURCH CAN GROW.

Bert Hodge, Minister

COLUMBUS, OHIO

The Columbus Church held a Pre-Easter Revival and Reconsecration Services from March 29 to April 5. These services were in charge of our pastor, D. R. Murray. The music for our revival was ably handled by Bro. and Sis. Harold Arthur. On Palm Sunday evening Prof. J. Garber Drushal, of Capital University, preached. The pastor used several stereoptican lectures and song slides. These added interest to the meetings. Each worshipper was given a copy of the little booklet, "His Last Week." These were used for scripture readings each night and the sermons were based on the events of Passion Week. The meetings were well attended and the members of the church took a real interest in the reconsecration services. As a direct result fifteen accepted Christ for the first time. On Easter morning we held a Sunrise Service which was in charge of Brother R. E. Cook and the young people. This was followed by a Fellowship Breakfast at the church. Easter evening we conducted our baptismal

service by candlelight. Fifteen were baptized. Members of the same families entered the baptistry together; brothers and sisters, and mothers and children. Many said this was the most impressive service they had ever attended.

On Sunday evening, April 12, we held our Love Feast Service. Brother Aruthur Cupp, of Circleville, Ohio, officiated. This was the best attended Love Feast we have experienced here. We were privileged to have with us on Sunday morning, April 19th, Brother Ira W. Moomaw, who spoke to us on India. This last month has been a spirit filled one for the Columbus Church. We all are glad to be able to be of some service in His Kingdom now and pray that we, with you, may serve Him more fully in Heaven, by and by.

Mrs. Orpha Murphy
495 Tibet Rd.,
Columbus, Ohio

LOST CREEK, KENTUCKY

Our silence these months has not meant inactivity, but rather just the opposite. This war time has complicated the worker problem somewhat, but our Lord has been faithful and the work is coming along without any serious impairment.

Some of the Brethren have come with loads of good things for the work, and when they come, even without good things, we are glad to greet the Brethren. Early in the school year, a family—father, mother and children—drove in from the Elkhart Brethren Church, Brother and Sister Secrist. We had a real nice visit with them and they have not forgotten to remember the work in a practical way. Then later, a group from the Nappanee Church, the pastor, Rev. J. Milton Bowman and wife and Dr. Price and wife, came. We wish you could have seen the load they brought. It almost made the workers' eyes dance for joy. Then our matron got after them about the kitchen being too small, and they gave that which enabled us to make it larger. How we ever got along with it smaller is hard to see. Other blessings have followed in the wake of this visit.

Later a group came from the Goshen Church, also bringing along a fine lot of things, some of the "eats" especially pleasing the dormitory folks. These who came from Goshen were the Mesdames Lena Herring, Ida Ridenour and Adeline Miller, and some children they were chaperoning. Their stay was very short but much enjoyed.

Then quite recently in walked Brother and Sister Earl Glessner on their way home from a Florida trip. Mrs. Glessner used to work here, and their visit was greatly enjoyed. While here their two children were baptized in the waters of Troublesome Creek as we were having baptismal services at that time. The visit of all these folks was so very, very enjoyable and helpful in so many ways.

Then the work had the great pleasure and spiritual uplift of the visit of a Gospel Team from Ashland College, over the Easter time. They were Archie Martin, Robert Holsinger, whose father and I used to play base ball together on the college team at A. C., and Brother Ulery. The "Boys" brought good gospel messages and there were first time conversions and reconsecrations. Anyone hearing these brethren would not think Ashland College had gone modernistic. Our daughter, Ada, now a student at Ashland College, came along with them.

Attendance at Sunday services has held up well in spite of mumps, measles, whooping cough and the flu. For some Sundays in March the bus could not go up the Buckhorn road for services there. We went to the mouth of Buckhorn, and there held services in the bus. Yes, the bus was our "Meeting House" for some three Sundays, with an attendance of about thirty-five. Had it not been for the bus these Sundays those folks most likely would not have been in any service whatever. Last Sunday we had fifty-five in it going to the Buckhorn place for services.

We are happy to report that last Saturday night, the 18th of April, we had much the largest attendance at our spring Communion service that we have had for a long time, if ever. This to us means real growth in Grace. The John and Sarah Wheeler Home is proving a great blessing in the work. We long to have a dedication service at which time the plaque will be placed thereon. But we have to wait until the war is over before the bronze plaque can be gotten.

Needed for next year. Two workers who are willing to trust the Lord for their going. A woman for Matron and another with a College degree as teacher in the High School. WE DESIRE SO MUCH THAT THESE BE BRETHREN FOLK. Who will answer this call for service? We need your prayers, as we desire only to be in the Lord's will in ALL THINGS. Thank you.

G. E. Drushal

WITH THE BRETHREN AT

Cambria and Burlington, Indiana

On Sunday, March 8th, it was our pleasure to begin a two week evangelistic meeting with the Cambria Brethren with Brother W. R. Deeter as pastor. Attendance increased with each service, and excellent interest was shown by the membership and friends. Delegations from various churches attended: Church of the Brethren, Presbyterian, Christian, and Brethren, from nearby towns and country churches. During the campaign we had the opportunity of meeting many of the Brethren from Corinth, Twelve Mile, Burlington, Flora and nearby churches by attending the District Meeting of the Women's Missionary Society at Corinth.

Children's Meetings were conducted each evening preceding the evangelistic service by Mrs. McCartneysmith. This was a most interesting feature of the meeting, and although the attendance was not large, we feel that it was time well spent as the boys and girls were instructed in the way of righteousness. Some eight or nine of the class were presented with Testaments at the close of the meeting for perfected memory work.

We should not overlook the fact that although not a large church, Cambria has given to the Brotherhood two great men, both greatly beloved: Dr. J. Allen Miller, and Dr. Martin Shively; and we consider it quite an honor to have had a part in the ministry of the church from which these wonderful men came.

Following the closing of the Cambria meeting, we opened Monday evening, March 23rd at Burlington, Indiana, where Brother Deeter is also pastor. For the first two evenings we met in the basement on account of redcorating of main auditorium being incomplete; but on Wednesday evening we moved into the auditorium and were greeted by a full house. Chairs had to be placed in the aisles as the meetings progressed, and excellent interest was held throughout the meeting. We feel that Brother and Sister Deeter are fortunate in having so many men in the church. More men attended these services than any meeting we have participated in for some time, and it certainly speaks well for the community. Also we had more enrolled in the children's meetings than usual for a town the size of Burlington: some 46 or more I believe were in attendance, and it was inspiration to hear these quote their scripture verses each evening. Here, as at Cambria, New Testaments were presented for memory work, and the boys and girls participated in the service by singing songs and quoting memory verses. Another not-

iceable feature of the Burlington church is that the young people and children remain after Sunday school for the morning sermon. This is indeed commendable. In far too many instances people seem to think that attending Sunday school is sufficient.

Good Friday services were observed from 1:00 to 3:00 P. M., all business places being closed. The school divided into two groups and filled the Brethren Church for two services: the first group being the upper grades and the second the lower. Rev. Guinn, Pastor, M. E. Church spoke to the first group, and the evangelist addressed the children, using the subject: "The Three Crosses on Calvary". Both services were inspiring.

During our stay at Cambria we were entertained in the home of Brother and Sister W. R. Clark, who ministered to our every need and though not members of our church, they not only gave us a home, but attended most of the services.

At Burlington we had the pleasure of having our home with Brother and Sister Rodkey, a finer pair of young devout Christians we have never met, and we enjoyed every minute we were there. It was really "home" and a fine fellowship we had together.

The Deeters accompanied us in being entertained for luncheon daily both at Cambria and Burlington, and we thus became acquainted with many of the fine Brethren in this manner as well as calling during the meetings. The Deeters are wonderfully fine folk and we feel that both Cambria and Burlington are fortunate in having them to minister to the needs of their respective communities.

We do not know precisely just what results were acquired either at Cambria or Burlington. May we say that we both endeavored to do all we could to lead lost men, women, boys and girls to kneel at the feet of a loving Saviour and acknowledge Him as Lord of our lives. The number of names that were written in heaven is a heavenly secret known to Him and them alone. Therefore we leave it to His dear hands knowing that the Good Seed that we have tried to sow will eventually prove a blessing to some precious soul.

THE McCARTNEYSMITHS, Evangelists,
Waterloo, Iowa

CAMBRIA-BURLINGTON CIRCUIT

A few news items from Old Hoosierdom may be of interest to others in and over the brotherhood. So here goes our humble effort. There has been an upward tendency in both churches and especially in the church school work in 1942. The average attendance is indicative of interest taken in Kingdom work which makes the heart of the minister happy and glad.

Cambria:—We want to report our Victory Revival Campaign which began on March 8th and closed on the 22nd. Dr. and Mrs. L. O. McCartneysmith came over from the tall corn state to help us. Preparations for their coming had been made before hand, and everything was set to GO on the first Sunday. The Doctor is a preacher of Righteousness and his plain Gospel messages soon won the admiration of his hearers. Mrs. McCartneysmith is an expert in child evangelism, and filled her place well with children's meetings each evening preceeding the preaching hour. About 15 boys and girls were enrolled in the work. Several New Testaments were awarded at the close for Bible verses learned.

We had prayed long and hard and verily thought there was a rich harvest of souls among juniors and intermediates on this field. But somehow the response to the higher call was not manifest. However, two adult ladies came forward, and were baptized. No doubt others were under conviction. We are still praying and longing for souls, and we shall not faint by the way. While Cambria is not a large church in membership, as far as numbers are concerned, there is an element of Bigness in their hearts, and we received a warm welcome in many of the homes. One thing very commendable is that they took care of the finances in a splendid way. Praise the Lord. Brother and Sister Clark—not members of the Cambria church, but good neighbors, sheltered and housed the evangelists—they having the only modern house in the community. The average attendance at all services was 57 plus.

Cambria will have her annual Home Coming services on July 12, with Prof. M. A. Stuckey as guest speaker for the day. Special music will be on hand and a large tent will be erected to care for all who come. A carry-in dinner will be served to all.

Burlington:—The McCartneysmiths came direct from Cambria and began the Pre-Easter Campaign on Monday evening, the 23rd. For many "moons" our church people had planned to have the interior of the church redecorated and all ready for the Revival—but somehow and sometimes our best laid plans are disrupted by unforseen things. The painter-man was sick a whole week after beginning the work, so when our meetings began we could not use the main auditorium for a few nights. However, we made the best of it and worshiped in the parlors, though crowded. After "moving upstairs" we were indeed joyous in the newly "spic and span" environment.

The Evangelist and his wife got into the spirit of the Campaign in a nice way. The children's meetings spirited up and we had an enrollment of over 40 the first week. It was an inspiration to listen to them recite the many Bible verses and sing their choruses. Ten New Testaments were presented to those who completed requirements.

The Children's group gave "Betty" (Mrs. McCartneysmith) a love gift of nearly five dollars on the last Sunday. She said "in more than 20 years of work with children this never happened before," and tears came to her eyes.

There were five confessions. The average attendance was 116 plus. The evangelists made their home with Russell Rodkeys, and everything was done to make their stay pleasant. Mrs. Cartneysmith played the Silver Chimes as part of the special music at both churches—some rendering special numbers in song and music. The finances were well cared for and everybody was happy.

The evangelist and wife went from here to Ashland to consult with the College Board. May the Lord bless them wherever they go in their labors for the Kingdom of God on earth. We are happy in the Lord.

On Monday evening following the close of the meetings we baptized five at the Flora church—as we have no baptistry at Burlington. One more awaits baptism.

Early Tuesday morning Mrs. Deeter and myself left for a two weeks visit with our sons in Topeka, Kansas. The one drawing card for this journey was to see two 1942 model grandsons—one in each of the son's homes.

While away, two of our local men, Roy Brubaker and Frederick Clingenpeel cared for the morning services at both churches, and our people were well pleased with their messages. We think we shall consider them as a "Gospel Team". Thanks a million, men! One Sunday evening at Burlington, Rev. and Mrs. G. E. Wagoner, of near Roann, filled in for us with a Sacred Program of songs, reading and music.

The Burlington church has accomplished some valuable things by way of improvements since we are with them.

Our spring communion will be on May 11, and we expect Brother I. D. Bowman to assist us.

In His service,
W. R. Deeter, Minister

THE BRETHREN PUBLISHING COMPANY
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ALL HELP VERY MUCH

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Our Needs Are Very Great

We MUST have MORE SUBSCRIPTIONS to THE EVANGELIST.
We MUST have a LARGE RESPONSE from the Churches which have NOT SENT IN OFFERINGS.
We MUST be MORE PROMPT on collections.

OUR NEEDS ARE VERY GREAT
WHAT WILL YOU DO ABOUT IT?

ASHLAND COLLEGE.

The Brethren Evangelist

Mission Number

Vol. XLIV, No. 20
May 23, 1942

A Finger Above the Cloud

Faith of our fathers! living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!



Photo - International.

Mount Everest

The Brethren Evangelist

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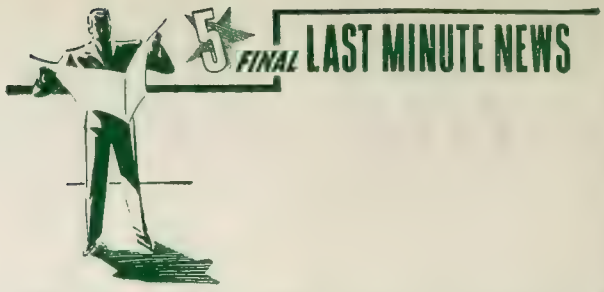
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We have just received another of the South American publications printed monthly for our Brethren people by Dr. Charles Yoder. This publication is filled with items of local interest in South America and announcements relevant to that work. Congratulations, Dr. Yoder.

You will want to read some of the interesting letters we have printed for you from South America. Notice the gratitude with which Magdalena Anton looks toward Waterloo, Iowa. Nappanee, Indiana will also be looked to for the tent they have contributed to South America, and Mr. and Mrs. Ray Kuns, of the South Bend church, will also be appreciated for the $200 they just sent to South America towards some special work.

We recently had the pleasure of having as guest in our audience Robert Yoder, son of Dr. Charles Yoder. Robert at present is in Hagerstown, Maryland, pursuing his work in aviation after which he will be an instructor in South America. Our South American movies presented to him his beautiful wife and baby girl. The message from Dr. Yoder while the pictures were being shown brought him his father's voice while they were all at work in Cordoba.

* * *

We have noticed that with consistency the foreign mission offerings have increased. This is excellent. We believe it indicates that a program that has the confidence of our Brethren people will be supported by them. While our people have been accused of not being mission-minded, indications are that this accusation along with numerous others falls to the ground as usual. A balanced denomination is stronger than a denomination with nothing but one society to dominate it.

* * *

District Conferences

You will exercise every effort, we trust, to attend our District Conferences along with friends who are going. We want to cooperate with our government in its plea for less use of rubber and gasoline, but there are trains and buses; and the distances to District Conferences are usually short. By planning you can go.

* * *

At present we are engaged in a meeting for the Rev. John Locke at his Bethlehem church near Harrisonburg, Virginia. We will also attend the dedication services of the beautiful new Vinco church to preach the morning sermon, "We Dedicate."

"Everywhere in Every City"

1 Corinthians 4:17

The Mission Number of the Brethren Evangelist is issued by the Missionary Board of The Brethren Church and edited by the Secretary, The Rev. J. Ray Klingensmith.

The past six months have taken us to the field so onstantly that there has been scarcely a full week pent in our home at Ashland. The purpose has been o hold meetings in not only some of the larger but n some of the small churches. In as much as the oferings gathered from these meetings return to the nission field directly it is a matter of expanding ur work financially as well as touching with a spirtual vision and definite program the churches visitd.

The moving pictures of our College and Summer amps and Brethren Home and some of the mission oints and some of our churches where we have been uests have proven an unbelievable asset to the outook of each congregation where shown. This, of ourse, is a venture financially and supported enirely by the Missionary Board as an effort to trengthen our entire denomination. Your mission noney, therefore, goes directly into every interest n the Brethren denomination from the publishing f *The Evangelist* to the converts on the mission ields in South America and North America.

Sergeantsville, New Jersey

The Reverend E. J. Black had desired a meeting n his churches at Sergeantsville and Calvary for nany months. After our work at Johnstown and Louisville we went to New Jersey to be with him. On Easter Sunday morning after the morning worhip hour a baptismal service was held. The services luring the following one week meeting in his church estified to the faithfulness of that church's memership even though it is small.

Brother Black has given a splendid account of himself in the short time he has been pastor at Sergeantsville and Calvary churches. Incidentally we found this new Brethren minister equipped with one of the best libraries we have yet encountered.

It was our privilege to preach two Sundays and one week night at Calvary where we believe the Lord has had telling triumphs of late. We wish to thank Sergeantsville Church for their generous offering for the week of the meetings.

Linwood, Maryland

The Reverend A. B. Cover and his church at Linwood had requested a meeting for some time. This was not an ordinary request; it was more like an invitation to come home and work. Linwood was our first summer pastorate when a student in Ashland College. We had the pleasure of reminding this church that the inspirations imparted over twelve years ago to a student were still in vital force. We have always said that Linwood possesses one of the most beautiful situations in America.

During the last days of April and early May we hardly expected our farmer friends to stop work early enough for church, particularly when wartime is in swing. But the attendance was delightful. Delegations from Cumberland, 100 miles away, and from Hagerstown, some 40 miles, were happily received. Special music was furnished by friends from Union Bridge and Uniontown as well as regularly by our own people. Mr. Charles Messler conducted a song service that was rich and very appropriate. Mrs. Adalaide Englar is still in charge of the choir who presented excellent anthems on Sundays.

In spite of the fact that Linwood had sent us $123 Easter Offering, they also contributed almost another hundred for less than two weeks of service. The speaker was presented with a beautiful lamp. More light and inspiration from Linwood! Keep on Linwood and "send out thy light." We were generously entertained in the Calvin Binkley home.

Washington, D. C.

It was our pleasure to relive experiences of twelve years ago again by returning from Linwood to Washington, D. C. where our second summer pastorate was held. Washington, D. C. imparted a vision of city work of consecrated giving such as we had never known. Two summers among these Brethren, experiencing their hospitality and friendship and receiving their gifts made us again feel complimented to be asked to return.

It was our pleasure to preach to a large audience on Sunday morning as well as to show our pictures on Sunday evening. We could only feel but not speak our emotion when our Brethren there realized their splendid heritages of our denomination still intact and being prospered of the Lord. May God bless particularly these Brethren in these days.

Elkhart, Indiana

For four years we have prayed and worked towards a certain objective in the life of a young man in Elkhart, Indiana, the Reverend William Harry Gilbert. We knew him as a Sunday School teacher, then Sunday School Superintendent, then Deacon,

and an excellent soul winner, and always a much demanded singer. Finally he took our church at Brighton, Indiana, of which you have read glowing reports recently in *The Evangelist*. We were honored in being invited to return to preach his ordination sermon. The Reverend Delbert Flora, the Reverend Gilbert Maus, and the Reverend George Pontius were also in the service of ordination. The message was entitled "The Christian Ministry in a World of Today." In as much as Brother Gilbert has given a good account of his Christian experience large numbers of friends in all the Indiana churches were interested in his ordination. The service was attended by delegations from many of the Indiana churches as well as a large audience from Elkhart itself. The beautiful new Elkhart church was a fitting environment for such a beautiful service. We pray God's blessing upon Brother Gilbert in his future work.

South Bend, Indiana

While making the trip to Elkhart it was necessary also to go to South Bend to confer with the president of the Board, the Reverend Claud Studebaker We had the pleasure of attending an exceptionally large morning Sunday School and Worship service. When we entered the auditorium the place was so filled that people were standing for lack of sitting room. The Sunday School had convened in the auditorium. An impressive worship service followed with everything in it necessary for a successful and powerful worship hour. South Bend just sent nearly $600 for Foreign Mission offering, and it was a pleasure for us to go personally to thank them for their gift.

Bryan, Ohio

After the ordination service Sunday afternoon we went to Bryan, Ohio, to preach for the Reverend Clarence Stewart. This was our first visit with the Bryan congregation. A splendid Sunday evening audience awaited us, but the preacher declared it was smaller than usual due to Mother's Day trips after the morning hour. Well congratulations, Brother Stewart! They recently concluded a splendid Evangelistic meeting with the Reverend Sylvester Whetstone preaching. Thank God for the memorable May 10th in South Bend, Elkhart and Bryan. Three very busy, active, powerful and inspiring congregations. When you learn of the financial programs and successes of these churches—things not reported—you have to thank God for Brethren who mean business for Him.

Perhaps you will agree, if not now, eventually, that even beautiful churches do not attract the lost these days. They are out where they were when Jesus lived—on the streets, in the fields, and anywhere. They probably won't come to church until we have taken Him to them first. Men will come to church to worship, seldom to be saved. What bank would live on three hours of business a week? Neither do churches.

An Interesting Letter

Gerli, March 3, 1942

Mr. J. Ray Klingensmith
Ashland, Ohio
Dear Brother:

You may know that many times I have desired to write to you, but I did not do it because of not knowing English sufficiently, but today I learned through Brother Yoder that I could write to you in Spanish and as this is easier for me I am doing it immediately. Esteemed Brother, many times I have thought of the great distance that separates us from you our beloved brothers who are so concerned with our work in the Argentine. But we know that we are united in heart and soul in our Christian ideals; and we are working in the same great noble cause of our Lord. It is true that a great ocean separates us, but later there will be no "sea of separation". (Rev. 2:1) Here we are working with zeal and devotion that we may know that final victory which is of our Lord. We hope to see many souls saved for our God. The ground is hard, we meet with much ignorance, the fanaticism of many and the indifference of the majority. But we work in the name of the one who said, "My word shall not return unto me void."

This work is really your work since it is you that support it. We are only your co-workers. There are redeemed souls who are grateful to you with all their hearts for your work of love. Here we pray for you dear brothers in the North and solicit also your prayers in our favor. God bless you.

Yours in Christ,
Jose Anton



Other News from Argentina

From Rosario Brother Zeche writes that the making of a moving picture film for use in the home land has been the means of bringing new people to the mission. The film was shown there before sending it away, and the house would not hold the people who came to see it. Parents of children in it came for the first time and now continue to come.

From Gerli Brother Anton says that the district is largely inundated by the recent heavy rains, but he has discovered unoccupied fields on beyond Buenos Aires are adding over a hundred thousand new people to its population every year so that there is room for many more missions.

In Cordoba we have had the pleasure of celebrating our first Lord's Supper. There were only ten about the table, but for some it was the first experience and others had not had the opportunity for some years, and all were greatly blessed. Before the Supper Nellie Igarteburu was baptized and received into the church. She is preparing to be a missionary and gives part of her time to practical work in visiting and teaching and other work.

This week we held three special meetings for special teaching in preparation for baptism and the Communion Service.

Cordoba is called "the Rome of South America" because of the strength of Romanism here with its many churches, seminaries, convents, etc. The enemies of the Gospel are putting up a desperate struggle against the light which is entering into hearts and homes that have been kept in darkness and superstition. The work is not going to be easy but we are progressing. In our new work in Ave. Velez Sarsfield a women's meeting has been started and in the older work in Blvd. Junin the attendance is increasing with indications of better things for the future.

C. F. Yoder

Report of Evangelistic Work in Gerli During the Month of February

by Jose Anton

The beautiful days of vacation have ended and the children return to begin their primary studies and the young people their secondary courses. Also the workers (disciples of the Lord) after a brief rest (a week more or less) return to their respective fields of labor in order to begin anew their task, and they do it with new spirit desirous of realizing a greater success than that up until now, rejoicing in the privilege of performing a part in the greatest enterprise which exists today in the entire world; since it is the enterprise which employs the greatest number of persons, and yet there is place for more workers.

Let us bless the name of the Lord for having called us to work with Him in the great task of saving souls and let us be found "workers approved who need not be ashamed."

Upon our return from the Conference at Cordoba we found things more or less as we left them with the sole exception of the removal of one family which has gone to live in another suburb. With the absence of this family we have six less persons in the meetings and Sunday School respectively. We are praying the Lord for others to fill their places here.

Vacation Schools

The vacation school did not give all the result hoped for, but we are happy to know that eighteen children received their congratulations for having finished their work.

Kindergarten

Yesterday, the second of March, the kindergarten classes started under the direction of Sister Josefina. The schedule is as follows: All the week days from 13 to 15 o'clock (one to three o'clock) and it is free with the promise of the parents to send their children to Sunday School on Sundays at 16 o'clock (four o'clock.)

Much happiness is caused to the brethren here and especially the family of the pastor for a visit of Sister Rebeca Anton, the niece of the Senor Anton. Sister Rebeca is a worker for the Lord, belonging to the Evangelical church of Arroyo Seco and she has come to Buenos Aires to perfect herself in her studies in order to enter the Instituto Modela de la Calle Camacua N. 382. And Sister Rebeca told us of her resolution to serve the Lord all of her life because she had felt the call of the Lord when she was a child.

Gratefulness

Sister Magdalena is happy on account of having been elected a missionary of the Brethren Church in Argentina and she is grateful to the church of Waterloo, Iowa, for her election and for their generous help. She promises them that she will show herself worthy of such a great responsibility.

12 Important Steps In Preparing For A Successful Meeting

Most of the meetings that fail these days are more the failure of the preparation made.

By J. Ray Klingensmith

The suggestions contained in this paper are not gathered from evangelistic books; but they are discovered from the evangelists themselves who have found them to be of great value. Every suggestion has been tested and proven by sufficient experience to merit its recommendations to others.

During the evangelistic meeting the church is in an emergency effort, and should be put on war footing. Let all resources of man power and machinery be drafted for this effort. The success or failure of the campaign is largely the success or failure of the church. More accurately it is largely the success or failure of the church.

To change the figure, the church has announced a great special sale of her wares. All of her forces should be employed for this sale. Each department and organization should have a definite contribution to make to this sale. Every individual in the church should turn salesman and should whole-heartedly back up the salesman that is being brought in from without—the evangelist. The church will be stronger or weaker because of this effort. It will not be the same as it was, however, the community will respect the church for its success or disrespect it for its failure in this effort. The success will depend entirely upon the preparation. "Adequate preparation is better than pulpit preparation"—J. C. Massee. Nothing should be left to chance: no detail should be omitted. Nothing should be taken for granted. Without the convergence of every power in the church, the meeting cannot attain its fullest success.

There is no more important individual in the entire campaign than the pastor. He alone can manipulate the levers which will open the flood of revival upon his people, or he can close them. Consequently it is more important that the pastor himself be desirous of the revival than it is for anyone else in the church to be promoting it. If the pastor fails here, the evangelist and church must fail. "It was a prepared man, a prepared message, and a prepared church that received an answer to the first Pentecost." Dr. C. L. Goodell. The arrangements that we shall now suggest do not preclude the working of the Holy Spirit, they help Him.

Some objection is raised against preparation for a Meeting on the basis that the New Testament churches were always in a spirit of evangelism and revival. Granting that to be true, the best argument against present day churches is the statistics that they themselves present. Regardless of the spirit of the New Testament church, the church of today can not boast that all of her members are committees to herald salvation to the lost. And wherever we find a church that is strong in her evangelistic effort it is always so that this church has been built on system and has been organized and trained. The proper kind of preparation does not preclude the working of the Holy Spirit; it merely lays material before Him to use. The twelve suggestions for preparations are as follows:

1. Let the pastor definitely present himself to the Lord in humble heartsearching confession and petition that he may be guided, led and used of the Holy Spirit in preparation for the meeting in his church. This may seem unimportant; but it is an actual fact that some pastors will not even meet with the evangelist to beseech the God of heaven to pour out a blessing upon himself and the church. God respects and uses prayer in evangelism. So many are the duties of the pastor in this special work, so great is the demand on his mind, strength and conduct, that he needs great help from God to do his own part successfully.

2. The pastor should organize cottage prayer meetings no less than a month before his meetings begin. This can best be done by the following method: Let the pastor appoint one leader and four assistants for each prayer meeting. Pledge every leader and assistant to bring one other to their prayer meeting. This will insure at least ten people at every meeting. Let the pastor meet with the leaders to arrange the scripture and if necessary school them in leading the meetings. This will insure unity and agreement in prayer.

3. The pastor should organize many "prayer partners" who will meet at a certain hour each day. Let them choose their own partner, subject of prayer, and time of meeting. They may pray for: the pastor, the evangelist, the special music, the unsaved, the church members, etc. A good way to organize this group is to have "prayer partner" cards printed. The members will be eager to secure the partnership of some other person before some one else does. And consequently they themselves will make their own agreement.

4. The pastor should select a group of 25 of his most consecrated members to do special visitation work for him. The object of their visitation will be the names secured by using the next suggestion.

5. The pastor should call the heads of all Sunday School departments together and urge them to secure for him many names of unsaved and non-church members. This may be done in the following manner: have every Sunday School teacher bring so many names, say ten. The teacher will secure them through her scholars. She will secure the names and addresses. Many scholars will bring more names from week to week as the teacher continues to ask for them. And in this way it can be learned whether the parents of the scholars are Christians. The pastor should hold every teacher responsible for a definite number of names.

6. The pastor should secure weekly reports of every committee. Otherwise they will neglect and gloss over their work. He should seek them out at prayer meeting, at Sunday School or by phone and learn their success. If they are not busy with their commission find somebody who will give it Christian consideration and do it.

7. The pastor should use every opportunity to remind the church of the coming meeting. The calendar, the prayer meeting, the church services, the sermon—everything. Awaken them; rouse them; plead with them; impress them.

8. The pastor should have a secretary address a "form card" to every prospect a few weeks before the meetings begin.

9. The visitation committee should be organized and trained to call on those whose names were suggested through the Sunday School. Do not wait until the meeting begins to use this committee. If you wait that long they will not be prepared when the time comes. If you call them together and organize them they will become burdened about it and will seek advice from the pastor as to how to approach the prospects. This will develop into a personal worker's class.

10. Teach, at prayer meeting or at church services, the value and methods of personal work. This will burden the people to do it more quickly than anything else. If you need help use R. A. Torrey's "How to Work for Christ."

11. Provide an adequate supply of good short attractive tracts for your people to use in their visitation. Every tract should be selected or approved by the pastor.

12. Emphasize the importance of unity and consecration among your church members. It is seldom that the Holy Spirit uses a broken and divided church.

Later Developments

Two weeks before the meetings begin the pastor should reveal to the church and Sunday School and his leaders his plans concerning nights for special delegations within the church and Sunday School. The following list of sugestions will serve to show the plan more carefully:

Monday night, Sunday School night. Have every teacher and class sit together. Make much over this. Offer a special honor or award to the class with the highest percentage of its members present. Inexpensive awards can be provided such as Gospels, New Testaments, wall mottoes.

Tuesday night, Men's night. Have all men sitting in one section reserved for men. Appoint two or three to talk up the attendance among the men. Have them try to bring more men than the ladies will bring ladies the next night.

Wednesday night, Ladies' night. Have two or three leading ladies attempt to secure a larger delegation of ladies than there were men the night before.

Thursday night, Family night. Offer special honor or award to the largest family present and also to every family with 100 per cent attendance.

Friday night, Young people's night. Give the young people a chance to make a showing and they will respond. Help them get a great delegation. It will please them.

Then such delegations as Sisterhood of Mary and Martha, the various Brotherhood delegations, church officers, etc., can be used well to the advantage of the special service. These special delegations within your own church add much joy to the meetings and insure a good hearing each night.

Appropriating the Uses of Outside Forces

It is always courteous for the pastor to write a friendly letter to his minister friends and invite them to share the blessings of the special services. Have them bring delegations. Let them choose the night and how many delegates they wish to bring. This will check that disappointment that always comes when a delegation is announced for several nights and about four walk in when the time arrives.

It is always wise for the pastor to visit personally the city editor and inform him of his plans for a meeting. He may volunteer a few hundred words from night to night to be used by the paper. This is generally appreciated by the paper men.

This last suggestion is also very important. Do not use cheap and undignified advertising. Better to use none than that. It is also well to withhold the advertising until a week or ten days before the meeting actually opens. Much can be learned by the evangelist by observing the tactics of the press in this regard. It is not always the volume of material used that counts but the efficiency.

(Continued on Page 11)

An Incident Worth Repeating

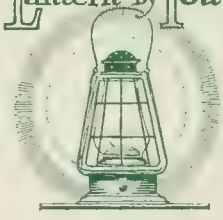
Recently the Standard Oil Company wanted two extra men, as recounted in "China's Millions." A Mr. Li was one of the two chosen. He was housemaster in a boys' boarding school of the China Inland Mission. His wages were to be doubled what he earned in the school, but when he found he would have to work on Sundays, he gave up the new job. He was then offered three times his former wages and excused from Sunday work. He returned to the job, but soon became very unhappy in it. Finally, after much prayer, he wrote this letter: "I am sorry I cannot work for your company. I have decided to work for God and win the boys to Jesus Christ." The manager said to one of his friends: "I thought I did well to hire a Christian, but I see they put Jesus first and business second." Do we?—*Selected.*

WAGES—Earthly and Heavenly

" Alittle child shall lead them." **The Lutheran** magazine reports that this was literally true when the children of the United Lutheran Church gave $12,034.47 during 1941. All through the year the teachers and leaders of these children had been telling them about building chapels, helping the unfortunate, publishing papers, supporting dependent children, etc. Through their weekly offerings and tithing festivals the children poured their gifts into this work of their church. Said **The Lutheran,** "Their giving is usually out of a deeper love than the giving of their elders. And their giving is intelligent. The children of the church can tell where their gifts are going. The church has the promise of an intelligent, consecrated, and loyal adult membership within a few years if the children of the church project is properly supported in congregations."

Their Giving Overflows

"Keep Your Lantern by You"



A Week-end Worker with God

A commerical traveler named Rigby had to spend a week-end once a quarter in Edinburgh, when he worshipped in Dr. Alexander Whyte's church, always trying to persuade some other visitor to accompany him. Having taken a Catholic traveler there who was led to accept Christ as his Saviour, he called on Dr. Whyte to tell him of the conversion. On hearing his name, Dr. Whyte said, "You are the man I have been looking for for years." He took a bundle of letters from his desk, and read some extracts: "I was spending a week-end in Edinburgh awhile ago and a man named Rigby invited me to attend St. George's church. The message of that service changed my life." Dr. Whyte said that twelve letters were from young men giving similar reports, of whom four had since become ministers.—**Selected.**

"Was That Somebody You"?

Tom Carter, the evangelist, told this in one of his messages: While he was holding meetings in a Pennsylvania town, a young man who had formerly lived next door to the parsonage, committed murder. The whole community was stirred. Mr. Carter and the pastor obtained permission to visit the young man in his cell. After telling him his own story of conversion in a prison, Mr. Carter and the pastor succeeded in leading him to Christ. Then the newly saved man addressed the pastor and sadly said, "To think that I lived next door to you for months and you never told me anything about Jesus until I came here! If you only had, I probably never would have become a murderer." Are we overlooking any close-by opportunities?—**Evangelical-Messenger.**

The London **Times** of February 16, 1940, quoted the case of a country parson who asked a class of evacuated children of average age of twelve why we kept Christmas and who was born on the first Christmas Day. Of thirty-one children, nineteen did not know the answer. They knew nothing about the Bible, and had never been taught to pray. In a leading article the **Times** said, "In a country professedly Christian, and a country which at the moment is staking its all in defense of Christian principles, there is a system of national education which allows citizens of the future to have purely heathen upbringing." The whole situation has aroused in Britain a new sincerity of purpose to put this matter right. The archbishops, the free churches, the teaching profession have all been roused to action.—**The Christian Century**

Heathen Nurture

When You Are Alone - - -

GOD

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

That Eye unseen o'erwatcheth all;
That Arm upholds the sky;
That Ear doth hear the sparrows call;
That Love is ever nigh.

James Cowden Wallace



THE WAY TO HEAVEN

Heaven is open every day;
In night also
He that would wend his upward way
May surely go.
There is no wall to that demesne
Where God resides; nor any screen
To hide the glories of that scene,—
If man will know.

The ladder which the Hebrew saw
When as he slept,
From earth God never doth updraw,
But still hath kept;
And angels ever to and fro
On errands swiftly glide and glow,—
For love above, for love below,
Its rounds have stept.

Thereon the saint doth daily mount
Above the stars,
Caring nowhit to take account
Of earthly bars;
Since well 't is known to such as he
There are no guards but pass him free;
He hath the watchword and the key,
In peace, or wars.

—Charles Goodrich Whiting

SEEKING GOD

I said, "I will find God," and forth I went
To seek him in the clearness of the sky,
But he over me stood unendurably,
Only a pitiless sapphire firmament
Ringing the world,—blank splendor; yet intent
Still to find God, "I will go seek," said I,
"His way upon the waters," and drew nigh
An ocean marge, weed-strewn and foam besprent;
And the waves dashed on idle sand and stone,
And very vacant was the long, blue sea
But in the evening as I sat alone,
My window open to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of Thee.

—Edward Dowden

THE WEB OF LIFE

My life which was so straight and plain,
Has now become a tangled skein,
Yet God still holds the thread;
Weave as I may, His hand doth guide
The shuttle's course, however wide
The chain in woof be wed.

One weary night, when months went by,
I plied my look with tear and sigh,
In grief unnamed, untold;
But when at last the morning's light
Broke on my vision, fair and bright
There gleamed a cloth of gold.

And now I never lose my trust,
Weave as I may—and weave I must—
That God doth hold the thread;
He guides my shuttle on its way,
He makes complete my task each day;
What more, then, can be said?

—Clara J. Moore

Have Ye Fed My Sheep?

Charlotte L. Cobb

He walked in the cool of the evening,
At the close of a summer day,
And talked with a devout churchman,
Who had come to the garden to pray.
"Dear Lord, I live but to serve thee.
O'er the wounds in thy side I weep.
I give tithes—I am ever faithful."
Christ said: "Have ye fed my sheep?"

"Three times on the Sabbath I worship,
Afternoon, morning and night,
To the homes of prayer I journey,
Be it pleasing in thy sight.
Forbid that I should offend thee,
Thy commandments, Lord, I keep."
'Neath the searching eyes, his faltered.
Christ said: "Have ye fed my sheep?"

Have ye cheered the heavy hearted?
Have ye lifted one bowed in shame?
Have ye given a glass of water
To lips parched in Jesus' name?
Show me the man who kneels in worship,
Whose task in my vineyard shirks—
And I'll show how he misses the kingdom,
For he hath but the faith without works.

Oh, live! live! each wonderful moment,
Know the truth and 'twill set you free!
Be my beloved disciple,
Work through thy spirit—through me—
Seek and ye'll find. For 'tis written,
Like jewels it shines in the Word.
How can we fail to discern it?
The trumpet sounds, but ye have not heard.

"In the world ye will have temptations.
Come out from among them, I say.
Help the wanderer up life's steep mountain,
Tarry and show him the way.
I am coming up again to this garden,
At dusk, when the shadows creep.
Grant I'll find ye at peace, but aweary
From tending and feeding my sheep."

They Are Saying . . .

Times like the present are no reason for discouragement. Perhaps our discouragement comes out of the smallness of our scale.—Bishop Francis J. McConnell in **World Outlook.**

Your Herods, your Neros, yes, and your Hitler are not afraid of the doctrines and idealisms of Christianity. But they are afraid of the kind of men these doctrines and ideals make; the kind of men threats cannot silence, nor tortures subdue, nor prisons confine, nor death conquer. They are afraid of the kind of men who answer their most terrible threats with "We must obey God rather than men."—Editor of **Christian Evangelist.**

It is a spontaneous getting together of small groups made up of congenial spirits—for prayer, for an intensive study of how religion may help to shape the world, for a new grasp of the missionary enterprise of the church in terms of the present challenge, for anything that any group may want which will, in effect help to keep the Christian tradition personal and vital.—M. H. Lichliter in **The Pulpit.**

"Despite four and one-half years of occupancy by Japan in Northern China Christian work has not stopped. Schools are crowded, churches have grown in spiritual power, and in many places the membership has increased. Not only has old work held steady, but actually some new types of work have been carried forward successfully in spite of chaotic conditions and ever increasing difficulties and pressure from without", reports Dr. Ortha M. Lane in the **World Outlook.** Can America say as much?

The Christian church has survived through many trials and has always been strengthened by difficulties.—William B. Spoffard in **The Witness.**

Do you realize that if the church lives at all, it will be because of the devotion of a small minority of men and women who care so deeply and who love Christ with such passion that nothing else matters? The struggle may not be as tragic for us as it is for our fellow Christians in Europe, for our Jewish brethren everywhere, and for our Christian comrades in Japan and China, but it is not going to be easy to keep the faith.—M. H. Lichliter in **The Pulpit.**

Where the destiny of men is being decided there Christians belong to influence the decision for Christ and for every good and just thing for which he stands. That takes courage, and some things greater than courage—faith and fortitude.—William C. Kernan in **The Christian Evangelist.**

When I realize the primary business of our society is the making of men and not the making of things, I wonder if the churches, big and little, scattered over this country are not just about America's most productive investment and industry.—Ralph W. Sochman in **The Pulpit.**

The evangelical mission of today is optimistic as to the final issue of human history. In this it is faithful to William Carey's watchword, "Expect great things from God; attempt great things for God."—D. S. Cairns, D.D., **Victory in This World.**

Christian stewardship in wartime will be the decisive test of our reality of our conviction that the church of Jesus Christ is second to nothing in importance for the things we would defend and keep.—**Christian Evangelist.**

It is very hard work to be half a Christian because no man can serve two masters; but it is twice as easy to be a whole Christian as half a Christian.—Selected.

Not only will the earnest layman be faithful in church attendance, but he will want some active service. And what a field lies open before him! One among his own fellow townsmen and neighbors, one which no one else can do as well as he.

Many laymen think that the task of winning folks to Christ and the church is strictly a preacher's job, for that is what he is paid for. Well, it is his job, no doubt, but not his alone. He needs the wholehearted cooperation of his laymen in the task.

May we assert what we believe; if fifty percent of the laymen in our churches would covenant to give God two hours of their time a week, either singly or in groups, in working among their friends and neighbors, among strangers moving into the community, and in yet other ways, they would bring more people into the church in a year than by any other method.—**The Evangelical Messenger.**



Even according to Grace

SOME OF THE SERVICES YOUR MISSIONARY BOARD IS RENDERING

Besides a full-time secretary on the field to assist in meetings and church problems where he is most needed, the Missionary Board has given appreciable assistance to churches and mission points this year in the following fields:

Carleton, Nebraska
Udell, Iowa
Brush Valley, Penna.
Fort Scott, Kansas
West Alexandria, Ohio
Stockton, California
Oak Hill, West Virginia
Cameron, W. Va. and
Quiet Dell, Penna.
New Kensington, Penna.
Uniontown, Penna.
Huntington, Indiana
Cumberland, Maryland
Dayton, Ohio
Vinco, Penna. in financing a church loan

and assistance to the work in Kentucky, and has already planned to assist churches this summer with a pastor. Lathrop, California is to enjoy the services of a young Seminary student and arrangements are being completed with others.

Aside from these things the Board has spent hundreds of dollars in travelling to show moving pictures of our entire denominational interests, including our College, Publishing House, Brethren Home, Summer Camps and a number of our churches. In addition to these things, the Board publishes the Mission Number of **The Evangelist.** Our ministries have enlarged to this extent on a parallel degree of expansion with our work in South America where Dr. Yoder is reporting enlarging fields. We are thankful for this great progress.

Preparing for a Successful Evangelistic Meeting

(*Continued from page 7*)

We believe that if the average pastor would use this method or some other one that requires as much work and as many people to promote it, that the special meeting would not pass unnoticed in his church as so many do today. Unfortunately many pastors say "It can't be worked in my church" as they have said for years about everything definite and specific that requires carefully planned concentration. The successful army general plans his battle, and the successful business man plans his sale. And from our observation it is the successful pastor who plans his Meeting and the unsuccessful one who merely secures the evangelist and turns it all over to him when he arrives, nothing having been done, and thus nothing to be done but speak each evening to those who happen to be there. The harvest IS great. The fields ARE ripe. If we could but see!

Thanksgiving Offering

Continued

Burlington Brethren Church:		
Laura Rodkey	$ 1.00	
Ida Hanna	1.00	
Vela Hendrix	1.00	
Roxie Hendrix	1.00	
Wright Hendrix	1.00	
Minnie Clingenpeel	1.00	
Jacob Huffer	1.00	
Edd & Gracie Walker	2.00	
Clarence & Mable Stout	2.00	
Omer Rodkey	1.00	
Charles Hendrix	1.00	
Glen Hanna	2.00	
Eilene, Karan & Joe Garrison	1.50	
Miscellaneous offering	8.92	$ 26.42
Center Chapel Brethren Church:		
Mr. & Mrs. Harley Zumbaugh	$ 1.00	
Mr. & Mrs. Herman William	.50	
Mr. & Mrs. Jarry Jones	1.22	
Miscellaneous	21.96	$ 24.68
Corinth Brethren Church:		
Mr. & Mrs. Charles C. Greer	$ 5.00	
Miscellaneous	22.49	$ 27.49
Grace Brethren Church:		
W. M. S.	$ 5.00	
The Rev. W. I. Duker	3.00	
Mr. & Mrs. Fred Mathews	2.00	
Irvin Coy	1.00	
Mrs. C. A. Sparklin	1.00	
Dorothea Groves	1.00	
Mrs. Wilbur Groves	.50	
Mrs. Emma Lentz	.50	
Mrs. Florence Swihart	.25	
Miscellaneous	8.50	$ 22.75
Huntington Brethren Church:		
The Rev. & Mrs. H. M. Oberholtzer	$ 5.00	
Sylvester Johnson	5.00	
Mrs. Doris Harrell	10.00	
Mrs. Bessie Ulrich	5.00	
Mrs. E. K. Redding	.50	
Mrs. Ida Trammel	1.00	
Birthday offerings	3.50	$ 30.00
New Paris Brethren Church:		
Florence Kimmel	$ 1.00	
Mrs. Ella Woomer	3.00	
Miscellaneous	50.00	$ 54.00
North Liberty Brethren Church:		
Mr. & Mrs. C. G. Wolf	$ 10.00	
Mr. & Mrs. Frank Hay	3.00	
Mr. & Mrs. Jasper Price	5.00	
Mr. & Mrs. A. E. Price	5.00	
Edith & Hannah Belle Eldred	2.00	
Mrs. C. L. Quigley	1.35	
Clem Mammrow and family	1.00	
Mary C. Liggett	1.00	
Sunday School	6.07	
Miscellaneous offering	18.70	$ 53.12

Peru First Brethren Church:

Mr. & Mrs. O. Fenimore	$ 5.00	
Mr. & Mrs. A. F. Halpin	5.00	
Mr. & Mrs. Albert Eikenberry	5.00	
Mr. & Mrs. C. D. Clingaman	5.00	
Mrs. F. S. Haney	5.00	
Mrs. Inez Wray	3.50	
Marvin Maus	3.00	
Miscellaneous offering	14.15	$ 45.65

Roann Brethren Church:

Mr. & Mrs. J. E. Clingaman	$ 5.00	
Sunday School	43.71	
Miscellaneous offering	5.50	$ 54.21

Roanoke Brethren Church:

Mr. & Mrs. W. D. Humke	$ 62.00	
Mrs. Elizabeth Taylor	2.00	
The Rev. & Mrs. S. C. Henderson	5.00	
Mr. & Mrs. Vern Stoffer	5.00	
Elda Dennis and family	1.00	
Miss Lorena Zent	1.00	
Trella Young	.50	
Mrs. Dora Winters	.55	
Mrs. Ethel Horine	.30	
Miscellaneous offering	.75	$ 78.10

Sidney Brethren Church:

H. D. Hunter	$ 10.41	
The Rev. & Mrs. Arthur Tinkle	6.00	
Mr. & Mrs. Sam Smith	2.00	
Mr. & Mrs. Travis Rooney	2.00	
Mrs. Sylvanus Beigh	2.00	
Miscellaneous offering	.25	$ 22.66

South Bend Brethren Church:

Miss Maude Wingard	$ 12.50	
Mrs. C. A. Shorb	25.00	
Mr. & Mrs. Harvey Hartman	4.05	
Mr. & Mrs. Clarence Swihart	2.00	
Mr. & Mrs. Robert Borhover	2.00	
Mr. Mrs. C. E. Colip	20.00	
Mr. & Mrs. E. Crothers	1.00	
Mr. & Mrs. William Dutchess	5.00	
The Rev. & Mrs. E. A. Duker	5.00	
Dorothy Duker	1.75	
Mr. & Mrs. H. H. Firestone	8.75	
Mr. & Mrs. Bruce Fisher	3.00	
Mr. & Mrs. Clem Garwood	15.00	
Miss Lillie Garwood	9.00	
Mr. & Mrs. Harold Haenes	6.00	
Miss Alberta Hartman	20.00	
Mrs. Nellie Hartstem	1.00	
Mr. & Mrs. William Hinermann	21.00	
Miss Lillie Jester	2.00	
Mr. & Mrs. William Meinke	25.00	
Mr. & Mrs. Fred Miller	1.00	
Mr. & Mrs. Wayne Phillips	1.00	
Mr. & Mrs. William Roscoe	40.00	
Mr. & Mrs. E. A. Schrader	2.00	
Mr. & Mrs. Claude Senour	1.00	
Mr. & Mrs. C. A. Sholly	14.00	
Mr. & Mrs. Leo Smeltzer	2.00	
Mr. & Mrs. Lewin Swintz	5.00	
Mr. & Mrs. O. M. Swihart	3.00	
The Rev. & Mrs. Claud Studebaker	27.00	
Mr. & Mrs. John Ulbricht	1.00	
Mr. & Mrs. Dale Ulbricht	5.00	
Miss Eva Whitmer	2.00	
Mr. & Mrs. F. M. Whitmer	1.00	
Mr. & Mrs. C. D. Whitmer	5.00	
Mr & Mrs. William Yoder	5.00	
Mr. & Mrs. Ernest Kreider	15.00	
Miss Agnes Archambeault	9.00	$354.65

Stockton Brethren Church:

The Rev. & Mrs. Frank Gehman	$ 10.00	
Elsie Johnson	5.00	
Mr. & Mrs. Kappler	3.00	
Mr. & Mrs. Lester Liddicoat	2.00	
W. M. S.	5.00	
Special Mission Fund	5.00	
Mrs. McIntire	.50	
Brenie Smith	1.22	
Sunday School	7.00	$ 38.72

Ashland First Brethren Church:

Mrs. Grace Briggs	$ 1.00
C. L. Anspach and family	20.00
Mrs. E. L. Kilhefner	20.00
Mrs. Lydia Wertman	15.00
The Rev. & Mrs. L. V. King	10.00
Mr. & Mrs. Myron Kimmel	10.00
Mrs. Ethel & Ruth Harley	12.00
Mrs. Grace Flanagan & daughters	3.00
The Rev. & Mrs. J. Ray Klingensmith	25.00
Mr. & Mrs. R. A. Hazen	20.00
Mrs. I. D. Slotter	10.00
Mr. & Mrs. H. E. Weidenhamer	10.00
Mr & Mrs. Elton Whitted	5.00
Mrs. Ed. Kestner	5.00
Mrs. J. A. Miller	5.00
David Boss and family	6.00
Mr. & Mrs. Glenn Carpenter	5.00
Miss Amy Worst	5.00
Arthur H. DeLozier	5.00
Mr. & Mrs. Frank Lonero	5.00
Mr. & Mrs. Andrew Miller	5.00
Mrs. A. L. DeLozier	5.00
The Rev. & Mrs. F. C. Vanator	5.00
Mr. & Mrs. Carl Mohler	5.00
Mrs. Ruth Burns	2.00
Mr. and Mrs. H. B. Viers	1.00
Mrs. S. E. Duncan	1.00
Mr. and Mrs. L. A. Hilderbrand	1.00
Lena Hoover	1.00
Robert Holsinger	1.00
Mrs. Zella Culbertson	.75
Mrs. Eugene Rumbaugh	1.00
Mr. and Mrs. Paul Witmer	1.00
Mrs. Shreffler & family	1.00
Misses Jane & Janet King	.50
The Rev. R. R. Teeter	2.00
Mrs. Hattie Mundorf	1.00
Mr. & Mrs. B. F. Zercher, Sr.	11.00
A friend	10.00
Dorcas DeLozier	.65
Woodrow Brant	1.00
Robert Robbins	1.00
L. L. Garver	2.50
Mrs. Esther Black	10.00
Betty Witmer	1.00
Mr. & Mrs. Fred Moherman	2.50
Anna and Martha Holmes	2.00
Mrs. Robert Abrahms and Esther	6.00
The Rev. & Mrs. G. C. Carpenter	15.00
Olive Whitted	5.00
Mr. & Mrs. W. A. Beeghly	10.00
Mr. and Mrs. R. R. Haun	10.00
Mr. & Mrs. Dean Benshoff	7.50

Mr. and Mrs. E. G. Mason	10.00	
Pandora Daughters Sunday School class	2.50	
The Rev. & Mrs. Smith Rose	5.00	
Miscellaneous	13.03	$359.43
Bryan First Brethren Church:		
Mr. & Mrs. D. A. Erlsten	$ 25.00	
The Rev. & Mrs. C. A. Stewart	10.00	
Mr. & Mrs. Carmen D. Oxenrider	10.00	
Jack Oxenrider	10.00	
Miss Louise Calvin	10.00	
Mr. & Mrs. Howard Davis	5.00	
Mr. & Mrs. Solon Lockhart	5.00	
Mrs. Carrie Zimmerman	5.00	
Mr. & Mrs. William Musser	5.00	
Mrs. Minnie Schad	5.00	
Mrs. Mamie Slough	3.00	
Mrs. Harriet Luke	2.00	
Mr. & Mrs. Wayne Partie	2.00	
Mr. & Mrs. J. F. Corwin	2.00	
Miss Hazel Keiser	2.00	
Mr. & Mrs. J. E. Hines	2.00	
Mr. & Mrs. Andrew Eicher	1.00	
Mr. & Mrs. Arthur Norton	1.00	
Roy Gaskill	1.00	
Mrs. Dora Stockton	1.00	
Mr. & Mrs. Donald Peltis	1.00	
Mrs. Jennie Pierce	1.00	
Miss Anna Kerr	1.00	
Mrs. Henry Sanders	1.00	
Mr. & Mrs. C. W. Hineman	1.00	
Mrs. Mabel Fraker	1.00	
Miscellaneous offering	11.50	$124.50
Canton Brethren Church:		
Junior W. M. S.	$ 15.00	
Senior W. M. S.	10.00	
Mrs. Harry P. Bechtel	10.00	
Arlene Bechtel	5.00	
Mrs. Harvey Bechtel	1.00	
Mrs. Susan Brown	2.00	
Billy Cordier	1.00	
Mr. & Mrs. C. O. Dewell	2.00	
Mr. & Mrs. D. G. Guittar	10.00	
Mrs. Ella Guittar	5.00	
Mrs. J. A. Guiley	5.00	
Mrs. William Glass	2.00	
Mr. & Mrs. H. H. Herbruck	10.00	
Mrs. P. H. Krall	5.00	
Mr. & Mrs. A. V. King	7.00	
The Rev. & Mrs. L. E. Lindower	20.00	
Evelyn Miner	5.00	
Mrs. McAllister	1.00	
Mr. & Mrs. T. J. C. Noland	5.00	
Mary Noland	5.00	
Virginia Noland	5.00	
William Ritchey	1.00	
Inez Summers	13.00	
Mrs. Frank Smith	5.00	
Mr. & Mrs. Joe Watkins	6.00	
Mr. & Mrs. Thomas Worley	1.00	$157.00
Clayton Brethren Church:		
Mr. & Mrs. Jacob Hepner	$ 25.00	
Mr. & Mrs. Frank Weant	5.00	
Mr. & Mrs. E. E. Zeisert	5.00	
W. M. S.	5.00	
Miss Ruth Earnest	3.00	
Women's Bible Class	2.50	
Mrs. Ora E. Jones	2.00	
Sarah & Iris Gaines	1.00	$ 48.50
Columbus Brethren Church		$ 19.66
Fairhaven Brethren Church:		
Mrs. Clara Ebert	$ 10.00	
Glenn Worst family	10.00	
Mrs. Clara Beegle	10.00	
Mr. & Mrs. R. E. Gortner	5.00	
Mr. & Mrs. C. W. Keener	5.00	
Delpha Martin family	5.00	
Mr. & Mrs. Henry Totten	5.00	
Mr. & Mrs. Harry Gindlesperger	5.00	
Mrs. Emma Geitgey	1.00	
Mrs. Maude Steltzer	1.00	
Welker Rutt	2.00	
Sunday School	25.00	
Miscellaneous	11.06	$ 95.06
Fremont First Brethren Church:		
Mr. & Mrs. D. W. Campbell	$ 8.00	
The Rev. & Mrs. C. Fairbanks	5.00	
Mr. & Mrs. Paul Burkett	2.00	
Miss Anna Saner	.50	
Mrs. C. Hill	.35	
Miscellaneous offering	3.25	$ 19.10
Gratis Brethren Church:		
The Rev. Virgil E. Meyer	$ 10.00	
Mrs. M. M. Brubaker	10.00	
Mr. & Mrs. N. G. Kimmel	25.00	
Clayton Andrews, Jr.	5.00	
Mr. & Mrs. Carl Denlinger	5.00	
Willard E. Andrews	2.00	
Martha J. Andrews	.50	
Donald E. Flory	1.00	
Mrs. Nora E. Flory	.50	
Mr. & Mrs. Albert Flory	5.00	
Mr. & Mrs. Roy Brubaker	5.00	
Mr. & Mrs. Harry A. Wikle	5.00	
Cordelia Nishet	2.00	
Mr. & Mrs. Roy F. Smith	5.00	
Mrs. Herbert Eby	.50	
W. M. S.	10.00	
Mrs. Mary Fudge	2.00	
A friend	5.00	
Sunday School	5.00	
Primary Department	6.00	
Miscellaneous offering	10.17	$119.67
Mansfield Brethren Church:		
The Rev. & Mrs. E. Carrithers	$ 5.00	
Mr. & Mrs. Harry Kiel	2.00	
Mr. & Mrs. Howard Richards	3.00	
Mrs. H. R. Beal	1.00	
Mr. & Mrs. Longshore	1.00	
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Mr. & Mrs. Charles Craig	1.00	
Mr. & Mrs. Ralph Miles	1.00	
Mr. & Mrs. Fred Boss	1.00	
Mrs. Bessie Gullet	.50	
Mrs. G. J. Hoffman	.50	$ 17.00
New Lebanon Brethren Church		$150.00
Rittman Brethren Church:		
Mr. & Mrs. A. J. Blatter	$ 6.00	
Mr. & Mrs. A. S. Petit	3.00	
Mr. & Mrs. E. O. Frank	25.00	
Mr. & Mrs. Henry Long	5.00	
Mr. & Mrs. I. V. Kime	5.00	
Miscellaneous offering	5.00	$ 49.00

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for June 7, 1942

OUR BIBLE: ITS BEGINNINGS"

Scripture Lesson: II Peter 1:20, 21

For the Leader

In the Bible we have the most wonderful Book ever written. From its beginning to its end it is one great revelation of the love of God for sinful mankind. This Book has been the object of criticism and ridicule for ages, but today it still stands as true and firm as ever.

We should well consider the beginnings of our Bible. By careful study, we can know more about it and have more faith in what it teaches. The Book that tells the most about the beginning of our Bible is the Bible itself.

The testimony of the writers of the Bible can be used as the assurance as to the truthfulness of the Bible writing. As we study, let us consider that what we are learning about is Holy and Sacred, for it is the revelation of God Himself to us.

Discussion

THE BIBLE FROM INSPIRATION. Peter declares that the scripture was written by men under the direction of the Holy Spirit of God. The scriptures are more than just letters or records or writings of men. These scriptures are the writings of men of God under the personal direction of the Spirit.

When Moses wrote of the sojourn in Egypt and the wilderness he wrote with the hand of God. When Moses wrote the law, it was under the Spirit's guidance. The Gospel writers wrote of what they saw, but as they wrote, the Spirit guided them. The prophets and John wrote of future events with explicit accuracy which could only be possible with guidance from the Spirit of God.

As we of the 20th century read our Bible and see its picture of the ages, we cannot help but know that more than man was behind the writing. We must admit without exception, that all scripture is given through the inspiration of God Himself."

THE DIFFERENT WRITERS OF THE BIBLE. The men who wrote the Bible were of Jewish nationality. Some of them were highly educated in the languages and sciences of their day. Moses was trained in the courts of Pharaoh and was thus prepared to be used of God to write about the creation of the world. Also to give to the world the great law of the Old Testament. Paul was another well trained writer.

Also there were writers with very little education who wrote more out of a spirited heart than educational attainment. Such a one was Peter.

Regardless of their education, we can see that the men who wrote the Bible were humble men—not proud nor self-impressed. They were humble and yielded to the will of God. This one virtue was perhaps the most important in the standards of the Bible writers. These men could be used by the Spirit of God.

The writers of the Bible were of different types. Some were historians, others poets. Still others were prophets and some were song (or Psalm) writers.

The 66 books of the Bible were written by about 40 writers. The exact number of writers cannot be definitely established because the authorship of some of the books is not known for sure.

Regardless of who wrote the different books, it is more important that we know of what they wrote. The message of the Spirit, delivered to us through the hands of dedicated men, is our key to eternal life. If through our study of the beginnings of the Bible we have personally secured its message of salvation we then have the best the Bible has to give.

TIME OF WRITING THE BIBLE. The great spread of years over which the Bible was written is one of its strongest proofs of authenticity. Although there seem to be slight discrepancies, which vanish upon investigation, the whole Bible fits together in one great story of truth.

In the Old Tetsament, Job was written before 1520 B. C. Moses wrote his books around 1475 B. C. The great prophetical books were written about 800 to 400 B. C. The writings of the New Testament were written about 58 to 96 A. D. So we see that one man could not have written the entire Bible.

These 40 writers, spread over a period of 1600 years or more, agree in their writings, varying only in minute details, changable according to the day in which they lived. Customs and conditions change every passing year, so we would not expect a writer now to write about an event the way a writer would 1500 years from now, and use the same words, illustrations and phrases.

Yet in spite of this span of years, the writings of these men agree remarkably well in fact and statement. This gives proof that back of it all there was a power none other than God.

PROOF OF THE TRUTHFULNESS OF THE BIBLE. We may admit that the Bible had a good beginning. We may agree on who wrote the Books. And yet there is chance that we might consider things of the Bible as not being true. There are some proofs which we can well consider:

The Bible gives accurate historical facts. Secular histories support the history of the Bible. Events which were prophesied in the Old Testament have come true. Events prophesied in the New Testament are in the process of being fulfilled. The third great proof that the Bible is true is that it agrees exactly with the present moral state of man. The Bible pictures man as corrupt, greedy, full of hatred and sin. It pictures the immoral rottenness of man. No better picture of man's present state has ever been drawn.

We will do well to see ourselves in the mirror of the Divine Word so that we might see ourselves as God and others see us.

THE BIBLE'S BEGINNING. Holy men wrote from inspiration and from revelation. They were not interested in merely keeping a record of events. God had a purpose in these divine testimonies. That purpose was to give us a Book of divine truth to live by, to work by, and to die by. How necessary then that day by day we study and read and learn of what the Bible has to say. It is a faithful Christian who will spend time daily in Bible study and prayer. A great sacrifice of generations went into the writing of our Bible. May we consider this Book a valuable and sacred possession.

COMMUNION NOTICE

The Fair Haven, Ohio, Brethren Church will observe its Spring Communion Service on Sunday, May 24th at 8:00 p. m. All of like faith are cordially invited.

Robert Cowan, pastor



Our Children's Department

Mrs. Lorreta Carrithers
Superintendent



Dear Children:

You remember that a cloud was leading the Israelites as they marched through a broad valley with high mountains on each side. When they came to Mount Sinai, they stopped and pitched their tents in a broad plain, where streams gave them water.

From the mountain God spoke to Moses and said, "As an eagle, when teaching her little ones to fly, spreads her wings under them to keep them from falling upon the rocks, so I have taken care of My people, keeping them from all danger. And if they will obey My voice, they shall always be My people."

When Moses told the Israelites these words, they answered, "All that the Lord saith unto us, we will do."

Then God said that He would speak to the people but first they must wash their clothes and be specially careful to do nothing wrong for two days, so they might be ready to listen to Him on the third day. God said, also, that He wished no one to come near the mountain when He spoke to them, so bounds, or a kind of fence, were put up to keep the people away.

The Israelites were very careful to obey God and on the third day they all came out of their tents to listen to Him. As they waited, a thick cloud hid the mountain, the lightening flashed and blazed over it and loud thunder could be heard. Then smoke began to rise, as if the whole mountain was on fire, and as the people saw and heard all these wonderful things, they were very much afraid. Then, clear and loud, sounded a call like the blowing of a trumpet, and from the mountain God spoke to the people, telling them what they must do. These words of God we call the ten commandments and I will soon tell you more about them.

When the people heard God's voice, they were still more frightened. They went far away from the mountain and begged Moses to speak to them instead of God. But Moses said, "Fear not; no harm shall come to you.'

Then God told Moses to come up on the mountain with Aaron and some of the older men. When they started up, the dark cloud passed away from the mountain and instead a beautiful blue color shone upon it, which slowly changed to a bright light like fire. After going a little way, Moses told Aaron and the older men to wait for him and then, with his dear friend and helper Joshua, he went on still farther.

But at last he told Joshua, also, to wait and all alone he went up to the top of the mountain to meet God. As he saw the bright light, I think he, too, may have been afraid but I am sure that God told him not to fear.

For forty days and forty nights Moses stayed on the mountain, while God told him just what He wished the people to do. Then He wrote the ten commandments with His finger on two large pieces of stone, so the Israelites might always keep them. When at last Moses came down, his face was so bright that the people could not look at him and they were afraid to come near him. So Moses put a veil over his face while he talked with them and told them all that God had said.

Moses carried the commandments down to the people, and they were carefully kept and were often read aloud, so that the Israelites should never forget them. Do you know, children, that God wishes us, also, to obey all these commandments and that they are just as much for us as they were for the Israelites?

In the first one God says that He wished everyone to love Him best. He had done a great many things for the Israelites, bringing them out of Egypt and taking care of them in the wilderness. Has He done any thing for us? Yes, indeed, First of all, He has given us this beautiful world to live in. We like to look up into the blue sky, across which the fleecy white clouds are moving, and the bright sun shine makes us glad, while at night we love to watch the twinkling stars and the lovely moon.

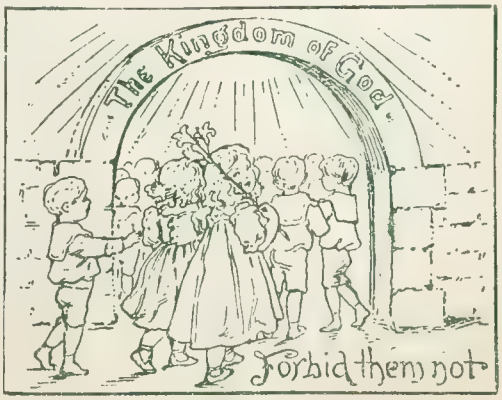
When the birdies come back in the spring and the sweet flowers first lift their heads and the blossoms come out on the trees, we are all so happy, and we think it is the very best time of the year. But when summer comes and the leaves are on the trees and so many, many flowers are blooming and the air is so warm that we can play out of doors all day long, we think 'tis then even lovlier.

We enjoy the fall too, when the bright yellow, the brillant orange and the flaming red are seen on trees and flowers, when the fruits are ripe and the nuts fall. The winter, also, is beautiful with the soft shining snow over all, and then we have such good times with our sleds and skates. How good God is to give us such a beautiful world, in which we can have such happy times.

But He has given us even more. Can you tell me of His other gifts? Why, yes, our happy homes, our dear mothers and fathers, our brothers and sisters and our kind friends. He gives us food and clothing also and all that makes us comfortable and happy. Do you not think we should thank Him for these many gifts and love Him best of all?

I will tell you more of the commandments next time.

With love, in Christ's Name,
Aunt Loretta



Ashland Theological Seminary
ASHLAND, OHIO

An Effectual Prayer



Forgive Us Lord,

- We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing; now the seashores are barred, no picnics, no bathing.
- We have preferred motor travel to church going; now there is a shortage of fuel oil.
- We have ignored the ringing of the church bells calling us to worship; now the bells cannot ring except to warn of invasion.
- We have left the churches half empty when they should have been filled with worshipers; now they are in ruins.
- We would not listen to the way of peace; now we are forced to listen to the way of war.
- The money we would not give to the Lord's work is now taken from us in taxes and higher prices.
- The food for which we forgot to say thanks now is unobtainable.
- The service we refused to give God now is conscripted for the country.
- Lives we refused to live under God's control now are under the nation's control.
- Nights we would not spend in watching unto prayer now are spent in anxious air-raid precautions.

(The above confession was written by a preacher in a much-bombed country, no doubt England.)



THE BRETHREN EVANGELIST

Vol. XLIV, No.21 May 30, 1942



In Memory of Our Country's Heroic Dead and Martyred Christian Dead

ASHLAND COLLEGE.





In Humbleness We Bow

Official Organ
of The Brethren Church

Ashland Theological Seminary
ASHLAND, OHIO

The Brethren Evangelist

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INTERESTING ITEMS

FROM THE WEST ALEXANDRIA BULLETIN, Rev. E. J. Beekley, pastor. We quote:

"All the fish haven't been caught yet! Using the 'Gospel' as our tackle, let us go after the many lost souls floating downstream, and bait our lines for greater victory—through Christ.

"Evidence of successful fishing is seen in our increase of 7 over last month in attendance.

"We are also thankful and pray God's blessing upon the three that have made their confession and await baptism."

WE ARE GRATEFUL FOR THE KIND WORDS of Mrs. L. G. Wood, of Fort Scott, Kansas. She says in one of her communications to the editor, "We have a real Brethren Evangelist now and how we do enjoy it." We have many words of appreciation orally from the many friends of the Evangelist family and we do appreciate them.

WE LIKE THE FOUR WORDS THAT ARE FOUND in the bulletins of Brother St. Clarie Benshoff, pastor of the Milledgeville Brethren Church. They come at the close of his Sunday evening announcements. There they are: "Conclude Sunday With Christ." We take it from this that the Milledgeville church is in accord with our views that Sunday evening. services should not become a thing of the past during the summer months. All too often the laxity of the church in keeping the Sunday services going along in their entirety is the opening wedge that gives Satan an opportunity to get in his "licks" and that which makes it doubly difficult to begin the fall work with the stress that should be laid upon it. My, what habit does to us!

WE GLEAN FROM THE HUNTINGTON, INDIANA BULLETIN, of May 10th that Dr. I. D. Bowman has been with the Huntington Brethren for the past week, May 18 to 22, in a series of Bible Lectures.

THE ANNUAL SOUTHERN DISTRICT YOUNG PEOPLE'S BANQUET, of Indiana, will be held this year on June 26th at the Loree, Brethren Church. This is a great affair and is largely attended. Each group contributes to the program of the evening.

ALL DAY SERVICE AT SIDNEY, INDIANA

The Sidney, Indiana, Brethren Church is planning an All-Day service for Sunday, May 31st. There will be a basket Dinner at the noon hour. In the afternoon Rev. Louis Engle will be the guest speaker.

The church has just been refinished—painted both inside and out, with the floors sanded.

We extend invitation to the friends of the Sidney Church to be present and enjoy the day with us.

H. D. Hunter

COMMUNION NOTICE

The Milledgeville, Illinois, Brethren Church will observe the Love Feast and Holy Communion on Sunday evening, June 7, 1942, at 7:30 C. W. T. All members and friends are invited and urged to be present. Visiting brethren are welcome at this service.

W. St. Claire Benshoff, pastor



EDITORIALS

WE YET HAVE MEMORY

Another year has rolled by since Memorial Day as observed. What has been our attitude during the ays that have passed? What have we to remember nd what effect have events in the past year had up- n our lives?

In 1898 our slogan was "Remember the Maine." n 1918—"Remember Flanders Field." In 1941—Remember Pearl Harbor." But far back of that we ave an injunction that is more far-reaching than ll these. That injunction is found in three words ritten by the apostle Paul, and, if they had been eally and truly remembered and set up as a genu- ne memorial, the slogans of 1898, 1918 and 1941 ight not have needed to be written into our history. hese three words of Paul are: **Remember Jesus hrist."**

Someone has said, "It would be impossible to ink of all the lessons that this great Memorial Day rings to us. We might think of the soldiers' loyal ervice and unselfish sacrifice, but our debt to the ead is past finding out. **The supreme lesson of this ay is not temporal, but spiritual.** God not only reathes in the fragrance of the flowers we lay up- n their graves, but in every act of devotion in ev- ry service of love to Him, he finds the memory."

When President Lincoln gave his famous Gettys- urg address he left some words that are pertient ere. He said, in the midst of that unforgettable essage, "It is rather for us, the living, to conse- rate our lives to the task for which they gave their ast full measure of devotion." And what was that task?"

Was it merely a task of "saving the unity of these Jnited States of America?" Or was there something reater and higher in that task that was left before he "living?" We believe that the task covered more han just mere "things." Principles, purposes, ideals nd kindred endeavors enter into this thought.

Have We Done It?

Have we been true to that plea to consecrate our ves to the task? Evidence would not bear a very reat weight that we have been true to that admoni- ion.

We believe that if Lincoln was living today and as called upon to make a Memorial address at the omb of the Unknown Soldier, he might paraphrase his other address something like this: "We are now engaged in a great World War, testing whether this nation or any of the nations can long endure. We look back with sorrow to our failure to grasp the opportunities which were placed before us to make this world a place where God was honored and Christianity was made the foundation Stone of our nation. We deplore the fact that this nation has not given Jesus Christ His proper place and recognized His right to be made the Head of all nations." And then we believe he might continue his address with the same words he used so long ago, "It is now rather for us, the living, to consecrate our lives to the task for which men, today, are giving their last full measure of devotion."

And, We Ask—What is THAT Task?

Today Christianity stands at the very crossroads. We are constantly forced to ask ourselves, "If the Axis powers win this war, what will be the effect on the matter of freedom of worship? What will we, as Christians, do if we are forced to abandon public worship? Yes, if we are told to bow to the religion set up by pagan power? What will be our answer in the face of our Master?"

You say, "It can't be done." Well, it might. We do not think it will, but such a thing is always in the bounds of possibility. And we must face it.

Our task, therefore, as it must plainly lie before us, is to begin the work of reconstruction even before the last gun is fired and the joyful cry of "Peace has come" is upon our lips. And that task of reconstruction is plainly a spiritual one, yes, even above the temporal and material reconstruction that surely must come in the days ahead of us.

Is This Far Beyond Memorial Day?

We think not. For Memorial Day comes that we might remember. And the "Memory of Jesus Christ", who died, but at whose grave we need not cast flowers, and who, before he ascended to the Father, left us a task of spreading the Gospel, is that "spur" which should drive us on to the most important task that yet remains for this old world.

No, it cannot be done in a day, nor a week, nor even in a year. But it is a task toward which every church and every Christian should bend every effort. **"Remember Jesus Christ."**

F. C. V.



The Patriotism of Our Lord

Rev. Floyd Seibert - - -

"Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." Matthew 22:21.

Patriotism is a beautiful thing. It is thoroughly Christian, too, if the country to which one is loyal, is a Christian country. But since no country is one hundred percent Christian, there are limitations to the loyalty any Christian should render unto his country. "My country right or wrong, but my country!" is an unworthy ideal for Christians. "The Lord is high above all nations." Psalms 113:4. In Him we should find the ideal Christian patriotism.

Even in the days of Jesus, people had to pay taxes. There were taxes on land and property; and there was also poll tax, from which only children and old men were exempt. These taxes formed the basis for the question of the Pharisees and Herodians. "Is it lawful to give tribute unto Caesar, or not?" This question was the outgrowth of a devilish plot to incriminate our blessed Lord. It was a challenge to His patriotism. They fully expected to convict Him of high treason against Rome. They failed to reckon with Godly wisdom. Jesus had an answer.

"Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." Jesus gave utterance to many wonderful and significant truths during His three and one-half years of ministry. We believe this utterance to be among the most significant and far reaching of them all. In it He reveals His standard of true patriotism. By this standard all other partiotisms may be properly adjusted.

First, He makes plain the duty of the Jew to civil government. No man could mistake His meaning. What belonged to Caesar was to be given to Caesar. The Lord, therefore, did not deny Caesar's government, or his claims, but confirmed and established them. The government of Caesar was ordained of God, as all government is, irrespective of Caesar's personal character and the character of his reign. Therefore, the things belonging to Caesar that is, the obedience, submission, respect, honor, taxes, and custom, were to be given to Caesar. Nothing rightly belonging to Caesar was to be withheld from him.

There was absolutely no taint of treason in this great utterance of our Lord. The Jews were living under Caesar's government and using his money, therefore they should pay his taxes. It was their own apostacy and sin which had brought them into the condition of subjection to a Gentile government. So long as they refused to repent they need not expect any help from God in dodging Caesar's laws.

This great utterance of the Lord Jesus made plain the duty of the Jews to God. They were told to render to God the things that belonged to Him; that is, submission, obedience, worship, reverence, respect, and service. Nothing rightly belonging to God as their Redeemer and God, was to be withheld from Him. In this duty the Jews had failed. The Pharisees had made void the Commandments of God by their traditions. Mt. 15:6. They were faithful in fulfilling the ritualistic demands of the law, but disobeyed its weightier, essential matters. Mt. 23:23. The yoke of Gentile domination was but just punishment for their apostacy. If they had rendered to God the things that belonged to Him they would still have been under His reign. Most gladly would they have convicted the Lord Jesus of treason against Caesar; but He instead convicted them **of treason against God.** In this, the Jews are not alone.

In this statement of Jesus to his enemies He makes plain the fact that He was not a revolutionist nor an instigator of sedition. He came not to destroy the law but to fulfill. He paid his tax.

There was Palestine, His own land and country,—humanly speaking, reduced from a strong independent nation and country to a servile province of Rome; AND HE WAS THERE, THE RIGHTFUL AND LAWFUL KING OF THE JEWS AND THE ONE WHO COULD HAVE LED HIS PEOPLE OUT OF THEIR BONDAGE INTO LIBERTY. But He stood by calmly, and emphatically advised His people to submit to this condition and pay the tribute. He surely was no politician and no political leader. And

what is still more significant, some time later He Himself emphatically declared, "My kingdom is not of this world." John 18:36. That is, it is not of the present world-system or order of things. The present world-system is represented in the Scripture as being under the sway and domination of the evil one; Satan is said to be its prince and ruler, politically. John 12:31. The Lord Jesus clearly and distinctly disclaimed any fellowship whatsoever with the present world system or present world order of things. He never meddled in the affairs of government either by criticism or by effort to correct and straighten it out. Unrighteousness, crookedness, injustice, and corruption, there was undoubtedly plenty, but He never meddled with it. He knew that the time of His earthly kingdom had not yet come. He knew that the time for building His church was at hand and this He announced. Mt. 16:18. He was about His Father's business. That business was not making political speeches. It was rather the saving of souls out of which He was to build His church. To this end was He sent. To this end are we called.

Jesus kept the two spheres in their respective places. He gave to Caesar what belonged to Caesar and to God the things that belonged to God. He never reversed the order, nor neglected either. He kept a perfect balance. He is in this matter, as in everything else, a perfect example for the believer. The believer is the citizen of another country (Phil. 3:20) He is consequently a "stranger and pilgrim," on earth. Heb. 11:13-16.

Jesus didn't leave us in the dark regarding the Christian's attitude toward government. On this point He gave instruction. This will be needed increasingly, as governments fulfilling Scripture are led astray by the spirit of antichrist. CHRISTIANS SHOULD RESPECT LAW. What laughing took place at Prohibition laws! Many forgot that libertines laugh at marriage laws, and anarchists at property laws. Now many laugh at all Spiritual laws. Jesus taught Christians to support the government through the payment of taxes. Though He taught submission to government, HE ALSO TAUGHT THE PREEMINENCE OF GOD. **When Government attempts to usurp God's place in** Christian life, the Christian should not become revolutionary, but should, as millions of martyrs,—OBEY GOD,—even though it costs life.

Athanasius, Bishop of Alexandria, refused to compromise Christ's Diety. Theodosius said bitterly, "Do you not know that all the world is against you?" Athanasius replied, **"Then I am against all the world."** Neimuller, if he still lives in a filthy German concentration camp, could give a similar testimony.

Let Jesus be our example in all things. His patriotism is good enough for me. Draw your ideals from Him. Take your orders from Him. Make His cause and Kingdom your highest concern.

"Rise up, O men of God,
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of Kings."

—Pittsburgh, Pa.



The influence of another crowd

The Influence of the Crowd

C. S. Fairbanks

"Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness?" 2 Cor. 6:14.

A few years ago there was a great controversy between the two schools of thought—heredity and environment. Each of these two schools of thought claimed that the evidence of man's behavior proved his contention while the other was entirely false. As the years progressed it became evident that both these schools of thought possessed parts of the truth while neither of them was entirely right or wrong. It was found that you cannot take a person whose parents are mentally deficient and make him an intelligent person merely by placing him in a large university. It was also found that you cannot bring out the best qualities of good parentage in the worst slum districts of our larger cities.

In this article we are, more or less, concerned with the question of the influence of one's environment. What influence does a bad crowd have on a good person?

The scriptures give numerous illustrations of the influence of the crowd upon individuals and therefore the teaching of its pages are quite clear. Paul asks the Corinthians, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the Temple of God with idols?"

"What fellowship hath righteousness with unrighteousness?" One may be tempted to think that by joining with a group of men that in time one can sway the attitudes of the group and thus make a good crowd out of a bad one. If any one harbors such a thought in his mind, let him read again the story of Lot. When Lot left his Uncle Abram and joined with the sinners of Sodom and Gomorrah, he probably had the feeling that these people could not influence him and that he would perform miracles in bringing many souls to the kingdom of God. But Lot not only failed to influence the Sodomites, he also lost the influence over his own children. They had married heathen men of Sodom and were not concerned with the judgment that was certain to come. Lot was forced to leave all of his children, except two daughters, behind.

"What communion hath light with darkness?" Darkness is the absence of light. When light comes in, darkness must go out. They cannot occupy the same place. Do not think that by stepping into the darkness that you can influence others. They will not respect you for it and your chance of winning the individual will be greatly reduced. *What concord hath Christ with Belial?* They are as opposite as day and night. Christ is truth, Belial is falsehood. Christ is righteousness, Belial is unrighteousness. You can not serve two masters.

"What part hath he that believeth with an infidel?" Israel began to mingle and to intermarry with the heathen nations along the wilderness journey. If you have not recently read the twenty-fifth chapter of Numbers, read it at once. Twenty-four thousand died because they thought that they could mingle with infidels and not suffer the consequences. We should bend every effort to convert the unbelievers but certainly we should never sit in their high places. We should never join their crowd. There can be no agreement between the temple of God and idols.

We have seen the effects of associating with the wrong crowd. Let us now consider the influence of the right crowd upon the individual and upon the entire group.

The writer to the Hebrews gives the warning to his readers "let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

The writer of this passage realized the importance of groups of Christians getting together for worship and fellowship. In a group one Christian can encourage those who are faltering and give help to those who are weak and need counsel. We cannot love those whom we do not know and our love for others develops in proportion to how well we know our fellow men.

One Christian working alone cannot accomplish the results of several working together. Further, there is something about a group that gives added incentive and vision for further endeavor. A good man in a good crowd can be the means of having accomplished much more than a good man in a bad crowd. Many times a man who has been in the wrong crowd may see that he is missing something that is good and uplifting and will seek to find that something when he is brought into contact with the right group of people. It is then that you can do your work of evangelism and win him for Christ.

So we see that a bad man in a bad crowd becomes worse. A good man in a bad crowd does not make the crowd better, but he himself becomes one of the crowd and loses his testimony. A good man in a good crowd is exhorted and encouraged to become even better. A bad man in a good crowd may begin to get the longing for that which is better and finally himself be lifted from the paths of base living. If you would seek to win a man in a bad crowd, invite him to join your company but never join his. When his companions see the change in the life of one of their former members, they too will be more easily won for that which is good. "Wherefore come out from among them, and be ye separate, saith the Lord and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

—Fremont, Ohio



PROGRAM OF THE

FIFTY-FIFTH ANNUAL CONFERENCE

OF THE

BRETHREN CHURCHES OF THE

SOUTHEASTERN DISTRICT

To be held at the

LINWOOD, MARYLAND, BRETHREN CHURCH

June 16, 17, 18, 1942

CONFERENCE THEME: "Let this mind be in you which was also in Christ Jesus." Philippians 2:5

PROGRAM

TUESDAY AFTERNOON—JUNE 16

2:00 Devotional Program in charge of the Moderator
2:15 Address of Welcome by Pastor Cover of the entertaining church
2:40 Response by delegates, one from each congregation
2:30 Response to the Address of Welcome.....
..... Rev. Edwin Boardman, Jr.
2:50 Organization of Conference
Election of Officers
Appointment of Committees
3:45 Bible Lecture Dean Willis E. Ronk
Adjournment

TUESDAY EVENING

7:15 Devotional Period Rev. Harold R. Garland
Special Music
7:30 Address Rev. J. Ray Klingensmith
8:15 Offering and Announcements
8:25 Retiring Moderator's Address..... Rev. E. L. Miller

WEDNESDAY MORNING—JUNE 17

8:30 Morning Devotions Rev. D. C. White
8:45 Sunday School Session
Address Dean W. E. Ronk
General Discussion led by the speaker
10:00 Mission Session President Myers, presiding
Reports: By the Secretary of the Board, etc.
Address.."Extending Our District Mission Work"
Rev. L. A. Myers

11:00 DEPARTMENTAL SESSIONS:

WOMAN'S MISSIONARY SOCIETY:

Song
Call to Worship Psalm 19:14
Special Music Hagerstown
Business Session:
President's Report
Appointment of Committees
Secretary-Treasurer's Report
Address Dean W. E. Ronk
Song

SISTERHOOD OF MARY AND MARTHA

Theme: "The Armor of God."

Song Service Ella Smith, Song Leader
Devotions..... Linwood S. M. M.
—Betty Wetzel, presiding
Business Session Dorothy Ridenour

MINISTERS AND LAYMEN

Address "The Brethren Emphasis Program"
Rev. D. C. White
Discussion led by the speaker.

WEDNESDAY AFTERNOON

1:30 Devotions Rev. G. E. Drushal
1:45 Business Session
Minutes; District Missions; Conference Location; Selection of Board Members; Ministerial Aid; Property; Ministerial Examining Board; National Executive Committee; District Executive Committee; College Trustees.
2:45 Address "Our Mission Program"
Rev. J. Ray Klingensmith

3:45 Woman's Missionary Society Session
Song
Devotions.Mrs. Edwin Boardman, Jr., Hagerstown
Special Music Bethlehem
Memorial Service Washington
Address Rev. J. Ray Klingensmith
Song

SISTERHOOD OF MARY AND MARTHA

4:00 to 7:00 P. M. Picnic and Vespers
Group Singing
Talk.."The Armor of God"' Mrs. D. C. White
Story Miss Mildred Pittinger
Consecration Service District Officers

WEDNESDAY EVENING

7:15 Devotions Rev. Guy Ludwig
7:40 Special Music Orchestra
7:50 Bible Lecture Dean W. E. Ronk
8:25 Offering and Special Music
8:30 Sermon ... "The Church and the New World Order"
Dr. W. D. Furry

Benediction

CAMP RALLY

THURSDAY MORNING—JUNE 18

8:30 Devotional Service Rev. J. W. Dodson
9:00 Business Session
Statistical Report
Committee Reports
Treasurer's Report
Minutes
10:00 Bible Lecture Rev. J. Ray Klingensmith
11:00 Departmental Sessions:

WOMAN'S MISSIONARY SOCIETY

Song
Devotions Mrs. E. L. Miller, Maurertown

Business: Unfinished business; Reports of Credential, Resolutions and Nominating Committees

Election of Officers

Special Music Linwood

Installation of Officers by the Moderator

Song

Benediction

SISTERHOOD OF MARY AND MARTHA

Song Service Ella Smith, leader

Devotions Hagerstown S. M. M.

Reports of local Sisterhood Activities

Round Table Discussion of S. M. M. Goals and Projects

MINISTERS AND LAYMEN

Address Dean W. E. Ronk

General Discussion

THURSDAY AFTERNOON

"THE BRETHREN CHURCH AT WORK"

(There will be an opportunity for questions and discussion at the close of each program)

1:30 Devotions Led by the Moderator

SOUTHEASTERN DISTRICT YOUNG PEOPLE'S CAMP

Brief speeches by Miss Margaret Lowrey, Miss Katherine Bowersox, Rev. E. L. Miller, C. H. Rohrer, Rev. D. C. White and others

BRETHREN CHRISTIAN ENDEAVOR IN THE SOUTHEASTERN DISTRICT

1. The Christian Endeavor Movement..... Etta Belle Cushen
2. What Christian Endeavor is and What it Stands for Miriam Rohrer
3. Christian Endeavor Meeting Today's Needs Margaret Lowrey

BRETHREN PUBLICATIONS

Dean W. E. Ronk, President of the Publication Board

OUR BRETHREN COLLEGE AND SEMINARY

Rev. J. Ray Klingensmith, General Secretary of the Missionary Board of the Brethren Church

THE ASHLAND COLLEGE OPERATING FUND

Rev. E. L. Miller and Rev. John F. Locke, Trustees of the College

THURSDAY EVENING

7:15 Devotions Rev. A. B. Cover

7:30 Bible Study Rev. Thoburn C. Lyon

Special Music and Offering

8:15 Closing Sermon Rev. Edwin Boardman Jr.

CONFERENCE OFFICERS

Moderator E. L. Miller

Vice Moderator A. B. Cover

Secretary John F. Locke

Assistant Secretary Irvin Kohne

Treasurer H. A. Logan

CONFERENCE EXECUTIVE COMMITTEE

E. L. Miller, John F. Locke, C. H. Rohrer, Guy F. Ludwig, A. B. Cover

DISTRICT MISSION BOARD

L. A. Myers—1943, President; E. L. Miller—1944, Secretary-Treasurer; Walter Koontz—1943; Charles H. Messler—1942; W. H. Baker—1942 (Deceased)

HOW TO GET TO THE BEAUTIFUL LINWOOD, MARYLAND, CHURCH

The Western Maryland Rail Road runs through the village of Linwood. A number of trains are available daily.

Bus connections may be had to the nearby points of New Windsor and Union Bridge, from which points the local Brethren will see that you get to the Conference.

If you come by car go to the city of Frederick and take U. S. Highway No. 15, out of the city, going to Linwood by Union Bridge or New Windsor.

Benevolent Offering

GIFTS FOR BENEVOLENT FUND APRIL REPORT

Flora, Indiana	$ 12.00	
Previously reported	10.00	$ 22.00
Loree, Indiana		40.11
Johnstown, Pa., Third ..		
Onward Circle Class	5.00	
Men's Lookout Bible Class	5.75	
Miss Catherine Benshoff	5.00	
Miscellaneous	19.25	40.00
Oak Hill, W. Va.		13.00
Peru Loyalty Group, Indiana ..		
Mrs. S. F. Haney	5.00	
Previously reported	13.75	18.75
Canton, Ohio ..		
Miss Inez Summers	10.00	
Mrs. Zilpha Sutton	5.00	
Previously reported	74.25	89.25
Sidney, Indiana		6.00
Mrs. E. G. Goode		20.00
Oakville, Indiana	11.48	
Previously reported	1.00	12.48
Muncie, Indiana		45.75
Previously reported	10.00	67.97
New Lebanon, Ohio	57.97	
Previously reported	10.00	76.97
Columbus, Ohio, Cooperative		5.00
Dayton, Ohio ..		
Rev. and Mrs. H. C. Funderberg	5.00	
Offering	42.40	47.40
North Vandergrift, Pa. ..		
B. F. Buzzard	5.00	
Offering	3.90	8.90
Dutchtown, Indiana		8.25
Warsaw, Indiana		28.32
South Bend, Indiana	133.22	
Previously reported	55.71	188.93

Roann, Indiana		10.75
Clayton, Ohio		14.00
Elkhart, Indiana ..		
Loyal Womens Class	6.00	
Previously reported	76.65	82.65
Waynesboro, Pa.		24.50
Louisville, Ohio	2.00	
Previously reported	89.47	91.47

We have reported only five dollar gifts and over in the individual gifts of the churches. The only exception has been where gifts were sent directly to me.

The leading churches to date are:

Ashland, Ohio	$196.35
South Bend, Indiana	188.93
Nappanee, Indiana	115.00
Smithville, Ohio	111.00
North Paris, Indiana	103.16
North Manchester, Indiana	102.00
Turlock, California	100.00
Louisville, Ohio	91.47
Canton, Ohio	89.25
Hagerstown, Maryland	85.10
Elkhart, Indiana	82.65

Only three more months yet this year for churches to change this order. Perhaps you can crowd some other church down the list. There are still quite a few churches that have not sent in their offerings as yet. We are pleased, however, at the response of the majority of the churches.

L. V. King, Treasurer

Indiana District Conference

The Indiana District Conference will be held at Shipshewana Lake, beginning Tuesday evening, June 16th and closing Friday noon, June 19th. A splendid program will appear in *The Evangelist* soon.

S. M. Whetstone, Moderator

We have established such a habit of grousing about what goes wrong that we almost forget to remember that in this country a lot of things go right. —H. V. Kaltenborn.

Affection and unbroken faith temper life's worst bitterness. Shelley.

The more reasonable we are in our expectations, the fewer disappointments we will have in life.—A Nielson.

Editorial Comment

FLINGS and EYE-OPENERS

Dr. Chas. A. Bame

Very strange things are happening, and recurrently do happen, in times of war when great, quick and far-reaching decisions must be made. They might be made differently but the stress and strain that war forces upon a very few and for the political influences from which men can not easily separate themselves in a democratic system like ours. One of the seeming strange things that has happened recently is the release of Earl Browder before a great part of his sentence was served. I shall not comment particularly on this, but desired to pass on some comments of the fearless Westbrook Pegler in his column under the date of May 18, 1942. He is not afraid to criticize and castigate anyone regardless of political or social standing. This he could dare only if, and because, he has the facts. This is the "fling" he takes at this pardon of the most popular Communist in our country, who was their candidate for the place President Roosevelt now occupies. The pardon of political prisoners has always been considered magnanimous in this country. That it has, to date, worked quite well is not to be denied. That it will always do so is not assured. That the president has considered well his reasons, is hardly to be challenged. That he believes no risk is apparent must be allowed and that other charges could be brought to again bring him to imprisonment, should he take advantage of his release is very possible. But here is what Pegler says of it:

> "The Presidential commutation of Earl Browder, chief of the Communist party and one of the foremost pro-Axis collaborationists during the life of Berlin-Moscow compact, establishes the principle that under American justice today the politics of a criminal may be weighed in his favor. This is a political commutation, as the White House statement admitted in the remark that Browder's liberation would have 'a tendency to promote national unity.' That was equivalent to saying that Browder was given his freedom so as to quiet the political clamor of his followers who, incidentally, are all sworn enemies of the form of government provided by the United States constitution..... The observation that his release would have 'a tendency to promote national unity' does admit that his political views and political power were permitted to intimidate American justice. Under this principle any public enemy serving a thoroughly just and well-deserved term might be released in response to a demand by an organized following."

Quite as significant as this and as interesting to the Christian thinker is the recent statement of Martin Dies, another who is much criticized or much misjudged or something. Despite the attitude of many politicians in Washington concerning his activities and investigations, he seems to have small trouble getting the consent of Congress to pay to continue his work of exposing certain subversive movements. He has been accused of being friendly to the Germans and too hateful toward Communism; but it is for another reason that I call attention to an extract from a speech he recently made in Congress. It is with the hope that it will open some eyes that I thus pass it on:

> "Some persons seem to think that the Russians' heroic fight against the invading Nazi hordes is good ground for closing our eyes to the nature and ultimate aims of the Communist Party of the United States. Such a view, in my opinion, is wholly devoid of logic. Hitler's complete annihilation at the hands of the Russian armies would not make Communism one iota more compatible with the American way of life. Now is the time to look the fact squarely in the face.
>
> "Stalin is not fighting Hitler because he has been converted from Communism to Democracy. He is fighting Hitler because Hitler invaded Russia. The destruction of Hitlerism is the one and only point on which the interests of the United States and the interests of the Soviet Union converge, and we may be sure Stalin himself views the matter in this light."

This, we believe is an eye-opener to the thoughtless. It is keen insight, using splendid differentiation.

I wish to add to this, a thing that impressed me with each of the speeches I heard Stalin, Communist leader of Russia, make. I do not intend to interpret his meaning which may be interpreted in several ways. But simply to say that he seems very anxious to impress Europe that he covets no territory of another state. It is said, too, that he already has more people and more land than he knows what to do with. But Communism also has a dream of World Empire. It is this that seems to impress Congressman Dies. He knows the far-flung and multiple organization in America to make our country Communist in its thinking and as a people who give all for Democracy, we need to be wary, always ready to combat anything which undermines it and to defend all the freedoms that go with it. Europe has had enough experiments and suffering to back anything that looks better than it has, be it Communism or whatever; but Communism has too much that is opposed to our way of life and thinking to allow it to get any sympathy it does not deserve. As an Ally in the way to defeat one system that is horrid to our sensibilities and retrograde to all that has been happening for ten centuries, Russia is fighting our battle with much of supplies that have come from our factories and the time is probably not far distant when Russians will be in the ranks fighting against a common enemy with our soldiers. That friendships will be formed and common ground be found among them is but natural to expect; but if I had a son or a friend in the army with a possibility of such associations, I would be very quick and frank in my warnings that one system of government is not as good as another, and that there is an entire possibility that we could lose by ungodly friendships, the very principles for which we are giving all.

One more word: Victorious armies are not easily held in check. Even among leaders in the heat of the struggle and the elation of victory, plans can change speedily. What any one of our Allies or enemies plan and expect today may be swiftly changed in the sweep of victorious conquest. So, let us keep our eyes open and help others to see (if we can) what we are sure we do and which they may not. Heroism out of the ranks is as much needed as in them, always. Let us not fail our forbears with shallowness, or flabby sentimentality when heroism and stubborn defense of the foundations laid is demanded. Without that, we shall have lost the war our arms and soldiers have won.

———O—O———

CAMP JUNIATA (Pa.) INFORMATION

TIME: The dates for Camp are just one day earlier than for last year. Young People's and Young Adults' Camp will be from June 23 to July 4. The Junior-Intermediate Camp from July 4 to 10.

COST: The cost will be slightly higher this year on account of increased food costs. Young People's Camp—33 meals; together with teachers, staff, overhead, etc.—costs only $10.00. Junior-Intermediate Camp—18 meals; teachers, staff, overhead, etc. —costs only $6.00. These costs are still less than any other camp offering what we do.

TRANSPORTATION: We are making these transportation arrangements. A school bus will make a circuit tour and haul all campers for one cent a mile, per camper's actual distance from camp, payable to our Registrar in camp. The bus will start from Berlin and meet the young people from Jones Mills, Mt. Pleasant, Highland, Uniontown, Masontown, Cameron, Quiet Dell, Aleppo, Pittsburg, New Kensington, Johnstown, Vinco, Conemaugh and Altoona. Meeting centers will be announced through correspondence to your churches.

NUMBER TWO RALLY: This will be held in the Second Brethren Church of Uniontown on Friday, June 5th, at 7:30 o'clock.

(The above information comes from Brother N. V. Leatherman.)

The Educational Task -- Part I

Rev. Frank Gehman

The modern educational program has come a long ways from humble beginnings. We should feel disappointed if it had not made some sort of progress. However, merely getting somewhere is not so important; getting somewhere worthwhile is what counts. Every person interested in human progress must be a friend of the educative process. Being a good friend occasionally calls for a critical summary of existing trends. That need not be done in a prejudicial manner. The writer, as a minister of the Gospel, is engaged in the field of Christian (religious) education. He feels that there is room for sharp revisions and adjustments there and that the time is at hand for them. He begs the liberty, also, to look at the field of (so-called) secular education for a brief appraisal there.

For many centuries the educational program was mainly in the hands of the church in that portion of the world recognized as Christian. The church has ever been a leader in educational work. During a darkened period of the world's history the control of the church was largely, almost entirely, in the keeping of a well-entrenched and powerful hierarchy. This group bent religious movements and the educative process to their own purposes. Corruption in both instances was inevitable, for the blessings of God were never meant for exploitation by a self-chosen, select few. As milk kept over-long sours, so the attempt at the selfish appropriation of the blessings of God turned a curse, and darkness settled over the only part of the world that had any light.

This did not come about without protest and from the first a powerful opposition arose against the hierarchy. This opposition was fought with persecution, fire and sword, but it managed to keep alive. It had some expression in every Christian nation. In the fourteenth century a strong helper came to its aid in the Renaissance of learning and art in Italy. With its roots widely scattered amongst the peoples of Europe and with centuries of slow growth behind it, the Reformation full-flowered in the sixteenth century. The pall of darkness was shattered, the shackles of hierarchical control were cast off great portions of the church and learning was set free to a new liberty. The broadening influence upon the human mind and the liberating effect upon the human spirit were greater than can easily be estimated. A new era opened for the church and her handmaid, learning.

The humblings that foretold the coming Reformation had arisen in many countries of Europe, the Renaissance had its beginnings in Italy, but it was in Germany that the whole movement came to decisive action. Germany became the battleground of ideas and a tremendous spiritual and intellectual struggle ensued. In the early part of the seventeenth century this turned to a battle of armed forces, but the Reformation remained a permanent accomplishment. Luther's translation of the Bible into the language of the German people set the form of that language and took light into even the peasant huts of Germany. The Bible has ever been the greatest educative force in the experience of any people to whom it has been given.

For nearly three centuries more the church continued the leader in education. With the new liberty, learning made increasingly rapid strides. No longer confined to astonishing and unprofitable excursions into the field of metaphysics or to abstruse theological argumentations—usually equally unprofitable—it began to reach out into the world about it. The physical sciences began to develop. Philosophic speculations no longer met the need of enquiring minds and learning advanced now on the basis of the observation and correlation of physical phenomena. To its credit it can be said that this method led into less blind alleys than the former, but some of the blind alleys into which it has wandered have produced highly unfortunate results for the human family.

Scientists and men of learning began an eager pursuit of knowledge. Assembling observations, they undertook the sometimes tedious task of relating them to each other and to facts already known. Once more Germany, a leader among nations for either good or ill, came to the front. Liberties are often turned to excesses. Freed from the stagnating influence of a decadent spirituality and a corrupt theology, "science" began to question the authority of the church, then the Bible and finally wound up by questioning God. So it came about that the German "scientists" brought forth theories out of their confinement to the observance of physical and their exclusion of spiritual phenomena which theories were themselves confined to the physical and material. Thus arose to prominence the mechanistic theories of the universe. These theories were to write another chapter in the field of human learning and in education. For the first time since the days of Luther the German peasant laid aside his Bible and it became a closed book in Germany. Naturally that means that there must be written another chapter in the life of the human family. Today we are reading that chapter and are reaping its fruit and the world is horrified.

For a half century or more these theories have been widely taught as science, while they are, in fact, merely speculative philosophy. Physical science rests upon proven and undisputed facts. Philosophy can, but does not always, confine itself to established facts. It is, indeed, most likely to wander into the field of the speculative as it has done in this case. A wide adoption of mechanistic theories on the part of the educational world as the basis for and of its scientific approach both to the physical universe and the problems of human life has left out the Personal God entirely and has made the speculative a dominant element of modern education. If foresight could not indicate, at least present observation will reveal the end to which this course leads. Mechanistic interpretations, widely popularized and extensively advocated in the educational world, have produced a virulent new paganism. In our day it has come to fruit.

The professors theorized, the philosophers speculated upon it, the teachers taught it and soon it was popularized, all with a superb disregard for possible results. Truth must be taught but human guesses must not be taken for truth until their truthfulness is fully demonstrated. When one toys with truth, one toys with human life both here and hereafter. Average men, with candid realism, began to live out the implications of what had been taught. Mechanistic theories explain everything on the basis of mechanical and chance processes in creation and in its continuation. They not only have no place for a personal God, but are downrightly embarrassed by any mention of Him. Therefore He is dispensed with as an intellectual and emotional carry-over from an ignorant past. God gone, the supernatural is gone. God gone, there is no supreme and personal Law-giver and Judge to Whom men must one day give account. Regardless of all contentions to the contrary, when that sense of moral accountability is gone, gone also is man's greatest single incentive to proper conduct. Morals and ethics become wholly matters of expediency. If one is only accountable to society, then all that he can get away with in society should be all right. Thus that one most able to take them has the greatest right to all things. Weakness is just cause for destruction. That nation or race is most worthy to rule which is strongest and takes most things for itself. It is a super-race. That person is most fitted to supercede all others who takes the most for himself. He is a super-man. He rises on the necks of his fellows. To feel mercy, pity or love were, in the finality, a blight that unfits one for a high position.

Thus the philosophies ran. At first only the theories, without the implications, were taught. Then came the day when a group of men undertook to try out the whole system. They took over the entire educational system of a nation and tuned it to the task of teaching also the implications of the philosophy. Germany became the arena of experimentation. Within less than a generation, by a strictly controlled educative program, Hitler transformed Germany and destroyed the peace of the whole world. He created his "super-race" and, though not many millions in number, they have come shockingly close to taking all things they wanted. He has clearly shown us two things, namely, the power of a determined and carefully controled educational program, and the overwhelming danger of a program based upon mechanistic and God-less conceptions of the universe. He has carried to a logical conclusion the things that the professors began with when they said that all things came by chance. Because man can think, it is up to him to improve his "chance." Sufficient improvement of that "chance" marks the "super-race" or the "super-man."

This one case in itself is amply adequate to indict the entire scheme of instruction that revolves about the mechanistic concept of the world. We don't have to ask any more what will finally happen after youth has been taught long enough on such theories; we have the answer before our eyes. In America we pride ourselves on the vastness of an easy access to our educational system. Having done that we settle back in ease and complacency and ask no further questions as though vastness of the enterprise and ease of access to it were all that were needed. Every citizen, and especially every Christian citizen of America ought to be asking what kind of a job our schools are doing. We ought to be finding out what the actual educational program is and see if our schools are all playing fair with the youth of our land.



IT SEEMS TO ME

The Church must teach more doctrine and in simpler terms. Untaught members are, in the world, as lambs amongst wolves. A knowledge of Bible doctrine which he does not actually possess is ascribed to the average church member. Or so it seems to me.

The Mentor



Our Children's Department

Mrs. Lorreta Carrithers
Superintendent



Dear Children:

You remember that the first commandment that God gave to the people was to love Him best of all.

In another commandment God says that He wishes us to be very reverent, when we speak His name. We must bow our heads and shut our eyes and not talk or laugh when some one is praying. We must bow to Him but not to anything else in the world.

In the next commandment God tells us to keep the Sabbath day holy. You remember that after He had made our beautiful world—the earth, and water, the trees and flowers, the fish, birds and animals, and last of all the first man and woman—God rested. He wants us all to rest one day in every week.

When we have worked and played for six days, He wishes us to rest from these things, when Sunday comes, and to spend the day quietly. I think He would like to have us go to church and Sunday School, do kind things for others and think often of Him. He knew we would get too tired if we worked every day, so was He not very kind to plan this day of rest for us?

God then said that children were to honor their fathers and mothers; that means to love and obey them. To help you to understand this commandment, I want to tell you a little story.

Once there was a mother who had two little boys and a baby girl. She had also, a big dog named Carlo. One day she called the big dog to her and said, "Carlo, take this basket to the grocery store and get me a loaf of bread."

Carlo wagged his tail and came quickly to her, trying hard to say, with his shining eyes, how glad he was to do an errand for her. He took the basket firmly between his teeth and trotted off to the store, where he gave it to the grocer. A note told him what the mother wished and when he had read it, he put a loaf of bread in the basket. Carlo took it and hurried home and again he tried to say how glad he was he could do something for his kind mistress.

Soon after this the mother called one of her little boys and said, "Come Freddie, I want you to take care of baby; she is crying and I am to busy to go to her."

"Oh, Mamma," answered Freddie, "must I come? I am just building a house and I do not want to leave it."

"Yes, dear, I need you at once", said his mother.

Children I am sorry to say that Freddie pouted and said, "I don't see why you always spoil my fun! Why can't Tom tend baby?"

He came along very slowly, showing how he hated to leave his play. Don't you think it seemed as if Carlo loved the mother more than her own little boy?

When God tells us to honor our fathers and mothers, I think He means for us to love them dearly and try to do what will please them, even before they ask us. He said if we obey this commandment, He would let us live a long time in this beautiful world which He has given us.

In the next commandment, God said, "Do not kill." I am sure that every little child will think, "Well, I will never do such a dreadful thing as that."

But, children, when Jesus came, He told people that when the dear Heavenly Father said, "Do not kill," He meant we must not even be angry with each other. If some child takes your play things and perhaps breaks them, it is very hard not to be cross and angry, is it not? But you must try to remember that God wants you always to be kind, gentle and loving.

Then God said He wished every one to be pure. When we take mud in our hands, how does it make them look? Yes, black and dirty. So, children, if we speak naughty words it makes our mouths dirty. Some times little children do things they do not wish mamma to see and they look ashamed when she finds them doing them. I hope you will always remember to speak good words and to do what is only pure and right.

In the next commandment God said, "Do not steal," which means, "Do not take any thing that is not your own." If you should go into a store and should see some nuts or berries, would it be right to take some of them? No, indeed, they belong to the grocer and unless he should give them to you or you should buy them, it would be wrong for you to touch them. I think you should remember, too, not to take Mamma's or Papa's things, without asking if you may do so.

Then God said that He wished every one always to speak the truth. Once there was a boy named Bennie. One day in kindergarten, he knocked over a vase of flowers and broke it. When his teacher came in she asked who had broken the vase. Bennie did not say a word, but at last she found out that he had broken it. She told him it was just as wrong to keep still and make her think he had not done it as it was to say untrue words. We must be strong enough and brave enough to always speak the truth.

The last commandment God gave was that he wanted people to be satisfied with what he had given them. Some times you may wish you had a pony that some friend has, or more beautiful clothes, like the little girl next door, or a car like the other fellow. But God will give us the things He knows are best for us, and we must be happy with them. He will help us all to love Him so much that we shall try to obey these ten commandments.

With love, in Christ's Name,

Aunt Loretta

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for June 14, 1942

"WHO'S WHO IN THE BIBLE"

Scripture Lesson—Hebrews 11:4-34.

For the Leader

Our Bible tells the stories of the lives of many noble men and women of olden times. But these are given place in the Bible only that they might bear witness, or show forth the life, character and work of Jesus Christ. In all our Bible study we should never lose sight of the fact that the Bible was written to tell of the life and work of Christ, the Son of God.

In discussing a "who's who in the Bible" topic we are convinced that the people represented are humble people who became great because of the power of God in their lives.

The great men have not all lived in Bible times. This present generation can produce men as noble and capable as then. Let us look to their lives and see what they did that made them the great, noble characters they were.

Discussion

THEY LIVED BY FAITH. Men as Noah, Abraham and Moses, lived according to the faith which they had in God. They looked for the coming of the Messiah and Savior, in faith. Even though they did not live to see the realization of their visions, they nevertheless worked toward that end. They looked for a better land. They worked toward the end of obtaining that better inheritance. Their zeal and their faith in God has won for them a place in the list of "Who's Who in the Bible". All others mentioned in this 11th chapter of Hebrews lived in like manner.

The present age will see its Christians and heroes. Young people and older ones too, who are willing to see the vision of coming things, and to live accordingly, teaching these things fearlessly, will later be numbered among the eternal list of "Who's who." There is a definite challenge for young people today to fearlessly stand for Christ and the Church, even though the world may be opposed to our belief.

If we seem to be weak of ourselves, let us trust in Christ, reading the things of the Bible. Through this we will see what lies ahead, and, through faith, will have courage to stand for the right.

HUMBLE MEN WERE USED. As we read this magnificant list of Bible heroes, we are led to believe that they were special men, perhaps more super-human than any other people. But there is a great secret of successful living wrapped up in the lives of these men.

Not necessarily were these men of old any better physically, mentally or spiritually than many people are today. The secret lies in their willingness to be used as servants of God. They were willing to bury their own pride and ambition to serve God. They choose to humble themselves and play their part so that the Son of God might be glorified. They did not draw attention to themselves, but pointed to the coming of Christ to the world.

As the generator of a car faithfully performs its hidden and unseen work that the great new car might creep down the highway in full grandeur, so did these humble men of old faithfully perform their duties that Christ Himself might be brought forth in His glory.

These men did only what God asked them to do. In so doing, their names have been written across the everlasting pages of time. Our best secret of a successful Christian life of service is to work faithfully each day in our own capacity or field of endeavor, striving to bring glory to our Christ. We must first be humble and submissive, if we are going to successfully work for Christ.

FAITHFUL BEYOND ANY COST. A very striking thing about these Bible heroes is that they stuck to their chosen job regardless of the cost. Noah, in spite of the discouragements of his friends, the taunts of his enemies, and about 120 years of a cloudless sky, stuck to his job of building the ark and preaching repentance. He was finally vindicated and rewarded. Moses despite the door-slamming of Pharoah, persevered to the very end and was finally rewarded by the freedom of his people. Paul, the great writer of New Testament Epistles, endured severe punishment, exile, and prison, to preach the Word of Christ. He has been inscribed on this great roll of Honor.

Yes, it seems easy for us to sit back and remark as to how these men of old endured by faith. But how great their problems seemed to them at the very critical moments, when no reward was in sight, is not made clear to us. But it should help us today. Perhaps we think ours is a particularly hard service to perform. Perhaps we consider our job too severe. That is because we are living in the present moment alone. Our vision should include an insight into the future years when there will be a great opening of understanding. We shall see that our struggles this year were not in vain in the Lord.

The Lord is looking for courageous young men and women who will sacrifice to serve Him. It is worth all that it will cost. And, the joys and satisfaction received even during the difficult times of service will be great recompense for any amount of toil. Even knowing that we are seeking to bring Glory to our Christ should be satisfaction enough for any one of us. Let us so labor.

THE GREATEST OF THE "WHO'S WHO". The men in this chapter are great and immortal heroes. Yet they would shudder were they to know that we were giving them any credit. Were they to speak to us in person today they would warn us not to look to them, but to behold the One for whom they labored—even Christ Himself, Christ is the character of the Bible. It is He of whom the Book is written. Christ is the central figure. Our command from the lives of these heroes mentioned, is to Worship Christ, honor Him, serve Him, and look for Him.

Young People of
All Our Districts
Plan to Attend the Nearest
BRETHREN CAMP
This Summer

JUST A REMINDER

The Brethren's Home and Benevolence Board met at Ashland on Saturday, May 16th, while various members were in attendance at the May Day exercises of Ashland College.

Several members of the Board had had the privilege of visiting the Home at Flora, Indiana, lately. These reported that many fine improvements have been made on the farm. This makes the outside look much better. BUT—there is yet some need of assistance in redecorating some of the rooms. This matter has been delayed until the roof has been repaired, which matter has been satisfactorily attended to, and we are now able to go ahead with this inside "brightening up" that has so long been needed.

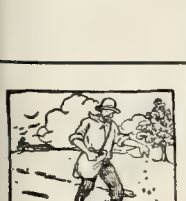
Now here is the reason for this little report. If there is a sufficient response to this appeal for a little money to help in the redecorating project, then the Board will be able to bring the BEST report it has been able to make in years when we meet at our General Conference.

We wish to thank all those who have had a part in the work of making the Home a better place for our people to live.

Within the past month two new life residents have been added to the roster of the Home. We welcome them.

Fred C. Vanator, President

L. V. King, Treasurer



Among the Churches

Post Card Publicity

GOSHEN, INDIANA

By the time this appears in print the Goshen Church will be nearing the close of the "Palm Sunday to Pentecost Program" started during our Revival under the evangelistic leadership of Brother John F. Locke. Inaugurated in an endeavour to conserve the gains of the Revival, the "program" has proved worthwhile. While all goals have not been met, substantial increases have been recorded.

The Revival itself will long be remembered by the Brethren of Goshen. Brother Locke is known throughout the brotherhood as a great preacher. He lived up to that reputation here. The song services were ably directed by Brother H. E. Roscoe, one of our local laymen.

In addition to his preaching Brother John took us each evening on a trip to the land of the Bible. He has the most beautiful stereoptican pictures of Palestine that I have ever seen. This feature added continuity to the services and many people attended every service. Mrs. Locke presided at the stereoptican and both she and her husband won a warm spot in the hearts of our people. Brother Locke's educational background, his travels, his pictures, his sane evangelistic methods, and his great preaching, all combine to make him a desirable evangelist for any of our churches.

He is the type of Evangelist the Goshen **pastor**, and we believe **people**, too, like.

Part of the visible results include ten received by baptism, and five received by letter. Other visible results are in evidence but eternity alone will reveal the real results. It was a real joy to work with you Brother Locke, come again!

And it is a real joy to work with the Brethren of Goshen. Many organizations, many activities, a beautiful and commodious church building, and a people who are willing to use their talents in the service of Christ—all result in many spiritual accomplishments. Goshen is good to the pastor, presenting many pleasant surprises along the way including an unsolicited increase in salary, effective immediately because of increased costs of living.

Remember us in your prayers.

H. H. Rowsey

VANDERGRIFT, PA.

We praise the Lord for His blessings as we write a few items about the work of the North Vandergrift Brethren church. The Sunday School attendance is well over the 100 mark again. The average per Sunday for January through March of 1941, was 77 and 90 for the same months of 1942, thus making a gain of 17% over the first quarter of that of last year. The average for April was 100% per Sunday. Brother B. F. Buzard is the superintendent and has done a splendid work here while being in this office for over 30 years.

More than 50% of our Sunday School attendance remains for the Morning Worship at which service over 50% are young people less than 20 years old. Usually all those present at the Junior and Senior Christian Endeavor societies remain for the evening service, and thus about 60% are young people. This is indeed most encouraging to the pastor. For April the average attendance was 64 with 30 to 40 young people at every service.

We are having Cottage prayer meetings which are well attended. Last week, 12 were present at the home of Sister Melvian Sowers, a daughter of the Rev. J. B. Wampler.

A splendid Mother's Day program, prepared by our capable choir director, Margaret Scott, was greatly appreciated by a large audience. The guest speaker was Mrs. Aleda Keck who brought a message on the subject, "Our Beloved Mothers." Also at this service 6 children were dedicated to the Lord.

The first Mother and Daughter banquet was held in the pastor's home. A bountiful supper was followed by a splendid program. There were 53 in attendance and all present greatly enjoyed this evening of repast and Christian fellowship. Since the banquet was held on the evening of Mrs. Keck's birthday, she received several fine gifts.

We are indeed greatly indebted to Mrs. Grace Beck for a fine (player) piano to be used at the pastor's home.

We humbly ask you to continue to pray with us for the work here.

Yours in His rich grace,

Elmer M. Keck, Pastor.

LANARK, ILLINOIS

The Easter Season was one of deep inspiration to us. Our pastor, Rev. E. D. Burnworth conducted three pre-Easter services. These services were moderately well attended and of great worth to all who came.

The six churches of the village united for a Good Friday Service at the Methodist Church.

Many of the churches held sunrise services on Easter morning as did our own. Our theme was "Because I Live." Some fifty people remained for the breakfast that followed.

The six churches of the village united for a Good Friday filled church and was made especially notable by the conversion of several young people. Then our Easter Season closed Sunday evening with the rendition of the cantata, "Judith," by the choir.

General attendance is increasing, despite the fact that this is a farming community and tire rationing and lack of farm help has made regular church attendance a real effort. Many a farmer is doing the work of two men, yet by main strength and effort many more are attending services regularly, receiving there new strength and encouragement.

Church organizations are keeping up, but the Woman's Missionary Society has made the greatest forward strides, under the leadership of Mrs. Harry Tallman as president. All goals are being reached and the organization in gaining strength.

Recently our church was rocked on its foundations by the simultaneous deaths of two of our faithful young people, Mr. and Mrs. Charles Krugjohann. They met death at the hand of a twelve-year-old foster son for whom they had provided a fine home. The incident has taught us all that we know not what the day may bring forth. Deepest sympathy and consolation are offered to the families of Charles and Ada Krugjohann.

(The above report was unsigned—Editor)

DENVER, INDIANA

On last September the Denver Church extended a call to the writer to become its pastor for the year 1942. October 5th was our first Sunday at which time we were greeted with a good audience. Seven months have passed since our first service, and we feel that some account should be given of the work. On coming to these good people we found a church that was willing to give themselves to make our work among them a pleasant task.

During the month of November this church joined the Baptist and Methodist churches of the town in a union Evangelistic meeting of three weeks. The services being conducted one week in each church. The pastors of these churches were asked to do the preaching, and the choir leaders were asked to assume change of the music in a union choir during the meetings. The spirit of the ministers, choirs and laity were as fine as we have ever experienced in any union service. The results from the standpoint of accessions were not what the ministers and laity had hoped for, yet we feel it was a preparation for better and greater work in the individual churches during the winter months.

In our mid-winter business meeting the pastor was asked to conduct a special Pre-Easter meeting of one week in our own church. Plans were laid for this meeting, the church giving itself to the work. We spoke from night to night on the various events during the last week of Our Lord on earth, starting with His Triumphal Entry into Jerusalem and closing Easter Sunday with the Resurrection. The visible results were six first time confessions and two by letter. All six have ceived Christian Baptism.

Since this meeting one more has accepted Christ as His personal Saviour and others have expressed their desire to do the same in the near future.

The W. M. S. has gone into the National Organization and is doing a fine piece of work under the leadership of Mrs Honor Flora. They are planning on being a banner society this year.

This church has a fine class of young people who are interested in the work of the church, and are regular in its attendance. These young people are giving themselves to the work, looking forward to becoming the future leaders of the church.

May this church have the good wishes of the entire brotherhood in their efforts.

G. L.Maus.

NORTH LIBERTY, INDIANA.

Five years have passed since coming on this field. During these years this church has gone through some deep waters. It has only been through the aid of the Holy Spirit and by prayer and the consecrated lives of both the loyal Brethren and the leaders that this church has been piloted through these trying times.

These people have spent about fifteen hundred dollars in repair to the church building. A new baptistry with two dressing rooms. The interior of the church, both main auditorium and basement have been redecorated, new carpet in the isles and pulpit and choir loft.

The finances have been one of its greatest problems in the past. A little over a year ago the Official Board appointed a special committee to deal with its financial problems. This committee met and brought a recommendation to the church that they set aside one Sunday in each quarter as a tithing day. The church accepted the recommendation and the response was so good that this year they set aside one Sunday in each month. The financial problem we believe has been solved, and next year they are looking forward to adopting the plan for each preaching Sunday. They have seen what the Lord will do for those who are willing to give as the Lord has prospered them.

On April 6th we began a two weeks Evangelistic meeting with Brother C. A. Stewart as the Evangelist and with brother J. Milton Bowman as song leader. These brethren proved themselves to be real workers for God. Brother Bowman brought over special numbers from the Nappanee church several nights during the meeting. These special numbers were highly appreciated. Brother Stewart spared not the Gospel. He proclaimed it in a plain simple way so from the youngest to the oldest it could be understood. He spared not the professor or the sinner, letting the chips fall where they would. As a result, eight made the good confession for the first time. Six of them have received Christian Baptism. One girl will be baptized latter. One young man who was sprinkled when he was a baby, was forbidden by his father to be baptized. It is our prayer that the Lord will in some way cause this father to see the error of his way and will soon consent for his son to receive this sacred rite.

The North Liberty church takes this opportunity to thank both the Bryan and Nappanee churches for loaning their pastors to help in this great and worthy cause.

This church covets the prayers of the entire brotherhood.

G. L. Maus.

READ the BIBLE

THE BRETHREN EVANGELIST

Vol. XLIV, No.22 June 6, 1942



We Rejoice with the Vinco, Pennsylvania, Brethren Church in thier Dedication Day Program Sunday, May 24, 1942

(See the center pages of this issue for full account)

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INTERESTING ITEMS

THE ELKHART "PAPER AND INK", monthly paper of the First Brethren Church of Elkhart, Rev. D. B. Flora, pastor, tells of a "Family Night" which was held on a recent Thursday evening. The report is "that it went off with a bang, and it wasn't a 'bust' either." After a supper the various organized classes met for business in the class rooms. Then at the reassembling in the auditorium there was hymn singing and entertainment. The occasion also became the time of public announcement of the approaching marriage of two of Elkhart's fine young people.

Churches miss something when they neglect the opportunity of social gatherings like these.

THERE WAS A VERY UNIQUE FEATURE in the Goshen, Indiana, bulletin of May 24th. At the bottom of page three of the bulletin, Brother Rowsey had left space for the pasting in the Educational Day Envelope and had inscribed above it these words: "The special envelope (below) is for your convenience in making your Educational Day offering. Our Church is asked to give an average of $1.00 per member."

Now we are sure that Brother Rowsey has no copyright on this manner of insuring the envelopes reaching his congregation. It might well be done with all the various offering envelopes for the different interests of the church.

AT LAST REPORT the evangelistic meeting being conducted at Smithville, Ohio, with Rev. Claud Studebaker as evangelist, is being largely attended and the interest is fine. Brother J. G. Dodds, the pastor, reports to the editor that several made the "good confession" on last Sunday. A full report of this meeting will forthcoming soon.

WE NOTE BY THE MILLEDGEVILLE, ILLINOIS, bulletin of May 24th that the members of the church were invited to join in the Communion services of the Dutchtown Church of the Brethren. These two churches seem to work very well together. Brother Benshoff, pastor of our church, urges also that the Milledgeville members remember the Communion in our own church on the evening of June 7th.

FROM THE LOUISVILLE, OHIO, BULLETIN we learn that Brother E. M. Riddle had the privilege of bringing the Baccalaureate Sermon for the Louisville High School Class of 1942 on Sunday afternoon, May 24th. There were 134 in the graduating class.

AND SPEAKING OF BACCALAUREATE SERMONS. Dr. Charles A. Bame delivered the Ashland College Baccalaureate sermon at the Park Street Brethren Church in Ashland last Sunday. "Some thirty years ago," stated Dr. Bame, "I had the privilege of delivering the baccalaureate sermon to another Ashland College class. I shall use the same text today." He brought the message on the subject: "Qualifications for Present Day Leadership."

TWO VERY IMPORTANT THINGS take the center of our thought during the summer months—1. Our District Conferences, and, 2. Our Summer Leadership Training Camps. How about the attendance at each of these? Will you take some one's place who cannot go?

NOTE THE ANNOUNCEMENT CONCERNING OUR GENERAL CONFERENCE IN THIS ISSUE OF THE EVANGELIST.



EDITORIALS

LEARNING

A little learning is a dangerous thing" was right-spoken long ago. But this in no way casts reflec- upon that which is embodied in the idea of arning." No one can "learn" without learning ething. And that something becomes the "learn-" which one acquires. So, in learning, we acquire ning."

Knowledge, which is just another term of learning, be only a fragmentary knowledge, often becomes ery dangerous things. A child may know from tial experience that powder, when lighted, flashes h a brilliant light. But he may not know that con-ed to a shell or other suitable container, it be-es highly explosive. Therefore, being told that a tainer has within it some powder, to which is at-ed a fuse, exercising only his experiencial wledge, he lights the fuse, not deigning to move m his position after so doing. The result is an ex-sion which injures the child, mayhap in a perman- manner.

The Word Of God Is Dynamite

A scant knowledge is often dangerous. Far too en too much is taken for granted. That upon early eriences one builds too much. That is why Jesus d, "Search the scriptures, for these are they that of me." That is why Paul said, writing to the essalonians, "Prove all things." That is why Solo-n wrote in the very first of his proverbs, "A wise n will hear, and will increase learning; and a man understanding shall attain unto wise counsels." at is why Paul, writing to the Romans, says, "For atsoever things were written aforetime were tten for our learning, that we through patience l comfort of the scriptures might have hope. That why Paul, writing to Timothy, said, "Study to w thyself approved unto God; a workman that deth not to be ashamed, rightly dividing the word truth."

We cannot have too great a knowledge of God's rd. We cannot know it too well. We cannot be so e of our knowledge that we feel that we need er refer to its pages. Even though that same word s us to "Hide God's word in our hearts" we can er become so thoroughly familiar with it that we d never open its pages.

So we feel that we need again to turn to its pages and read anew and with fuller meaning, the words of our Lord, when he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and LEARN of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

This is the day of propaganda. When one wants to "put something across" he immediately sets in motion the wheels that will cause his ideas and his desires to reach the greatest number of people. He usually cares little whether he reaches his hearers by the avenue of truth or deception. The general idea is "just so it gets the results."

Sad to say, this method has been used by many of the isms of the day. When once the ears are reached, oftentimes by semi-truth, which is more dangerous than a direct untruth, the system so common to the propagandist, that of definite deception, is unloosed. Once within the power of modern propaganda, it is not easy to unloose one's self from its powerful grasp. Here is where the "little learning" proves itself a forged chain about the lives of those who become enmeshed in such deceptive teachings.

Man's "I think" will not measure up to the "I say unto you" of Jesus, the Son of God. Man's desire to make a scripture mean what he wants it to mean in no wise changes its inherent meaning, as it was given by the Spirit of Almighty God.

Read over again those "whatsoevers" of Paul in Philippians 4:8. Notice he begins with the "things that are TRUE." To these he adds "honesty, justice, purity, inherent loveliness, things of good report." Surely the Christian should not be satisfied with anything short of a real working knowledge of the Word of God. It comes to us weighed down with truth.

Approved of God

The approval of man is ofttimes music to our ears. But such approval is only transient—only lasts for the moment, for soon that approval may make way for disapproval of something else we do. But every one should strive for the approval of God. This can only be accomplished as we really climb the ladder of learning that leads to Him. F. C. V.

Hope Thou in God

Dr. Charles A. Bame

Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance." Psalm 42:5.

"Why art thou cast down, O my soul: and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Psalm 42:11. See also Psalm 43:5.

One who has spent all his life in defense of that kind of Christianity and seems now to desire the one alone with the limitless promises which are so needful to enduring poise, has a good deal of satisfaction these days. Listening to the liberals trying to explain themselves and their former critical positions which slip from beneath them like the crash of an avalanche and leave them on sandy foundations in the tests, is, withal quite pitiful.

Maybe it is not well known that I have had an unusual opportunity during the past year to hear a kind of message different from that which I have been preaching or hearing. Indeed it may be very true that too much of my experience has come as a speaker rather than as a listener. But even now, as in the past it has come not more of choice than of neccessity and exigency. The privilege of being a listener in the pew has been such a pleasure that it seems that all laymen would be anxious to be in their places regularly and faithfully.

Moreover it may be that the careless or listless attitude of the laymen has been more responsible for the diffident and hesitant message from many pulpits than most of them conceive. It may seem cruel to some preachers to have it said that the laymen has a right to constructive criticism of the message of the pulpit, especially if it has the taint of doubt or denial of the plain, evident teaching of the Guide Book. Why open the Bible at all if one is to spread doubt and distrust of the evident fact that it purposes to be the message of God to a lost world, showing the way of salvation from all fears of obliteration at death or of defeat in trials of life, now and here?

Let me be prompt to say that the message of God is for all, to all, and professes that the way of salvation is so plain that the wayfaring man, though a fool, shall not err therein. It asks for no Pope, no Ph. D., or D. D., or LL.D., to make it available to "the least of them." Any other idea is not of God, but of self-appointed egoists whose humility has probably been smothered in wrong training and whose conceit is so openly displayed that the simple believer will not listen to him.

One of the favorite texts of preachers during the past few months is Hebrews 12:28: "receiving a kingdom that can not be shaken." It was made precious to me by the late Dr. J. Allen Miller in the declining days of his life during his last illness which he knew to be fatal and in which he bore so patiently his affliction. As his pastor and frequent visitor, I beheld with admiration the fortitude it gave him in his trial and triumph. On that text recently I have heard more than one sermon. In one yesterday, the preacher listed some things that have been shaken. In this he was clear and forceful. Among them he listed these:

1. Our Optimism has been shaken. But we still have God's moral law. That has not been shaken. "Do justly, love mercy and walk humbly before thy God" still stands.

2. Our confidence in man has been shaken. But we still make his Belshazzar Feasts but they will end in "thou art weighed in the balance and art found wanting."

3. Our material civilization has been shaken. Reform after the war? No, we shall not expect that this time. Our eyes were opened as to that in the last war. Noah came out of the ark and got drunk. We are about as human.

4. Our confidence in conventional Christianity has been shaken. More about this further on.

Another preacher from the same text said: "Our love of beauty and art and poetry remains unshaken." That's about all, as I remember, he thought was left!

To all of these propositions I give full assent. The interest I found in the message was in the acknowledgements and not in the preacher's explanations or excuses. I shall not spread doubt by repeating more of that. With the confessions, I consent. Doubtless in our teaching and conversations, we may do well to pass them along.

But concerning the things that can not be shaken, we differ much from the person who does not believe the Bible to be God's message and his final revelation of what are "the things that can not be shaken." May I butteress this meditation by humbly stating some of the things that I believe can not be shaken:

1. The Bible as the Word of God cannot be shaken. Gladstone called it the "Impregnable Rock of Holy Scripture" and wrote a book to substantiate it. Sir Walter Scott, dying, asked, for the book. "What Book," he was asked. "There is only one Book," he replied, "give me the Bible." General Grant, while he was President, commanded: "Hold fast to the Bible as the sheet-anchor." Andrew Jackson, stern old fighting man, said, during his last illness: "That Book, sir, is the rock upon which this Republic rests," and Abraham Lincoln told a delegation that, "It is the best Book of God to man", and immortalized many of its striking texts in his undying addresses.

So, many other testimonies could be offered if space allowed their being quoted. But I have come to this conclusion: I would not desire to separate myself from the great host of the world's great teachers and leaders who have accepted the Bible in such whole-hearted fashion as the only hope of man in the extreme crises of life. If I do not separate myself, then I must join them and agree with them. I would try to get their reason for confidence; otherwise I should consider myself exploiting my egoism to the superlative degree.

2. The integrity and inspiration of the Holy Scriptures can not be shaken. It's claims as God's message run into the thousands, "God spake" and "the Lord hath spoken" and "God said", lavishly adorn the pages of the Old Testament. Jesus said in so many words, "Heaven and earth shall pass away, but my word shall not pass away." Luke 21:33. The Psalmist said it is "forever settled in heaven." Paul's testimony is that "all scripture is given by inspiration of God and is profitable." 2 Tim. 3:16. And Peter's, "No prophecy is of any

private interpretation but holy men of old spake as they were moved by the Holy Ghost." 2 Peter 1:21.

No other explanation of the acceptance of the Bible as the one unique Guide, by the world's good and great and pure is possible than that it is really as it claims, "God-breathed."

3. The claims of Jesus of Nazareth that he was the Son of Man: Matt. 16:13; Luke 18:8; John 5:24, 27, and the Son of God Mark 1:1; John 5:24; 15:22,24; 13:3; 8:24; 10:30, can not be shaken. If these Scriptures can not be accepted in the light of history and the number of worshippers after two thousand years, one must be infidel and unbelieving, unwilling to know the truth.

4. Man's admission of the need of God's Guidance can not be shaken. It came before the time of Christ, from Plato, Socrates and Seneca. It came from the prayers of Washington and Lincoln in time of stress and need. Its antithesis is the wreck, brutality and slaughter of the innocent, caused by those who reject it as in Hitler, Hirohito and Mussolini and former of their ilk. That guidance was promised by Jesus Christ who said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. "The Spirit of truth which prodeedeth from the Father, he shall testify of me." John 15:26. "All things that the Father hath....he....shall show unto you." John 16:15. "He will guide you into all truth;....and he will show you things to come." John 16:13. Thank God! His guidance is guaranteed to those who seek it.

5. Man's belief in the resurrection of the body from the grave can not be shaken. It is inextricably connected with the next great event programmed in the manifestations of Jesus Christ—His second coming. His birth, his baptism, the transfiguration and the resurrection from the dead were revealing; but one more is to follow. As he arose from the dead, so shall we, he promised. Paul, the best witness the world could ask concerning this gave the full explanation in 1 Cor. 15, where we get all the evidence of the resurrection of Jesus from the dead that any seeker could ask. Five hundred still lived to appeal from his testimony, but not one did successfully. I am willing to allow it to rest with him. It is necessary to our happiness here and hereafter. Men refuse to be shaken from that belief.

6. Belief in the return of Jesus Christ to earth to establish a righteous kingdom (2 Peter 1:11) remains unshaken. This most-mentioned of all doctrines of the Bible is fully wrapped in the veracity of Jesus himself. John 12:1-3. It is pertinent to our subject that if we may not thus hope in Christ, too much of the Bible is pictorial fancy to command great respect or interest in the remainder. Withal, it is after such cataclysmic events as are happening in the world NOW that his return is to happen. See Matt. 24:1-14. May it soon happen that "the kingdoms of this world are become the kingdoms of our Lord and his Christ." Rev. 11:15.

What a hollow emptiness resounds as we listen to those who no longer believe the Bible to be the Word of God! Their statements of the "things that can not be shaken" seem but the copy of those who were once counted infidel and atheist. Can flimsy foundations hold up the morale of our citizens and soldiers who face the strictest regimentation of all phases of life ever fancied by the most fantastic minds? Will people become heroic with the games, dances, fanfare and funny jokes and tricks of the most adept, or will the demand be for certainty, stability and steadfastness? The hopes of other days, times and heroes were in God, not fun, frolic and phantasy. Egypt, Babylon, Persia and Greece all tried trust in armies and instruments of war; but the peoples that live, build on the foundation of hope in God. His hidden kingdom will emerge in His own unrevealed time.

What security and foundational happiness they have who hope in God! To be aligned with the world's greatest, purest, kindest, most loving most worthy and strong is worthy of life. No other hope is so certain, no foundation is so strong and abiding, nor is there any sign of any to be offered. "Hope Thou In God!"

Cleveland, Ohio

A REVISION

Because of the fact that pages of copy somehow got reversed in the poem which Mrs. Loretta Carrithers wrote in memory of her daughter who passed away last year, we are reprinting this poem in its correct form. Mrs. Carrithers is known to the children throughout the Brotherhood as "Aunt Loretta". She contributes our Children's page each week in **The Evangelist.**

A ROSE IN GOD'S GARDEN

God planted a rose in His garden,
His beautiful garden of love.
It sprang forth in Heavenly splendor,
All glowing with purity's touch.

The velvet soft petals surrounding
The stem Christ Jesus can give,
Including most cheerful endeavor,
A smile—inspiration to live!

Hope and uselfish surrender,
Tender contentment and true
Service for Him, her dear Master,
She'd constantly, reverently do.

The petal of tender caresses
Ever so willingly give,
Joy and the hope of Salvation
And also the petal—to live.

A rose with these petals of value—
The estimate never is made,
Till God in His infinite wisdom
Shows flowers with true petals ne'er fade.

God picked this fair rose from His garden,
Transplanting with Fatherly love.
Because of her Faith and assurance
Ruth's blooming in Heaven above.

There's a rose in God's Heavenly Garden,
A rose filled with love so Divine,
Transformed in her own Savior's likeness,
She'll bloom ever more by His side.



A Charge to the Graduates

President E. G. Mason

Delivered at the Commencement Exercises

The change of time of Commencement from Thursday to Monday and the combination of class day and commencement exercises have eliminated, for the present at least, the traditional commencement speaker. However the Commencement program should have a place in it for an intimate and official Godspeed to the seniors. That is my responsibility at this moment, and in doing it I shall remember Cicero's observation, "Brevity is the best recommendation of Speech."

Members of the Graduating Class:

The thousands of young men and women graduating from the many colleges and universities of this land at this season of the year are facing a world considerably different from that faced by graduates of former years. Therefore I desire to review at this time some of the lessons we have tried to teach you here and to point out to you why your college education is termed an equipment for life. Each class goes forth from its Alma Mater inscribed and imbued with a certain spirit and a specific stamp of identification that characterizes the institution from which a degree is received. Whether you realize it or not, the spirit of Ashland College has become a part of you. The stamp of its approval and the impress of its influence is upon you. Wherever you may go, whatever you may do, and whomever you may meet, that influence goes with you and others will know that you are a part of Ashland College. This fact will influence everyone with whom you come in contact. Your response to the problems that you will face in life will not only determine your own personal success or failure but it will also reflect for good or ill upon your Alma Mater.

You step out over the thresholds of these halls today into a world at war. A year ago we thought little of war but today we are concerned more about war and less about an outlook upon a peaceful career in a favorite field of endeavor. We all face a world in which the best scientific minds and efforts of all workers are devoted to the in-

Ashland College Commencement and Baccalaureate Exercises

May 31 and June 1

BACCALAUREATE SERVICES

PROGRAM

Prelude, "Caprice" (The Brook) - - - - - Dethier
Eunice Lea Kettering, M. S. M., F. A., G. O.
Processional, "Marche Religieuse" - - - Guilmant
Miss Kettering
Invocation - - - - - - Rev. Martin Shively, D. D.
Anthem, "Sing Alleluia Forth" - - - Dudley Buck
Chapel Choir, Mrs. Dorothy Brown Garrigus, Conducting
Scripture and Prayer, Matthew 13:1-17,
Dean W. E. Ronk, Th. M.
Anthem, "Springs in the Desert" - - Arthur B. Jenkins
Chapel Choir
Sermon "The Qualifications for Present Day Leadership"
Rev. Charles A. Bame, D. D., Cleveland, former Editor of the Brethren Evangelist and a successful Pastor at Dayton and Ashland, Ohio and South Bend, Indiana.
Hymn, Faith of our Fathers - - - - - Congregation
Hymns of the Centuries 441 (Standing)
Tabernacle Hymns 325
Benediction - - - - - Prof. L. E. Lindower, Th. D.
Recessional "Crown Imperial" - - - William Walton
Miss Kettering
Postlude "Allegro Vivace" - - - - - - - - Widor
Miss Kettering
Reception, Graduates and Friends, and Members of Board of Trustees—Garden, President and Mrs. Mason, 921 Grant St.

COMMENCEMENT EXERCISES

PROGRAM

Processional, "Triumphal March" - - - - - - Verdi
Mrs. Anna Brauer Stuckey
Invocation - - - - - Dr. Edwin E. Jacobs, President Emeritus
Music - - - - - - - - - The A Cappella Choir
Louis E. Pete, Mus. D., conducting
"The Saga Of The Seniors"
"Ashland College has Challenged Me to Think"
Charlene I. Phillips—Salutatorian
"Ashland College has Created Vision" - Earnest Ralph Oney
"Ashland College has Idealized Truth" - Jeanne C. Colbert
Valedictorian
"Ashland College has Unified My Thinking"
Frank McGregor Good
Music - - - - - - - - - The A Cappella Choir
Class Gift—Presentation - - Esther Elizabeth Jenkins
Acceptance - - - President E. G. Mason
Mantle Oration - - - - - - - William A. Dreher
President of the Senior Class
Acceptance - - - - - - - - - - Richard Houck
President of the Junior Class
Charge to the Graduates - - - President E. G. Mason
Presentation of Candidates for Degrees
Dean R. R. Haun
Dean W. E. Ronk
Conferring of Degrees - - - President E. G. Mason
Announcements - - - - - - - Dean R. R. Haun
Benediction - - - - - - Dean M. P. Puterbaugh

ROSTER OF GRADUATES

Bachelor of Theology

Eugene J. Beekley, A. B. - - - - - - - - - Ashland

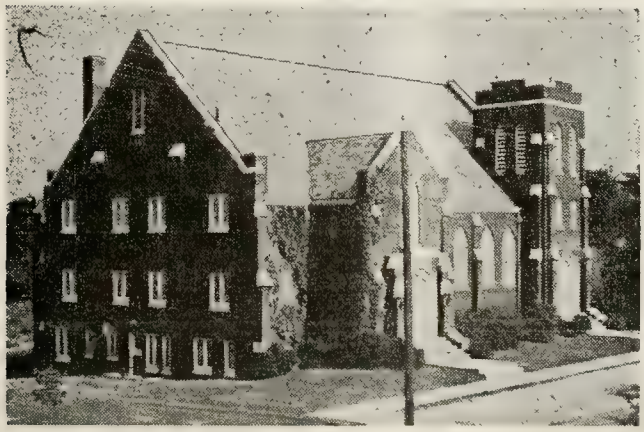
Bachelor of Arts

James E. Ault - - - - - - - - - - Peru, Ind
Barbara Beach - - - - - - - - - - Ashland
Frances Petit Bennett - - - - - - - - Rittman
Jeanne C. Colbert, Gamma Alpha Kappa Honors - - - - Medina
Lewis Bryan Coover, Jr. - - - - - - - - Shelby
Adah Irene Drushal - - - - - - - Lost Creek, Ky.
Frank McGregor Good - - - - - - - Dayton, Pa.
Marilyn May Holland - - - - - - - - Ashland
Carl Jackson Ish - - - - - - - - - Mansfield
Esther Elizabeth Jenkins - - - - - - - Mansfield
Mary Elizabeth King - - - - - - - - Ashland
June Irene McAdoo - - - - - - - - - Ashland
Earnest Ralph Oney - - - - - - - - Wellington
Marjorie Toinette Otter - - - - - - - - Ashland
Charlene I. Phillips, Gamma Alpha Kappa Honors - - - Nova
James Ward Poe - - - - - - - - - Rittman
Barbara Frances Roberts - - - - - - - - Amanda
Elizabeth Lucy Schindler - - - - - - - - Ashland
Ronald Slater - - - - - - - - - - Oberlin
Dwight R. Stoffer - - - - - - - - Huntington, Ind.
Rosemary G. Zimmerman - - - - - - - Mansfield

Bachelor of Science in Education

Lucile Adeline Adams - - - - - - - - Medina
Virginia Maye Au - - - - - - - - - Mansfield
*Helyn M. Barr - - - - - - - - - Mansfield
Kenneth Black - - - - - - - - - - Ashland
*Clara Evelyn Bletz - - - - - - - - Lexington
*Mary Elizabeth Davidson - - - - - - - Ashland
William A. Dreher - - - - - - - - - Savannah
Mabelle Wyant Frazier - - - - - - - - - Norwalk
Martha Dawn Hartzler - - - - - - - - Smithville
*Daryl A. Heiser - - - - - - - - - Mansfield
David B. Lantz - - - - - - - - - Mansfield
Mary Alice Lash - - - - - - - - - Ashland
Mary Louise Overholt - - - - - - - - Wooster
Gwendolyn Elizabeth Perkins - - - - - - - Willard
Robert Duane Plice - - - - - - - - - Ashland
Kathryn M. Raw - - - - - - - - - Medina
Robert L. Rust - - - - - - - - - Mansfield
Sybil Cerilla Saylor - - - - - - - Winona Lake, Ind.
Mildred Evelyn Shively - - - - - - - - Mansfield
Lou Irene Sipe - - - - - - - - - - Shelby
Ruth C. Templer - - - - - - - - - Greenwich
Arlo G. Willet - - - - - - - - - - Shelby
Donald Nickolas Ziemke - - - - - - - - Norwalk
Burton Ray Zimmerman - - - - - - - Homerville

*Diplomas to be issued later.



Park Street Brethren Church
Where the Baccalaurate Services were held



Commencement in Gymnasium

vention, improvement production and use of implements of destruction. Implements and machines to destroy property, human lives, and to break the morale of great groups of people.

The outlook is not pleasant, but it presents a job that must be done and we must all make the best contributions to its completion that it is possible for each of us to make. The outlook is uncertain because chosen careers must be set aside until the problem at hand is settled. There is little that we can plan for in our respective fields of activity until this crisis is over. But in spite of the unpleasant outlook and its uncertainty, it constitutes a challenge to you to put to the best use, the best and the most that you have to give and you have much to give.

As you step over the thresholds of these halls to enter a world a stark reality you will be continually called upon to exercise your ability to make careful discriminations. We have tried to teach you how to do this at Ashland. You will be called upon frequently to distinguish between fiction and truth, between pretense and sincerity, between propaganda and fact. You will be confronted with endless rumors and falsehoods disguised to sound like the truth. Propositions that glow with promise yet are filled with cleverly concealed defects will be presented to you. You may be threatened with failure or violence or appealed to on the basis of passion or self-interest to accept terms and conditions to which you cannot or do not subscribe. Ulterior motives will be concealed to keep facts and a clear knowledge of motives from you when you face some controversial problems. In other words, there are many people in this world of ours who are waiting to take full advantage of a rather natural tendency of all human beings to avoid work and trouble. There are many

(Continued on page 11)

ASHLAND THEOLOGICAL SEMINARY LIBRARY

OUR NEWEST CHU
Vinco, Penns
Has a



Side View of the New Vinco Church

Congratulations, Vinco! The Brotherhood has been waiting to hear the news concerning the Dedication of our newest Church Building. That occasion was celebrated on Sunday, May 24th, and for this event the church was crowded to the very doors.

From the Nanty-Glo Journal we quote some of the historical and material facts concerning the church and its congregation.

"The old Brethren Church which burned was one of the landmarks of the Vinco community. It was first established and built as a United Brethren Church and was purchased by the Brethren denomination about the year 1883, the historical records not being very accurately kept in those earlier years. It was being extensively remodeled and refurnished when the disastrous fire occurred about a year ago.

While temporarily stunned by their loss, the congregation and pastor were not discouraged but soon began making plans for a new structure. Plans were completed and approved on July 21 and the cornerstone for a new church building was laid on August 3, 1941. The sermon of the occasion was delivered by Rev. J. Ray Klingensmith of Ashland, general secretary of the Missionary Board of the denomination who had been holding a revival meeting for a few weeks in a large gospel tent secured for the purpose, and used for all church services until the new building could be occupied. The building committee which had charge consisted of E. Guy Walk, chairman; Edward Mackall, Earl M. Miller, Rev. C. Y. Gilmer, George A. Leidy, Eli B. Wissinger, Walter S. Mackall, Theodore Daughtery, Millard Mackall and Ralph Hagerich.



Front View of th

The pastor and wife, Rev. and Mrs. C. Y. Gilmer, along with the building committee and backed by a devoted membership, worked untiringly for the rebuilding of their house of worship and their labors are now rewarded by a beautiful new church building. The main structure is 33 x 60 feet with a tower entrance 14 x 14, the walls being faced with natural field stone. There is a basement under the entire building, the interior being suitably arranged for church school purposes. The main auditorium will comfortably seat over 200 persons, but many more may be accommodated on special occasions. While much of the work was done by volunteer labor, the valuation on the property is conservatively placed at $20,000, which was the lowest figure at which any contractor offered to take the job.



Rev. C. Y. Gilmer



Mrs. C. Y. Gilmer

Among earlier pastors of the Vinco church was a Rev. Smouse who served the congregation from 1886 to 1889. Others of that earlier period were the Revs. Wm. Byers, Stephen Hildebrand, Joseph Reighard, Smith, Long, Koontz, Hall and Hollebaugh, all prior to 1910. Rev. J. L. Bowman, now retired but preaching somewhere every Sunday, served the church as pastor three different times: 1900-1904, 1914-1917, and again beginning in 1923 for a period of several years. Rev. Geo. H. Jones, now pastor of a church in Muncie, Ind. but formerly of Johnstown and for a number of years Boy

H BUILDING IS DEDICATED

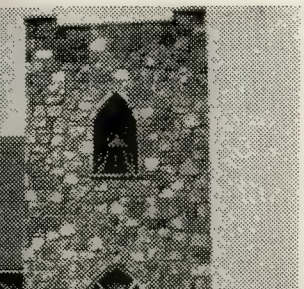
ania Brethren Church

Vonderful Day



Old Vinco Church Destroyed by Fire

cout executive of the Greater Johnstown district, held e first pastorate of his ministry in the Vinco church. ev. Earl Flora, a brother of Mrs. H. Wade Burkhart, the urnal's Jackson township correspondent, was pastor from 1917 to 1920 inclusive. He was followed by Rev. Forrest Byers from 1920 to 1922.



Vinco Church

Officers of the Church

Pastor, Rev. Clarence Y. Gilmer.

Deacons — Eli B. Wissinger, Walter S. Mackall, George C. Leidy, Millard F. Mackall.

Deaconesses — Mrs. Eli B. Wissinger, Mrs. Walter S. Mackall, Mrs. George C. Leidy, Mrs. Millard F. Mackall.

Mod., Millard F. Mackall

Vice Moderator, George A. Leidy.

Treasurer, Edward Mackall.

Financial Secretary, Mrs. Ralph agerich.

Recording Secretary, Mrs. Herman Varner.

Assistant Financial Secretary, rs. Robert Rorabaugh.

Pianist, Miss Wilma Leidy.

Ass't Pianist, Mrs. Earl M. Miller.

Choir Director, Mrs. John C. issinger.

Trustees — Eli B. Wissinger, norary; Earl M. Miller, Ralph agerich, Geo. A. Leidy.

Ushers—Ralph Singer, Charles nhart, Ralph Hagerich, George Leidy.

Stewards—Wayne Leidy, Blaine idy, Robert Adams, Robert se.

Evangelist Agent, Mrs. Dan rabaugh.

These are all active in the work the church.

BIBLE CONFERENCE CONDUCTED

Beginning on Sunday evening of Dedication Day, Prof. M. A. Stuckey, of Ashland Theological Seminary, began a week of Bible Conference in the church. Appropriately he chose for his opening subject, "The Bible, the Whole Bible, and Nothing but the Bible." Services were scheduled for Monday, Tuesday, Wednesday and Thursday nights. Also two services on Sunday, May 31st.

This was a testimony to the Christian zeal of the Vinco congregation.

* * *

The fly leaf of the Dedication Souvenir Booklet contains a most appropriate quotation from the pen of John Ruskin. It is as follows:

"When we build, let us think that we build forever. Let it not be for present delight nor present use alone. Let it be such work as our descendants will



BUILDING COMMITTEE

Reading from left to right—Front row: Earl M. Miller, George A. Leidy, Rev. C. Y. Gilmer; Second row: Edward Mackall, Eli B. Wissinger, Walter S. Mackall, Theodore Daughtery; Top row: E. Guy Walk, chairman, Millard Mackall, Ralph Hagerich.



FINANCE COMMITTEE

Reading from left to right—Front row: Mrs. Ralph Hagerich, George A. Leidy, Mrs. Herman Varner, Mrs. Robert Rorabaugh (absent); Second row: Millard Mackall, C. G. Lenhart, chairman, Rev. C. Y. Gilmer, Walter S. Mackall.

thank us for, and let us think, as we lay stone upon stone, that a time is come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, 'See! This our fathers did for us.' "

* * *

The Who's Who of Dedication Day" contains the the names of the following: Dr. E. G. Mason, President of Ashland College; Dean Willis E. Ronk, Dean of Ashland Theological Seminary; Rev. J. Ray Klingensmith, General Secretary of the Missionary Board of the Brethren Church; Prof. M. A. Stuckey, of Ashland Theological Seminary; Rev. J. L. Bowman, a former pastor of the church; Rev. N. V. Leatherman, Moderator of the Pennsylvania District Conference; Rev. William S. Crick, National Statistician of the Brethren Church, and Rev. C. Y. Gilmer, present pastor of the church.

* * *

On the back of the cover page is inscribed the following fitting poem:

I think God loves new temples built to Him
And watches as each stone is laid on stone,
And smiles to see them laid so straight and true,
Lifting the strong wide walls to heaven's blue.
And when the carpenters have done with them,
And each new church stands finished and alone,
When dusk sifts violet shadows through the glass
Of painted windows, I think God must pass
Between the new aisles, and stopping where
The last light falls across His shining hair,
He kneels and holds the first communion there.

Lexie Dean Robertson,
From "New Churches"

* * *

THE SERVICES OF THE DAY

The following program was presented throughout the day, with the Sunday School at 9:30, the Morning Worship at 10:30, the Afternoon Dedicatory Service at 2:30, and the Evening Service at 7:30.

THE MORNING WORSHIP

"In His Holy Temple"

Piano Prelude—"Butterfly" Miss Wilma Leidy
Invocation Sentence Choir
Invocational Prayer
Hymn, No. 55—"Glorious Things of Thee are Spoken"
The Scripture Reading
Prayer
Response—"Gloria Patri" Choir
Selection—"Jesus Shall Reign" Choir
The Sermon—"We Dedicate"
..... Rev. J. Ray Klingensmith
Consecration of the Worshippers
The Offertory—"To Spring".... Miss Wilma Leidy
Consecration of Tithes and Offerings
Hymn, No. 21—"Guide Me, O Thou Jehovah"
Benediction and Dismissal

* * *

THE AFTERNOON DEDICATORY SERVICE

Millard F. Mackall, Church Moderator, presiding
Piano Prelude—"Reverie" Miss Wilma Leidy
Hymn, No. 50—"The Church's One Foundation"
..... Congregation
The Invocation
Selection—"The Day of God is Breaking"
..... Young People's Choir
Solo—"He Shall Feed His Flock"
..... Mrs. John C. Wissinger
The Dedicatory Sermon Dean Willis E. Ronk
Selection—"All Hail the Power of Jesus' Name"
..... Adult Choir
The Dedication of the Building
..... Rev. Clarence Y. Gilmer
Prayer of Dedication Rev. J. L. Bowman
"The Holy Day" The Male Quartet
Offerings and Gifts Rev. J. Ray Klingensmith
Offertory—"Bells of the Old Minister"
..... Mrs. Earl Adams
Reception of Offering Rev. William S. Crick
Greetings from Our College..Persident E. G. Mason
Presentation of Keys to the Trustees..E. Guy Walk
Greetings
Congregational Hymn, No. 25—"Faith of Our Fathers"
Benediction Rev. N. V. Leatherman

* * *

THE EVENING SERVICE

Opening of a week of Bible Conference, conducted by Prof. M. A. Stuckey

W. E. RONK REPORTS AS FOLLOWS

Sunday May 24 was a day long to be remembered by the brethren of the Vinco congregation and their friends. It was a day in which the entire congregation was asked by Rev. Klingensmith, in the morning service, to rededicate their lives and to make the new building stand as a memorial to such a dedication. It was a day in which the church building was dedicated in the afternoon service with the writer preaching the dedicatory sermon. It was a day in which a large portion of the indebtedness on the building was cared for. It was a day of large crowds and a wonderful fellowship.

The services for the day started with the Sunday School with an attendance of 225 and the attendance at the church service was of 190. The number present for the afternoon service was 525 which taxed the capacity of the building to its limit. The attendance at the evening service was 425, with Prof. M. A. Stucky speaking. Thus the total attendance for the day at all services was 1365. The attendance alone would truly mark this as a great day.

The new building is indeed beautiful and sufficiently large to meet the needs of this congregation for some time. One is amazed at the beauty, both of the exterior of the building and the interior. It might well serve as a model for our small communities throughout the brotherhood. When one remembers that less than a year ago the old building was destroyed by fire and that this new building stands today on the old grounds, it is a marvel of faith. This building is really worth $20,000 if built by a contractor, but as erected by the brethren, cost approximately $14,000 which was made possible by the large amount of labor donated.

The cash received to date on the building is $10,923.86, which leaves $4000.00 in cash needed to clear the indebtedness. But there are pledges which have been made to care for $2,000 of this amount, which leaves the amount of $2,000 unprovided for. This indeed is great achievement from the financial viewpoint.

The whole brotherhood should rejoice with the Vinco brethren and their pastor, Rev. Gilmer in this splendid achievement.

Professor Stuckey began a series of Bible lectures for the congregation on the Sunday night of dedication to continue for a week's time and no doubt this will prove a great spiritual uplift for the congregation.

Charge to the Graduates

(Continued from page 7)

honest and conscientious people in this world and they will treat you in accordance with the principle of the Golden Rule, but we want to warn you of the existence of the other kind, and you will likely meet some of them.

You will meet some who have not learned to evaluate properly the democarcy in which we live. You will find some who doubt the ability of the American people to rule themselves. You may even find those who will say that a dictatorship is preferable to a democracy. You know that this is not true. Stand squarely upon your feet against this form of sabotage and set these persons right. Make it the rule of your life to point and emphasize the strong points and the great values of a democracy in its guarantee to individual freedom, a guarantee that can be found in no other form of government. Look for strengths not for weaknesses in our government. Help to locate the weaknesses and then to remedy them and make them as strong as possible.

You will meet those who will want to overthrow existing institutions, which in seeking the general welfare may have interferred with favorite individuals or interests. It is said that Adolph Hitler vowed to destroy the Jewish race because he became angered at one Jew. This is not reasonable. All Jews are not bad. A single example does not determine or establish a truth or set a standard for all. We have tried to teach you to be tolerant and to respect the rights and opinions of others.

Individuality is an important thing. No two individuals are exactly alike. Each has his or her special characteristics. This makes it difficult for one individual to imitate some characteristics or mannerisms that give a large number of people whom you meet the wrong impression of you, try to correct the defects and develope more desirable traits in their places. We have tried to teach you this also at Ashland.

Avoid catchy slogans and condemning phrases until you are sure that they represent the principles for which you can stand. We have tried to teach you to do this. Slogans, phrases and words are often skillfully and cleverly used to wrap the true meaning of the issue at point. Books are also used for this purpose so are newspapers and magazine articles, and even public addresses. Your education should have prepared you to withstand the appeal of emotive literature and oratory and to resist being carried away by a single word, article, speech or book and we hope that it has also made you alert for the deceptions of clever phraseologists and advocating questionable social, economic or political panaceas. We hope that it has given you vigilance-eternal vigilance, poise, knowledge, the capacity and desire to weigh evidence and to draw logical and sane conclusions, and the courage to express and to stand for sincere convictions, reached by intelligent and discriminating thought.

If your education has done these things for you, each of you is an educated person and one who is able to take his or her proper place of responsibility in this turbulent world. You are then one among those who is capable of helping to solve the problems of reconstruction in a post-war world. You are educated if you will put forth every effort to gather all the facts associated with an issue with which you are not familiar before you pass judgment.

Now in this world, whether it be at peace or war, you will face problems—political, economic, social, religious and educational—which you will be called upon to help solve, or to solve yourselves as individuals. Your solution or decision may not please everyone. Then you are likely to be criticized. You will have to expect this. But if you have done your best in reaching your solution or decision, there is a compensation that outweighs the criticism. That compensation is the respect and esteem of wise and good men because you have reached it through honest and intelligent effort. Even if you are wrong, you may yet retain this respect.

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Finally, your education has been nurtured in a college atmosphere that has been saturated with the principles of Christian ethics and the Christian philosophy of life. Your attention has been regularly and consistently directed to the dependence of the human race upon an omnipotent, merciful and loving God to whom we all look for wisdom, guidance, courage and strength. Unrelenting faith in God and the rightness, safety and security of the code of behavior that His Son Jesus Christ taught to men has been constantly held before you. This, whether you recognize it or not, has had and will continue to have a powerful influence upon your thinking and behavior. With the academic training we have tried to give you and with the persistent emphasis upon the spiritual values of life held before you, we consider you qualified to meet the problems of life. We now intrust you to your own responsibilities and to your opportunities. May you remain true to your convictions and teachings and ever be loyal to Ashland College. May your efforts be worthy and genuine. Having been challenged to think clearly and constructively and having a new vision of life and with an idealized truth, after which you shall fearless and relentlessly seek, you are equipped to face the problems of life with faith and with courage. We wish you Godspeed and the greatest of success.

I AM CALLING YOU

I am the best friend of mankind. To the man who praises sanity, peacefulness, pure-mindedness, social standing and longevity, I am a necessity.

I am hung about with sweet memories—memories of brides, memories of mothers, memories of boys and girls, memories of the aged as they grope their way down the shadows.

In the minds of the greatest men on earth I find a constant dwelling place.

I live in the lives of the young and in the dreams of the old.

I safeguard man, with a friendly hand to the man in fine linen and to the man in homespun.

I am the essence of good fellowship, friendliness and love.

I give gifts that gold cannot buy, nor kings take away. They are given freely to all that ask.

I bring back freshness of life, the eagerness, the spirit of youth, which feels that it has something to live for ahead.

Some time—some day—Some hour—in the near or far future, you will yearn for the touch of my friendly hand.

I am your comforter and best friend.

I am calling YOU!

YOU need ME and I need YOU!

Together with Christ we build a new world!

Who am I?

I AM YOUR CHURCH.

—N. R. Press

IT SEEMS TO ME

One of the most important characteristics of vital Christian leadership is that it shall lead. Necessary to this is a broad, far-reaching vision that will not be stilled, but pulsates with Christian warmth and vigor. Only that leadership leads aright which has forgotten all of self in a glorious vision of great things done for Christ. Or so it seems to me.

The Mentor

Laid to Rest

GILL—Charles A. Gill was born at Lawrence, Kansas, January 6, 1880, and departed to the Life Beyond at Goshen, Indiana, February 24, 1942.

He was united in marriage to Bessie A. Barringer in 1903. To this union were born four children, who, with his wife, survive him, Albert Clayton of White Pigeon, Michigan; Donald Paul of Goshen; Mrs. James Purvis of Miami, Florida, and Mrs. E. J. Beekley, wife of our pastor at West Alexandria, Ohio.

Brother Gill had been a resident of Goshen for 35 years and was active in the work of the Sunday School, Brotherhood, prayer meetings and other groups. He was instrumental in organizing the Northern Indiana Laymen Association which he and his co-workers have built into the largest organization of its kind in the Brotherhood. From the time of its organization until his death, Brother Gill served as its president.

Funeral services were held from the Goshen Church in charge of the pastor and Dr. George W. Rench. Memorial services were held in connection with the Laymen's Association meeting and this was in charge of Dr. W. I. Duker.

H. H. Rowsey

MILLER—Reuben D. Miller was born in Union township, Elkhart county, Indiana, December 20, 1871, and departed to the Life Beyond at his home in the above named township, March 11, 1942. He was united in marriage to Mary Slabaugh in 1893. He is survived by his wife and a daughter, Mrs. Horace (Fern) Conklin of Battle Creek, Michigan.

Brother Miller lived in Goshen for many years and was active in the work of the First Brethren Church. He served as chairman of the Board of Trustees for some time and was a member of the Board of Deacons. For several years before his death he had lived in Union township, near Nappanee, but when physically able he was present for the services of his church.

Funeral services were held from the Goshen Church in charge of the pastor and Rev. T. E. George, pastor of the Goshen Church of the Brethren.

H. H. Rowsey

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for June 21, 1942

"THE BEST USE OF THE BIBLE"

Scripture Lesson John 5:39; Acts 17:11.

For the Leader

Our Bible has been given to use for OUR use. It is a source of understanding and knowledge which we need today. From the Bible we learn of the way to eternal life. From the Bible we learn how to live a Christian life.

We should be faithful in our daily Bible reading and study. At all times we should be memorizing new verses or passages of scripture. The more of the "Words" of the Bible we have in our heart, the better we will be living our life as a Christian.

If we have been neglectful of our reading and study of the Bible, now is a good time to renew vows. From our Bible we learn of the promises we can claim, and of our duties of Christian service. How can we be good Christians if we do not study our "Guide Book."?

DISCUSSION

TO LEARN THE WAY OF SALVATION. A "best use" of the Bible is to read and study so that we might learn of our need of a Savior. There we will learn that Christ is our Savior; that we must accept Him and believe in Him. We can make good use of Bible portions by giving them out to our unsaved friends with the request that they read the pages of the little book. More than one person has been led to Christ through the reading of a passage of scripture.

The Bible has the ONLY way to eternal life. If we are to some day live in the celestial palaces of eternal heaven we must go there by the way so plainly written in the Bible.

TO LEARN THE DUTIES OF THE CHRISTIAN LIFE. So many Christians are ignorant of the first requirements of living as a Christian. The only reason for this is an unexcusable ignorance of the things the Bible teaches. We should be as the noble disciples at Berea of whom it is said that they searched the scriptures daily. No Christian can live a life of power for Christ unless he daily buries himself in reading and studying of the Bible. Our rules of conduct, convictions against sin and amusements, church attendance, and labor, are all written in the Bible. For what more can we ask? We can surely imagine the power which one Church or even one society would have if every member would be a daily feeder on the Bread of Life as found in the Bible.

If we are willing to spend time in reading and studying the Bible each day we will soon find that we are happier and more eager to work in the Church where ever duty calls us.

TO INCREASE OUR TRUST IN CHRIST. This is a "use of the Bible" that is free to every Christian today. It can be so helpful, too. With the world conditions as they are today, we are tempted to lose hope, become worried and discouraged. By an understanding of the precious assurances from Christ, we can find sweet rest for our lives. In other words, the hope and trust of the Christian in Christ is found plainly written in the word of God.

A discouraged, pessimistic, spiritually nervous Christian displays all the signs of possessing a dusty Bible.

TO LEARN OF FUTURE JOYS. Another "best use" of the Bible is to learn of the joys which are promised to the faithful Christian. All of us have heard of heaven. We imagine it to be a divine, perfect and happy place. And we all hope to go there someday. Yet very few people really know what heaven is going to be like. This is simply because they have never read their Bibles to see what Heaven is going to be like.

If we would like to know the truth about heaven, let us read our Bibles. First, to be sure that we have done what we must do to be assured of eternal life. Then second, read the many beautiful passages depiciting the joys of heaven. By so doing, we will obtain a glimpse of the future joys in store for that Christian who continues to love his Lord and serve Him.

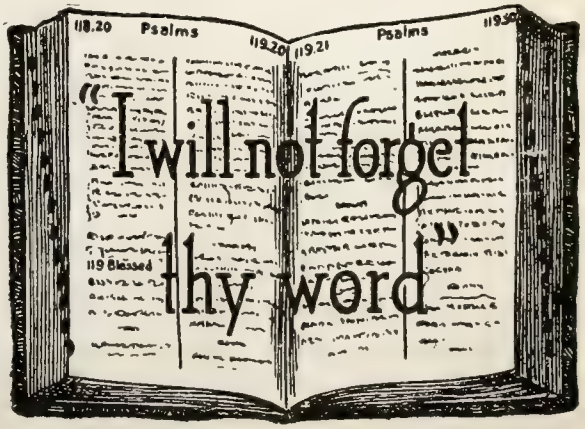
TO MEMORIZE. We should use our Bible to memorize the favorite passages. Scripture is not a part of us unless we have memorized it and kept it in our heart. Many times, in personal work and Sunday School and elsewhere, we will have need of the verses we now have time to memorize. Passages which we keep in our hearts will inspire us and help us when we can't be actually reading our Bibles.

TO STUDY. There is rich reward for the Christian who studies his Bible. By a day-by-day period of study, we will be better equipped to face the work and duties of life.

A good plan is to be a systematic Bible reader. Perhaps to read several chapters a day, beginning at the very first book, and planning on reading the Bible through in a year, or less. This will give us a good bird's eye view of the history of the ages from Adam to the end of time. Then a good plan is to study it book by book. From then on it will be a matter mainly of our own choosing. By that time we should be so engrossed and fascinated and eager, that we will not need to force ourselves to take the time to open our Bibles for study. This is a matter that grows with interest each passing day.

OUR GRATEFULNESS. We should be so grateful for our open churches and privileges of worship and study that we would want to do all we can for Christ. Thus we should always be faithful to the services of God's house so that we can learn more about His Word. Then each day we should have our definite time for our own personal Bible study, so that our life as a disciple of Christ might be improved. We owe this much to Christ.

The best use of the Bible is to make it a part of us, and to live it day by day among men, for, we are the only Bible that the world reads. "What if the type be crooked, or the print be blurred?"



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Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

When Moses was upon Mount Sinai, God not only gave him the ten commandments, of which we have been talking, but He also told him He wished the Israelites to build a church for Him. Before this time when anyone wanted to worship God, he would pile up some stones for an altar, as you remember Noah, Abraham and Jacob did, and then stand by it as he prayed. But now God wished the Israelites to have a church in which they could worship Him.

What kind of homes did the people have in the wilderness? Yes, tents, which they could pack easily and carry with them when they traveled. God told Moses that He wished them to make a kind of tent for Him and it was to be called the Tabernacle, which means the Tent of Meeting. Whom do you meet in your houses, children? Yes, your mamma and papa, your brothers and sisters. And whom do we go to church to meet? Yes, the dear heavenly Father, because the church is the house of God. So the Tabernacle was to be the Tent, or place, where the Israelites could meet God.

God told Moses just how it was to be made, and when he came down from the mountain, he told the people what God had said. First, he asked them to bring gifts of beautiful things with which to make it and the people brought wood, brass and cloth of lovely colors—purple and blue and scarlet. They also brought precious stones and bracelets, chains and rings of gold and silver. They were so glad to give these things to make the Tabernacle for God that soon there was more than could be used and Moses had to send them word not to bring anything more.

Then he called two men whom God had chosen to make the Tabernacle and they asked others to help them. They made everything just as God wished and put their best work into it, because they loved to make this house for God. The Tabernacle had to be carried when they journeyed, so they made it of boards that could easily be taken down. They covered these boards with gold and made them so they could be fastened together without trouble.

The Tabernacle was made oblong and over the top were spread beautiful curtains, fine linen, embroidered in blue, purple and scarlet, the next of a coarser cloth and others of skin to keep out the rain. Inside a beautiful embroidered curtain divided the space into two rooms.

In one was placed a chest or box, called the ark. This was made of wood covered all over with pure gold. On its cover were two angels made of gold; and God told Moses to place inside of it the stones on which He had written the ten commandments and the pot of manna, so the people would always remember what He wished them to do and how He had fed them in the wilderness. The room in which the ark was kept was a very holy place, where only the High Priest (or minister), could go once a year to pray for the people.

In the other room of the Tabernacle was placed a beautiful golden table on which were kept golden dishes, and bread that only the priests could eat. There also stood in this room a large golden candle stick, beautifully carved, which was lighted every evening and burned all night long, and an altar of gold on which incense was burned. Incense was made of spices which had a very sweet smell, so when it burned, the delicious odor filled the room.

Around the Tabernacle was a court, or yard, and about this was a fence made of curtains hung between brass pillars, or posts.

God had told Moses that He wished Aaron to be the High Priest, or first minister, and his sons were to help him and they must all have beautiful clothes. Aaron was to wear a long coat of embroidered white linen, which had sleeves and came to his knees. Over this he was to wear another coat, or robe, of blue without sleeves. Around the bottom of this were fastened little golden bells and between these were ornaments like pomegranates of blue and purple and scarlet. Pomegranates are a kind of fruit which look like oranges.

Then over the blue robe there was to be a shorter coat of blue, purple and scarlet, embroidered in gold, and in front a *breast plate,* or large piece of gold, with twelve precious stones in it. On his head Aaron was to wear a turban (a kind of cap) of white linen and in front of it was a piece of gold on which was written the words, "Holiness to the Lord," so that he and all the people should remember that he was God's minister and must be holy.

When everything was ready, God told Moses to set up the Tabernacle, so he put all the pieces together, just as God had told him.

When all had been done, the glory of God, like a bright cloud, covered the Tabernacle, so no one could go in. But after a time this bright cloud stayed just over the ark, in the holy room, and Aaron could enter the other room each day to light the lamps in the candlestick and burn incense on the altar. The Tabernacle was placed in the center of the plain and around it were the tents of the Israelites.

After this, when the cloud which showed God's glory, rested over the Tabernacle, the people stayed in that place but when the cloud rose, the people knew that they were to pack the Tabernacle and their own tents and journey on until the cloud stopped again. I think they were all very glad that God had now such a beautiful place where He could stay with them.

With love, in Christ's Name,
Aunt Loretta

A PRAYER

O Lord, Shield of our help, who wilt not suffer us to be tempted above that we are able; help us, we entreat Thee, in all our straits and wrestlings to lift up our eyes unto Thee, and stay our hearts on Thee; through Jesus Christ!—*Christina G. Rosetti.*

ATTENTION!

1942 General Conference of Brethren Churches at Ashland, Ohio August 24--30

D. B. Flora
Sect. Executive Com.

FIFTY- FIFTH INDIANA DISTRICT CONFERENCE OF BRETHREN CHURCHES to be held at SHIPSHEWANA LAKE, INDIANA JUNE 16-19, 1942

Conference Theme—"Building Big Enough For God."
Conference Text—"I will build my Church."
Conference Song Director—J. Milton Bowman

THE PROGRAM

Tuesday Evening, June 16

30 Opening Song Service.....J. Milton Bowman
00 Devotions and Welcome.....W. I. Duker
30 Conference Sermon, "Building for God."...G. L. Maus

Wednesday Morning, June 17

30 Morning Devotions.....Louis Engle
30—9:30—Simultaneous Sessions
30 Praise and Prayer.....W. E. Overholtzer
45 Report on Conference Membership
Election of Secretary-Treasurer
30 Moderator's Message: "I Will Build My Church."
.....S. M. Whetstone

Wednesday Afternoon

30 Praise and Prayer.....George H. Jones
45 "Camp Shipshewana".....W. I. Duker
15 "The Sunday School".....Bert Hodge
45 Open Forum

Wednesday Evening

30 Praise and Prayer.....C. C. Grisso
45 Missionary Sermon.....H. H. Rowsey
15 Missionary Play.....Sisterhood Girls of Nappanee

Thursday Morning, June 18

30 Morning Devotions.....C. D. Whitmer
30—9:30—Simultaneous Sessions
9:30 Praise and Prayer.....A. E. Whitted
9:45 Conference Business
Reports of Committees
Reports of Boards
10:45 Bible Hour—"The Religion of the Book." G. W. Rench

Thursday Afternoon

1:30 Praise and Prayer.....W. R. Deeter
1:45 District Trustees
2:15 Brethren Laymen.....Allen R. Thompson
2:45 Ashland College and Seminary..President E. G. Mason
3:15 Brethren Publishing Co.....Editor Fred C. Vanator

Thursday Evening

7:30 Praise and Prayer.....Harry Gilbert
7:45 Sermon—"New Testament Elements of Faith."
.....R. F. Porte
8:15 Address.....J. Raymond Schutz

Friday Morning, June 19

6:30 Morning Devotions.....Paul Naff
8:30—9:30—Simultaneous Sessions
9:30 Praise and Prayer.....I. D. Bowman
9:50 Final Business Session
10:45 Bible Hour.....Claud Studebaker

THE OHIO MINISTERIAL RETREAT

Even though rationing of tires and fear of gasoline shortage may contribute to smaller attendance at conference and group gatherings, yet it did not dampen the ardor of the Ohio pastors and their wives when it came to the Spring Ministerial Retreat held at Ashland on May 15th. This meeting was scheduled for the evening of the 14th and all day the 15th, but due to inability of many to reach Ashland in time for the evening session, that session with its program was omitted.

But when Friday morning dawned thirty-eight seated themselves at the breakfast table in the Park Street Brethren Church and were delightfully served by a group of ladies of the Senior W. M. S. of that church.

Rev. Smith Rose led our breakfast devotions. After the meal the writer, who acted as Toastmaster, introduced Rev. Fred C. Vanator (who was to have spoken at the Thursday evening service) who spoke on the subject, "The Official Board, the Sunday School and the Problem of Personal Work." Following this Rev. J. G. Dodds spoke on the subject, "The Minister and His Devotions."

The group then adjourned to the upper rooms of the church where devotions were led by Rev. L. V. King. We then listened attentively to the two morning speakers—Rev. E. M. Riddle, who spoke upon the subject, "The Minister's message for these War Days," and Dr. R. V. Bollinger, head of the department of Psychology of Ashland College, who is also a minister in the Church of the Brethren, who spoke on "Reaching the Unreached at a Time Like This."

Considerable time was given to general discussion following each of these addresses, the speakers conducting these discussion periods.

A short business session followed, conducted by Rev. J. G. Dodds, who had charge of the sessions, after which adjournment was made for the noon hour.

Reassembling for the afternoon we listened to the devotional period which was in charge of Rev. Virgil Myer. The program followed. Each of the speakers helped in the discussions which followed each address. Rev. Clayton Berkshire spoke on, "Rural Church Problems;" Rev. Vernon Grisso followed with "City Church Problems." The discussion of these problems was interesting and instructive. Dr. L. E. Lindower then spoke on the subject, "The Deacons and their Responsi-

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bility to the Pastor and the Church." This, too, brought about much discussion.

The meeting adjourned at about 5:00 o'clock.

The climax of the day was a fellowship party at the F. E. Myers Memorial Home, Musical Center of Ashland College. Twenty -six were in attendance. The evening was spent in getting better acquainted with each other. Two very interesting contests were conducted by Rev. F. C. Vanator and light refreshments were served by a committee composed of Mrs. F. C. Vanator, Mrs. James Ault and Mrs. L. V. King.

E. J. Beekley, Sec. Ohio Ministerial Association

FOR OHIO CHURCHES

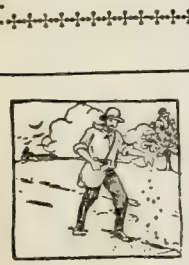
Statistical report blanks have been sent to every church in the district. We urge that these be given full consideration at once and the two copies be returned to the District Sec'y-Statistician. We want a full report from Ohio.

Also your credential blanks have been mailed. In case you did not receive them or did not receive enough, a card to the Secretary will fill your need. A few programs have been sent to every church.

Smithville is making plans for our coming conference, June 23-26. They want it to be one of our best. Don't fail them.

Our conference is highly important. No one needs to entertain the feeling that he is unpatriotic, if he drives to a church conference, at least, not yet. Come to Smithville for the opening session and stay for the closing.

E. M. Riddle, Secretary



Among the Churches

Post Card Publicity

MASONTOWN, PA.

It has been approximately two months since sending in somewhat of a formal report from this section of the Brotherhood. The delay has not been in that there was nothing to report. At that nothing sensational has occurred. The last report immediately following the dedication of the new Sunday School rooms and Balcony. These have been given use continually since their completion, and now are part and parcel of the regular building. The house by the side of the church, owned by the church, has been removed from the grounds and plans are in abeyance for a new parsonage to take the place of the house removed. Present conditions have slowed up the work to some extent. In the meantime we are improving the present parsonage by a coat of paint and rebuilding of front and rear porches. That which is being done will increase the sale value of the property, as well as supply for it a need.

Our congregation as others have felt the inroads of the call for men both for the armed forces, and in certain places of out of the community industry. However regardless of this we are holding our own from stand point of numbers and attendance. Our finances are no worry whatsoever, and all offerings are given consideration at their proper time.

Easter Sunrise found us gathered in the church in worship. Immediately at the close of the Sunrise service a young lady was baptized. Two have been baptized on their Easter confessions. Monday night, April 6, Brother William S. Crick, of the third church Johnstown, opened our Spring revival campaign. While we had been in college together and had been associated through the years in the work-at-large, this was the first time we had teamed together in a meeting. The two weeks seemed to pass all too soon. There were various distractions, such as sickness, death and the usual run of handicaps and the meeting was perhaps not as well attended as otherwise it would have been. The speaker was well received and while he had numerous friends before coming, he had added numbers to those when he left. The visible results of the meeting were ten baptized and received into the fellowship of the church.

One of our young men, a graduate from Ashland, Edgar Berkshire has been licensed to preach. He is now serving the churches at Mt. Pleasant and Jones Mills Pennsylvania. He drives back and forth and in the meantime teaches in a local high school.

It was the privilege of the writer and Mrs. Ankrum to visit the Brethren Publishing House, at Elgin, Illinois, May 12th in consultation regarding the publication of the book entitled "Alexander Mack the Tunker, and Descendants." The manuscript now completed will make a book of over 400 pages and contains a combined genealogy of approximately 3500 descendants and history of the various "Tunker" or "Brethren" churches.

Our recent Communion service was a manifestation of the type of spirit which should prevail in such a service. Here we also felt the inroads of sickness interfering with the attendance.

Our midweek service, one of the very helpful services continues to be well attended. For a time the study of "Personal Work" was taught by Mrs. Ankrum. Now we are continuing our study of Genesis following the regular prayer service since the conclusion of the former study.

We are interested in the work of the Church at large and covet an interest likewise in the work here.

Freeman Ankrum, pastor

BRUSH VALLEY, PA.

Just thought the Brotherhood might be interested in knowing that we are engaged in Evangelistic meetings at Brush Valley Brethren Church for a period of two weeks (May 2 - June 6) with Dr. Charles A. Bame as evangelist. Brother Bame comes to us after a prolonged vacation from preaching. He has lost none of his former power. The following is an excerpt from the Kittanning Daily Leader Times:

"A two weeks Evangelistic meeting opened Sunday at the Brush Valley Brethren Church with Rev. C. A. Bame as evangelist. Dr. Bame is well known as an evangelist, pastor and author. He is a contributing editor to **The Brethren Evangelist.** The opening message was taken from the book of Romans, chapter 12, and concerned the Christian Transfiguration. The Rev. Chester F. Zimmerman, pastor of the church is in charge of the music.

"Wednesday evening of the first week is New Kensington guest night. A delegation of members and the choir will be present and bring greetings and a message in special music."

Chester F. Zimmerman, pastor

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them. Matthew 19:14,15.

THE BRETHREN EVANGELIST

Vol. XLIV, No. 23 June 13, 1942

Children's Day

ASHLAND COLLEGE



Take heed that ye despise not one of these little ones; for I say unto you, That their angels do always behold the face of my Father which is in heaven. Matthew 18:10.

Official Organ
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INTERESTING ITEMS

FROM THE BRYAN, OHIO, BULLETIN of May 31st, we glean the following interesting item:

"Comparison with the record of one year ago shows that last Sunday we were five above in attendance and that we received $3.58 more in offering than one year ago. We are entering into the sixth month of the year, and we have not fallen below any corresponding Sunday either in attendance or offering."

Brother C. A. Stewart is pastor of the Bryan Church.

BROTHER S. M. WHETSTONE, pastor of the Oakville, Indiana, Church is still reporting gifts of money and flowers for the fine Garden-Park which surrounds the Oakville Church. We can imagine how it must look about this time, for we have seen it when it was in full bloom.

BROTHER WILLIAM S. CRICK, pastor of our Third Church of Johnstown, Pa., reports that a total of sixteen members of that church are enrolled in the armed forces of the United States.

UNDER THE CAPTION OF "Congratulations to the Congregation", Brother H. H. Rowsey, pastor of the Goshen, Indiana, Church has this to say in his May 17th bulletin:

"Congratulations are in order as Building Fund gifts are totaled. Our goal was $2,000.00 and we are going over the top. The Sunshine Class exceeded their quota by $25.00, the Junior C. E. by $5.00, and the choir by $3.05. As the bulletin goes to press the amount stands at a total of $2,015.70."

We add our congratulations to the Goshen congregation.

WE NOTE FROM THE STOCKTON, CALIFORNIA, bulletins, Brother Frank Gehman, pastor, that a weekly class in "Child Evangelism" is meeting at the home of the pastor. The class is being conducted by Sister Smith.

FROM THE MILLEDGEVILLE, ILLINOIS, bulletin of May 31st, we note that the Central District has a Young People's Camp scheduled in the month of August. Brother St. Claire Benshoff, pastor of the Milledgeville Church has this to say about it.

"The Pastors of this district are going ahead in their plans for holding our Camp this August. Now we need students. You can encourage some young person to go—perhaps pay their five dollars. Some worthy young people will be at home that week for lack of funds. Build for the future. Send some young person to camp in August."

THE SUMMER SCHOOL has opened at Ashland College. We understand that a goodly number of summer school students have enrolled. Many of the regular students are taking summer work because of the accelerated program of the College. This enables them to complete their regular college work in less time and at the same time does not in any way detract from the force of the course they are taking.

NEXT WEEK: Indiana and Southeastern District Conferences. Indiana at Shipshewana Lake; the Southeastern at Linwood, Md.

The following week (22-26) the Ohio District Conference meets at Smithville, Ohio.



EDITORIALS

A LITTLE CHILD SHALL LEAD THEM

We wrest these words from their setting and use hem to express what is on our mind at this time. Ve approach what we call "Children's Day" this year vith more than usual thoughtfulness. For it is a eculiar time in which we are living. What are the hildren of today growing up into? What sort of a vorld are they to inhabit in the days to come? What ort of influence will they wield according to their resent day teachings and leadings? It is true that in his day there is pretty much of a leading by the hildren. Parents no longer hold the position of uthority over child life that they held in days gone y. And so, on this time of Children's Day observnce, may we make a few observations.

What of the Child?

Years ago, David, second King of the Jewish kingdom, sorrowing to the very depth because of the illess of one of his children, found the constant quiry n his heart of "What of the Child?" God saw fit to emove that child life from the earth. David had to ay dearly for his sin.

But how many children today are paying dearly or **the sin of their parents?** Only the parents know. What of the child? we ask. Surely there is one debt hat all parents owe their children—and that is the lebt of purity of living. How can a child be yielded a eritage of purity and sanctity from lives that are mpure?

Unto Us a Child is Born

"Unto us a child is born; unto us a son is given." These are the words of the prophet Isaiah. It was a rophecy of joy, for in that Child there was all the ising and the falling of the nations.

Today Children's Day ought to bear the stamp of ll that this wonderful birth wrought upon mankind. With the birth of every child comes a corresponding bligation upon those responsible for that birth. No ne has a right to bring life into this world and then hift the responsibility of leading that life into the aths of righteousness and well doing. Life is not a nere mortal spark. It is a continuing flame. Once orn into the world, that life never ends. How it is ived, and lived eternally, depends largely upon those n whose hands the guidance has been placed.

What a responsibility—yet what a pleasure, if we ead them in the paths of right.

Children of God

"Peacemakers.....called the children of God." We can learn many lessons from the children. I read a little story the other day. It made me think. Here it is. Two little children were playing with each other one bright afternoon. A sudden rift came in their play time and soon fists were flying and hard words were uttered. "I'll tell my mother." "I hate you." "I'll never speak to you again." These and similar phrases rang out quick and fast.

It was not long until two very irate women were fighting out the battles of their two "much abused" offsprings. When they finally settled the matter to their liking, having decided that they, themselves, would not speak again, they went in search of their outraged children. They called for Johnny and Willie, each seeking to outdo the other in this matter.

But what of the two children? Well, they had forgotten all about their fighting and disagreement and were arm in arm, making plans for the future.

Their actions quickly brought the mothers to their senses and they very frankly and with considerable shame, begged each other's pardon.

You cannot have a fight unless there is something really worth while to fight about. And how seldom is there any such thing.

Help the children make for peace.

A Child in the Midst

Do you remember how, when His followers were insisting that Jesus tell them who should be the greatest in the kingdom of heaven, He did a strange thing? The Word says, "He called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Then he speaks of humility, and simple reception, as the most outstanding characteristics.

How they teach us. And as they stand before us to do their part in the services of the day, let us remember that theirs is a wonderful part. For they purify, they elevate, they stir us, they instruct us, they console us, they gladden us, yea, they soften and make us tender. And above all they lead us Godward.

The condition of your child today is what you make it.

F. C. V.

THE CHURCH -- -- -- HER YOUNG PEOPLE

Rev. Vernon D. Grisso

May I paraphrase the subject by the injection of one word? "The Church **IS** Her Young People". This makes the duties of the church to her young people a mandatory obligation rather than a choice. To some this is a shocking statement. We vision them, in their darkened sight and to our sorrow, slowly shaking their heads in the negative to this curt statement. However, as long as there is a church there will be people with a vision only for today. That is really no vision at all. For that reason we will always have to take time from our zealous effort to win souls, and attempt to convince people that a building for eternity is imperative to the welfare of striving toward a greater church for Christ.

1. Look into the **Past** with me. All were young once. The church today is manipulated by those who were children only a few years previous. Think of the attraction the church had for you in those days. We admit many things for youth training were neglected as a part of the curriculum. A grave mistake. Christ loved children, He called them unto Him; He received thorough training while a youth; He astounded the teachers and doctors with His knowledge of the law and learning while at the tender age of twelve. While we admit the lack of youth programs in the early beginnings of our church, we are frank to say that in many respects, for the age in which she served, she was far in advance of many of our methods today.

Our older church members today were attracted to the church through physical, social and spiritual attractions. The church was the center and power of the home and community. Our youth attended church, which was the central meeting place of the neighborhood, with no public amusements, no great outward attractions to take them elsewhere. At the mid-week service, the choir practice, the Sunday evening church, all the friends would gather. There would be exchange of greeting, news, smiles. The back two or three seats of church were filled with youth, dates were made, quarrels were patched up, buggy rides home were inviting. The singing was thrilling and powerful; it was **the meeting place,** a place of joy and good will; yet it was the church of the living God, and indeed, it was Living. Where was there a more interesting, acceptable, respectable place to go? You say, "but there was no great organization and program". But wasn't there about as much interest and program as any place in the time it was serving? I wasn't there, but it even thrills me today to hear my older friends tell of the life and the spirit built around the church, their picnics and gatherings of their day.

That is the church you joined and served and the spirit which you are recalling today. Our church is existing yet on that impetus it built up in your life the life of the youth of yesterday.

2. Look at the **Present** with me. The old devil himself, has in many ways out-maneuvered us, the Christian leaders of today. He has been aggressive beyond compare. He has moved ahead into a new life in which we are living. Oh, yes, we have moved on with transportation, dress, modern conveniences community entertainments, social functions. But what about church? "We must keep it the same," we say. We have led our youth to be modern in all realms of living, physical and social, but we must preserve the church for them as it was in our day. "We never did it that way before" is repeated to the youth of the church far too often. Forget it! The church must still be the church of the living God and not the church of the dead Past.

Youth organizations in our church? Yes, the whole world has organized about us. The devil has organized new movements under our own nose, and we are too blind to organize against him. I need not go into the many types of organization suggested by the few that are awake to youth movement in the church such as Sunday School, summer camps, National C. E. organizations; week-day church recreational programs, such as bowling, soft ball teams, basket ball and Christian college emphasis, do I? There are innumerable outlets if only we can make ourselves realize that we must accept these suggestions from the Christian youth. They are efforts to organize not for, but against the devil's aggressive program and will keep our church the church of the **Living** God.

Our church cannot do too much to make our youth the church of today. They cannot be too patient with aggressive ideas suggested by the youth. The church interests are their desires to have God eternal importance. They only interpret importance in the realm of their interest. A boy or girl who has been active in church plays, musicals, socials and all types of creative activity, will in time of criticism and strife in the church, fight and defend the church with multiple enthusiasm as compared with

he one who has only known it as a place to attend Sunday School once a week. This is not misdirecting he emphasis of a Christ-centered church. The youth, vith right leadership, who has participated and erved vigorously in many active groups of the hurch, will at the same time, be found to sing more ustily and pray more frequently than the inert, in-ctive participant. He has more energy to win souls or a church that has an attractive living program or him than for one that passively sits by and riticizes his indifference to a program that was not lesigned for him.

3. Look to the **Future** with me. With the inspir-tion of the foregoing suggestions in process our oung people are active participants in the whole hurch program. It was designed for them in a day vhen they needed clean Christian activity to take he place of worldly activity. They marry and settle n life, but they are a part of an active church pro-gram. They have offices and duties, they have many Christian friends in that church over there on the corner. That church has done much for them and hey must now stand by the church above all else. They must serve the church. Now they are principal upporters; now they have their own child to guide and must have the help of the church in keeping the devil out of the life of their child. They have a new life, a new hope, precious hours of quiet worship and Christian fellowship as they attend prayer meeting weekly, study God's word and pray that their church might be preserved for God and another gen-eration of Christians in a world of sin.

May God continue to give Christian foresight and vision to His leaders and His Church as she faces new problems in dark days ahead. May she continue to be a bright spot in dark communities because The Church is a Living Church, offering new life, new light, and a new birth.

The solution of the church is the saving of the youth. The salvation of our youth is aggressive Christian leadership in the Brethren Church that will make their church a church for young people to lead and participate in. Over three-fourths of the Christians in the world today were saved in their youth because the church reached out and drew them in, giving them a sound, fundamental hope of sal-vation by the blood of Christ and a task to do, that kept them from harm.

Is your church a church for young people?
I pray you, make it that today! —Dayton, Ohio

THE YOUNG PEOPLE -- -- -- THEIR CHURCH

Rev. W. Clayton Berkshire

Some years ago this would not have been an ap-propriate subject to develop for publication in the official Church Paper. At least it appears to us living at the present time, that the title could have been no more than, "The Young People—The Church", and that with a big question mark tacked upon the end of it. The ever-claiming possessive pronoun "their", which stands out and emphasizes the actual heading of this discourse, was not so employed in former days. The church was not considered a pos-session of the young people. It was not spoken of as "Their Church", except as a place where they wor-shipped silently and come to be domineered by those who felt that they had attained and who alone felt qualified to assume the responsibilities of the Church. In reality it was not "Their Church" and they grew into full maturity, some being able to carry over the habit of attending the Church School and Worship Service. That was the only responsibil-ity they felt and that was not too strong.

When we think of such a situation we must recog-nize the volume of talent that was wasted—at least it was never cultivated nor utilized for the Lord. There came a time, however, when men awakened to the tragedy of such a policy in the church and set themselves to the task of rectifying it. Today pastors and leaders everywhere recognize and give place to the talents and zeal of the young people. As a result, they are actively engaged in the work of the church and assume responsibilities in such a way that we can say with proud emphasis—"The Young People and **Their** Church."

It is indeed fortunate that there are some young people who speak of the church as "their church". She needs youth. She needs the viewpoint of youth. She needs the zeal and enthusiasm of youth to pro-mote her work. She needs the actual industry, in-telligence and ambition of youth. These things she can get nowhere except from the natural and reason-able source, the young people themselves. Look into the churches that are really on the move and you will see that the young people are at least a con-tributing factor. Inquire into the new methods be-ing employed in certain successful church programs

and you will find back of them the young people. Trace down the origin of the "untried" and you will find some daring, optimistic youth. "The Young People—Their Church??" Yes, definitely! Where they are living for their Christ they are actively making the church "Their Church". This they are doing because they feel their responsibility to their Lord and to the church that is nurturing them spiritually.

If you observe well the young people, you will notice that they are assuming their responsibilities and paying their honest debts to the church in a commendable fashion. They are assuming the responsibility of supporting the church with their presence. In the worship services and in the Church School we find a reasonable percentage of young people attending. The attendance of the midweek service reveals that the young people are bearing their share of that load.

Young people also have a responsibility toward supporting the church financially. This they likewise assume in an acceptable way. Some use the method whereby they work collectively and generously support her. Others have found God's rule of stewardship, the giving of a tenth and more, a most joyful practice and thus contribute from their income generously. There are even some young people not yet claiming an income who find it possible to give consistently out of their weekly allowance.

Within the church there are many organizations. These organizations have objectives and goals in keeping with their purpose for existing. Herein lies a responsibility for young people as well as the older folks, in keeping them alive and operating. Through such organizations the bulk of the work of the church is accomplished. Through the boards, the business of the church is cared for. Young people should bear some responsibility toward this phase of the work. They should be responsible for helping improve their church. They should recommend, suggest and thus inject into the general church program that youthfulness which is required for a live church. They should feel responsible for a great deal of the enthusiasm which keeps up the general interest. It is not enough for them to help to the planning and supply the stimulus, but they should willingly do some of the actual work.

In our own denomination I have observed that the people, through the Christian Endeavor and the Sisterhood especially, are really meeting these responsibilities in an effective way. They are taking upon themselves the planning, at least in their own division of work. They are stirring many of us by their suggestions and keeping us awake by the enthusiasm they possess, until the leaders of the church and even the preachers cannot sit by and carelessly ignore them as they have too often done. They are on the move and you need only to look around to see that actual work of a worthwhile nature is being done.

Let us consider the matter of building up the ranks of the church—increasing the Church School attendance and the membership of the Lord's fold, and therefore the membership of the church. I think a noticeable share of this responsibility is being shared by our young people. It is in part their debt to the church. It is the responsibility of anyone possessing Christ and calling the church "Their Church".

Finally the young people have a responsibility to the church as well as to themselves, in laying a foundation in their own lives upon which they can build soundly a spiritual superstructure that shall lend impetus to the work of the church in later years. Spiritual power is necessary to the church. Part of that power should be supplied by the younger group. Concern about their daily living brings power in their lives and that in turn means power in the church. The practice of daily prayer and Bible reading gives power in abundance to the Christian. This is ultimately power for the church, for she is composed of the children of God.

Let us rejoice as we see our young people meeting their obligations to the church and claiming her in such a way as to give new life and reality to the expression—"The Young People—THEIR Church".

—New Lebanon, Ohio

If the Church has an obligation to her Young People,
And she does have an obligation
Then don't forget
To send your young people to one of the
Young People's Camps this summer.



To Marry or Not to Marry

Chaplain Will A. Sesions

How should the soldier and his sweetheart answer that question?

(The following, taken from "The Lookout," magazine of Christian Education, Issue of April 12, was selected as worthy of passing on to the readers of The Evangelist, by Dr. George S. Baer. This we gladly do at his suggestion—Editor.)



TO marry or not to marry. That is the question that a good many of the men in uniform today, and the women who have fallen in love with them, are facing, just as soldiers in all wars and their sweethearts have had to face it.

There are individual circumstances bearing upon the question that each couple must consider for themselves, but here are a few things that it will be wise for every couple to mull over before deciding one way or the other:

First and most apparent is the inevitable separation that lies before them. No man can call his life his own while he wears a soldier's uniform. And the fact that he leaves his heart behind will not prevent his being assigned to duty in any quarter of the *globe* to which the War Department may choose to send him. Married couples who have lived together for years, who have gone through the experiences of having babies, enduring illnesses and adjusting budgets, probably can make the best of such separation, for they have learned a few of marriage's lessons; but a young couple uninitiated in the everyday business of getting along as life partners may find difficulties that will be well-nigh insurmountable.

LET us take a bride and bridegroom who are both young (most of them are). "Dates" have been so much fun up to this point, and especially during the happy days of their courtship while each has been the "date" of the other. But now, just as soon as the enforced separation begins, the question of dates with others rears its ugly head. There can be only one answer if the marriage is to survive, and that is, *no dates for either.* As soon as a soldier learns that his wife is "stepping out on him" he goes wild—just as wild as his wife goes when she learns that he has met some attractive girl and is seeing her frequently. The situation means constant suspicion and heartache, and reduces the chances of successful marriage to almost nil.

The financial situation presents another problem. Today, a girl who marries a soldier has to sign a statement prior to marriage that she will in nowise bring pressure to bear on the government to get her husband out of the armed forces. Furthermore, just now the Army is frowning upon soldiers' getting married. This means that from the first the husband is not assuming financial responsibility for the welfare of the household of which he is theoretically the head.

Another thing that is hard to face is the factor of change that is sure to develop in the characters of husband and wife during the period of their prolonged separation. In the first place, the man, who probably has never seen a human being die, must see hundreds wounded and dying. No matter how he may fight against it, such experiences are sure to change him as definitely as passing through a furnace changes metal. This means that while a soldier is one person before he goes into battle, he will be another person when he emerges. He may come away a more humane individual, passionate for peace, obsessed with gentleness; or, contrariwise, he may be hardened by the sight of suffering and pain. He may be bitter, cynical, gloomy. One man goes to war, another man returns.

Returning, the husband may find that not only he has changed, but his wife has changed. She was a gay young girl when he went away. Now she is a woman, matured, ready to settle down. The cares and uncertainties that all women must bear while their men are at war have taken their toll of her youth. Even if she is a finer, nobler person than when he married her, still she is like a stranger to him. So he, like her, must set out upon a new life with a companion with whom he is only slightly acquainted and whose personality may not complement his entirely.

ONE factor that may contribute largely to making a mature, settled woman of the soldier's carefree bride is the coming of their baby—not that all war wives are destined to have babies, but many have had them, and in all probability many others will. And it is a hard situation that most soldiers' wives face when they realize that motherhood is just ahead of them. Unless such a wife is financially independent, she realizes that she was rash when she made the statement that she would not call upon her husband for economic support. If she is working for wages or salary, she must arrange somehow to get along without that income, at least for a few months. How can she do it? More than that, she needs the assurance and comfort that only a husband can give at such times. Yet he is helpless to give them. Emotionally, every impulse of her nature will cry for his sympathy and understanding. All she can have are his letters, which at best are poor substitutes for the companionship so important to her. Such experiences are sure to change any girl into a woman—maybe a woman who feels that she has been called upon to make too great a sacrifice.

But there is another dififculty. Normally, a young husband and wife have opportunity, before the coming of their first baby, to adjust themselves to the idea of accepting the responsibilities and changes that parenthood entails. But no such opportunity will have been afforded that soldier-husband and his wife whose baby has arrived during his absence. They parted at the close of a brief honeymoon. But they can't take up life now as it was then. The warrior returned from battle finds that he is not the sole claimant of his wife's affections. There is a small rival who has just as much claim to them as he has. When he suggests, "Let's go to a movie," he is asked, "But what can we do with the baby?" And with that question comes shocking realization of new responsibility. And the realization is shocking simply because he has not been present during the months before the baby's birth, and just after, to get accustomed to those responsibilities. The tiny infant may present more of a problem than even the huskiest soldier knows how to solve.

Any or all of these things, however, become minor when compared with the possibility of the husband's returning maimed, blind or insane. Seemingly, the possibilities of these contingencies escapes the eager young people as they face it as a tragic mistake. The wife is entitled to know, and to speak for herself as to the position she will take in regard to the husband who has been hurt. Before deciding to marry, each young couple should ask themselves, "What will be our

solution to this problem should we have to face it?"

But what of the soldier and his sweetheart who decide to let the matter of marriage wait until the war is over? Shall they regard themselves as engaged? An engagement is reasonably binding. When a girl wears a ring that a young man has given her, she thereby acknowledges to the world that she has pledged herself to be his wife. And regular writing of letters and exchanging of endearments will be regarded as part and parcel of the engagement fellowship. Gifts and little remembrances will be openly cherished. Plans, the anticipations of holidays, and the daydreams in which lovers indulge and find such joy, can enter properly into their correspondence as the months pass.

Essentially, this waiting period becomes a rich opportunity to get better acquainted. It may even happen that the soldier will learn more about his fiancee through the letters that she will write than he has been able to learn through conversation with her. Somehow, one can express oneself on paper even better than through speech. Not only so, but a whole flood of charming little tidbits that please and flatter and increase their love are usually incorporated in the letters exchanged by engaged folk. Out of this enrichment the young couple can come to a much fuller understanding of one another.

Ours is indeed a mixed-up world, and people are saying, "Do this!" "Do that!" But each couple in love must decide for themselves whether they will marry now, but certainly let them face the fact, then decide.



THE MINISTER AND HIS DEVOTIONS

Rev. J. G. Dodds

Delivered at the Ohio District Ministerial Retreat

Generally speaking, the private life of the minister, like Caesar's Gaul, may be divided into three major parts. These parts are: 1. Faith; 2. Prayer, and 3. Service.

But sometimes I think if the man in the moon has any sense of humor, his sides must shake with laughter as he looks down upon our ludicrous inconsistencies. However, to the conscientious minister, his private life can be a daily testimony to the glory of God, which is as it should be.

In order to focus our thinking for the message of the hour, we recall the words of the Lord Jesus to His disciples in the 15th chapter of the Gospel by St. John, "I am the vine and my Father is the husbandman. Every branch that beareth fruit, he purgeth it that it may bring forth more fruit....I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Then again we recall the words of St. Paul in Gal. 2:20: "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me. And the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." And also St. Paul's admonition to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15).

Here, from the lips of the Lord Jesus Himself, and from the pen of the great apostle to the Gentiles, we have the secret of the victorious private life of the minister. Notice particularly those six words of the Saviour, "Without me ye can do nothing." They are significant words. There is a widespread and a false philosophy that the natural bent of man is upward. This is the direct spawn of atheistic evolution which holds the theory that in all living creatures there is an upward trend—a law in their being which lifts them to higher and higher levels until we have the perfect specimen.

But is this true? Let us see how it works when we practically apply it.

For instance, plant a good variety of strawberries in your garden. They will reproduce themselves each year in favorable climate and soil. Let nature take its course and by the third or fourth year you will have a tasteless, wild strawberry.

Once more, take a flock of high grade chickens of a certain breed and keep them in some place where food and water are plentiful and again let nature take its course. If it were possible for you to go away and then come back in twenty years, you would find a flock of scrawny, scrubby birds.

In the same way the same will apply to a herd of thoroughbred horses. For, left to themselves for forty or fifty years they would degenerate into mere caricatures of the originals.

Or, establish a colony of human beings in some internal paradise in the heart of Africa. Isolate them from all church and school influences; bar them absolutely from contact with the outside world. No matter how great their intelligence or how high their culture at the start, the passing of several centuries would evolve a race of savages.

We do not naturally go up; we naturally go down. This is true of every species of life that has been investigated on our planet.

These fine plants and domestic animals have been raised to their higher levels by a life above them. A power above them which reached down and took an interest in making them more beautiful and useful. So we got many beautiful roses, our luscious fruits and our prolific dairy herds. None of their perfection is due to any inherent urge to rise. The downward trend of all things without aid from above has been called regressive evolution. But the speed of their decline is so rapid that the word evolution does not apply. The higher up they go the faster they fall, when the power to raise them up is withdrawn. That is why Jesus was so emphatic in His conversation with Nicodemus when He said, "Marvel not that I said unto you, Ye must be born again." Here also we have added significance to the words of St. Paul which I have already quoted: "I am crucified with Christ, nevertheless I live; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." The great apostle knew his victorious life depended upon the Christ who loved him and gave Himself for him.

Just in this connection as regards that higher keeping power, I read something interesting concerning the picture showing David Livingstone in Africa on the screen. It seems that a professor of one of our great theological seminaries was visiting in Hollywood. And one of the directors said to him, "You may be interested to know that we are trying to produce a picture concerning David Linvingstone and at one point we are having a great deal of trouble. It is not hard for us to build up scenes of jungle life or to create an atmosphere with natives and animals. But there is one thing that is causing us a great deal of concern. And that is, how are we going to get across to the public the power that sent David Livingstone out to Africa and kept him there?"

O, my friends, the private, as well as the public life of David Livingstone was a daily testimony to the power from on high. That is the power without which the life of any professing Christian pastor must be dead and senseless.

A great church was packed to the doors. People were even standing on the sidewalk listening to the words of a man in the pulpit, whose life had been transformed by this same power. The speaker was once a prize fighter, well known in the sporting world. "Once I was in the ring," he said, "fighting for my own glory. The heavy, cruel blows were falling, my arms felt like lead and my gloves were soaked with blood. There was no eye to pity and no one to look to for strength. The howling mob thought only of the money they had at stake, and the gratifying of their lust for blood. But now, in the power of Christ, who loved me and gave Himself for me, I am fighting the devil for the glory of God. When my strength is near gone and the enemy almost crushing me, my Saviour is by my side. I look to Him and trust Him and He gives me strength to hold on until the victory is won." There, in the testimony of Jack Donovan, you have the key to the victorious private devotions of a minister.

I am sure that, like myself, some of you have heard the senseless remark, "It costs too much to be a minister of the Gospel." Whenever I hear that I am reminded of the well-known cartoon characters of Jeff and Mutt. It seems that during the World War I, fired with patriotism for their country, they decided to enlist in the service. Arriving at the recruiting office the officer in charge filled our a questionaire for them. The last question on the blank was, Where do you wish your bodies sent when you are killed?" The next picture showed Mutt and Jeff making record time through the evening darkness for home.

The facts are that is costs too much not to be a minister. When the apostle said, "The life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me," he expressed that beautiful intimacy with his Saviour that should be the key to the life of every true Shepherd of the Sheep. Jesus, Himself, emphasized this Gibaltar truth in His remarkable lesson on the vine and the branches.

Travelers to and from the far east are well acquainted with the famous spice gardens of Colombo in Ceylon. The delightful aroma from these gardens leaves its fragrance on the ship and fills all the rooms and cabins as she lies in the harbor. It is a long run across the Indian Ocean from Colombo to Aden on the Arabian coast, but the passengers can enjoy that fragrance many hours as they plough their way across that ocean. In like manner the private life of a true minister lived as Paul knew it, will radiate the fragrance of the fellowship with the Saviour day by day.

In His last great prayer, Jesus said, "They are not of this world, even as I am not of this world." It is a tragic and regrettable fact that many clergymen are very much like the world, holding to the same worldly standards and engaging in so many of its habits and practices. We hear a good deal nowadays from numbers of church people and preachers, too, about being "good mixers." Was it Emerson who said, "We descend to meet?" In this sense, Jesus' idea was quite contrary to this modern thought. We know that He mingled freely with all, and that to Him there were no class distinctions. Yet, it was that He might raise the consciousness of some amongst the multitudes that He ministered to them, or partook of their hospitality.

The fact is that sinners are not interested in a relation that would make them different from what they are. A sinner can no more change his nature than a leopard can change his spots. But when a man is saved—born again—he becomes a "new creature" in Christ Jesus. He is not of the world even as Christ is not of the world. His entire scope, outlook and horizon of life is different. A phrase in wide use today is "the fatherhood of God and the brotherhood of man." But this, of course, is true only as regards our creation and not as to personal relationship to God. Jesus told the Pharasees that they were of their father, the devil. But every one who receives Christ becomes a child of God. As we read in John 1:12. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

One of the great trains that makes its daily run across the vast stretches of the great state of Texas is piloted by a Christian engineer. For long years he has carried his precious human freight, roaring through the darkness at night, safely to the end of the run. During the few minutes' stop at stations along the way, as he steps down from his cab with a long-spouted can in his hand to oil the giant drivers, if you should happen to be near him, you would hear him voice a prayer of thanksgiving to his Great Pilot, whom he knows and loves so well. He says, "I could no more open the throttle of this giant machine without the assurance that my Saviour was by my side, than I could attempt to pilot a giant liner

across the ocean." And, roaring along the right of way with his hand upon the throttle and his eye upon the rail, he knows that he is safe in the keeping of that nail-printed and Almighty Hand to which he has entrusted his all. The private devotional life of that Christian engineer is a daily testimony to the sustaining power of God and the part that prayer and faith must have in the life of every true minister.

In conclusion, let us not forget the apostle's words, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

The same thought has been beautifully expressed by Miss Havergal in her universally known hymn of consecration. And may it be your joy and mine, in the coming days, to have our lives bear a like testimony to the glory of our Saviour's name.

"Take my will and make it Thine,
It shall be nonger mine;
Take my heart, it is Thine own,
It shall be Thy royal throne."

—Smithville, Ohio

Editorial Comment

The Sins of the Tongue - - - *Rev. Frank Gehman*

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle." Psalm 39:1

Though a little member, the tongue is a mighty power—for good or for evil. In the consecrated Child of God used to glorify Him, it is in the unsaved used to advance Satan's cause. And sometimes Christians forget that the tongue also is meant to be consecrated. An unconsecrated tongue in a professing Christian head is a source of joy to the adversary and an occasion of grief to the Holy Spirit. A careless tongue, unbridled and unguarded, babbles carelessly along in the ways of sin, heedless of its final results and often unchecked until long after the damage is done and thoroughly done.

The Psalmist vowed that he would take heed to his ways that he sin not with his tongue. What may have gone before that occasioned this vow we are not told. Of one thing we are very sure: He was decidedly conscious of his own frailty when he made the vow. It sounds like an earnest soul troubled over the treachery of the tongue. There is nothing that makes for greater consciousness of one's frailty than fresh memories of one's own failings. As the soul looks back upon the moment when the fire burned fiercely and the volcano erupted with the lava of quick words, if it be an honest soul, it will be much humbled.

Sometimes they are angry words that leap forth so quickly and set the tongue afire. For a bit the furnace of wrath flares up. It may soon die down, but the scorching torrent has already burned its searing path in some other heart. Only hardly can the path be made to again grow the verdure of former days. And when the fire is gone and the furnace cold, the soul is left to it deeply troubled reflections.

Sometimes they are hurt words. They may be in defense or retaliation either of self or of another. How long, O Soul, till thou dost learn that neither defense nor retaliation gain thee aught? And that hurt words, even when spoken for another's sake, seldom do a good purpose, but only leave new hurts even to thyself and to others? Since such grief comes that is greater than the first, had it not been better to have borne the first that the second might have been escaped? "I will keep my mouth with a bridle."

And then they may be careless words, words that give no thought to the feelings of others. They may be spoken without thot of injury, yet injure notwithstanding. The plowman crushes the delicate flower underfoot, the beasts of field and forest tread down what is in their path with equal unconcern, yet with never a thought to the injury done. So may the careless tongue run heedlessly onward crushing spirits beneath its avalanche of words, wounding hearts with its unintended barbs, loosing hidden grief with its sharp lancets. "I will take heed to my ways, that I sin not with my tongue"— what a worthy and useful vow.

No matter how one may justify the liberties of his tongue, they bring certain grief in their wake. We have almost always been able to find some human justification for the words that have passed the portal of our lips, but that has not sufficed to prevent self-recriminations arising later to haunt and plague as an accusing conscience. Then as our soul has wrestled with its burden of regret over what seemed right at the first but the fruit of which was sadness we have felt the earnest heart-throb of the Psalmist who prayed that he might not sin (again) with his tongue. Only the man who has felt the full force of his own frailty and grieved over its unfortunate fruits can feel the force of the words rising more from the Psalmist's heart than originating with his tongue.

The tongue always has more victims than first intended. The stone thrown into the muddy puddle splashes all bystanders. The hurtful word, no matter how well-intentioned or where aimed, always touches more than was meant. So the innocent friend, the happen-stance by-stander share the hurt. But that is not all: Boys come home to supper and chickens home to roost and words have a strange manner of coming back to their maker. God says that His Word does not return to Him void or empty of fruit, and evil words certainly bring home their fruit as well. Many a soul is burned with the lightenings, pierced with the darts, flayed with the blade, crushed with the load, bruised by the blow and humiliated by the word too recklessly created by its own tongue.

Standing humbly before the colossal blunders of our own Frailty, we need once more to vow with the Psalmist:

"I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle."

STEWARDSHIP

I Cor. 16:2-3 **II Cor. 9:7-8.**

This scripture is perfectly plain. It is easy to understand. It works. Notice its simplicity.

1. **"Upon the first day of the week."** Weekly giving. Such a plan establishes a system of giving regularly.

2. **"As God has prospered him."** This establishes the amount of the gift. Under law it was the tenth. Under grace, nothing less. Tithing works.

3. **"God loveth a cheerful giver."** This establishes our attitude in giving. Not be grudging, or of necessity, but willingly.

4. **"Let every one of you."** This makes it a personal affair. "Every One of You." And, why not?

5. **"Lay by him in store."** That tells how it can be done. By deliberate, thoughtful, intelligent planning.

There is no cheap way of cheating the Christian manhood needed today. Neither is there an easy way of caring for the financial work of the church. It simply cannot carry on with "left overs."

The scriptural, though neglected, ways of the early church must become the rule of our church in these days. This plain, easy to understand, practical, and reasonable bit of scripture, if respected, would solve some of the embarrassments we are facing.

Giving is a part of worship, or it was intended to be. It belongs in the service of God's house as much as singing, preaching, or praying.

—Oakville, Indiana, Bulletin

The Official Board, The Sunday School, and the Problem of Personal Work

Rev. Fred C. Vanator

The request that the following paper, given at the Ohio Ministerial Retreat, be passed on to the readers of **The Evangelist,** is hereby being complied with.—Editor.

The subject assigned me may appear, at first reading, to be a very jumbled association of ideas. In fact the three phases may seem to be very far removed from each other. So, in view of the seeming far-flung front, we will attempt to deal with each one separately and then try to assemble them in a single mixture, without bringing about an explosion that all too often accompanies the uniting of certain elements into a compound.

1. The Church Official Board

There is a certain amount of dynamite here. The matter must be handled carefully to avoid striking fire at the very outset and having a premature explosion. For in the matter of official business of the church we usually have as many distinct opinions as to how it be conducted as we have individual members of the Official Board.

But to me the work of the Official Board does not begin properly with the business end of the church. It seems that this is not the general idea of those elected to compose that body. But nevertheless, we feel that there are things that are far more important than mere business enterprise, especially in connection with the work of the church.

It is true that most churches are conducted along shipshod business lines. In fact I heard a noted church leader, who was also famed for his business and executive ability, say, "If the general business of this world were conducted in the same manner as the business of the church, the entire economic structure would come clattering down about the ears of the citizenry so quickly that no one would escape the dire results."

But I am still contending that there is something even more vital than mere business acumen. There is a spiritual force that needs adjusting. For after all the church is not built on material resources alone—but on a spiritual foundation.

So let me begin this thought concerning church official boards by saying that first of all a church official board should be composed of those who are vitally interested in the soul-building processes that form the only real reason for the existence of a church. To elect an individual to an official position in the church should be considered with as much prayer and sober thought as we would give to choosing a life work. To elect a person to this official board just because his name is "John Jones" or "Sarah Smith" (no offence is meant to either the name of Jones or Smith), or because he has a few dollars that might help fill up the coffers of the church, is a travesty on the whole plan of Jesus Christ for His Church. To qualify for an official position one should be more interested in the advancement of the work of the Lord than in any other one thing. In fact it should carry the weight of a "this one thing I do", of Paul.

Official Boards are set apart by the very term "official." Personally I prefer the term "Church Board." The capacity of the board is official, but the substance of its work is Church advancement. If a church board, whatever its relationship, has no plans for advancement, it has very little excuse for meeting. True, it sometimes necessarily must meet to untangle some problem, but on the whole the business of the church board is to plan ahead and advise the church of such plans. I recall a certain meeting of this nature (where they just met and that is about all) where the moderator had called the meeting to order and then he proceededto announce his opening hymn as a devotional, as, "The Fight Is On." Too many times that title contains more truth than poetry.

Some one has said, "Plan well and wisely—but at least plan."

A good official board should not be under the strict domination of the pastor, but neither should the pastor be under the thumb of the official board. They should work in unison and concord. If the pastor has a plan and it is good, then let the official board get behind that plan and work it for all it is worth. And, too, if the official board has a plan and it, too, is good, then let the pastor pull off his coat and roll up his sleeves and pitch in to bring about its realization and fulfillment. Careful planning on the part of both, and I want to emphasize that word "careful", will add materially to the results obtained.

2. The Sunday School

Now let us leave the matter of the official board for a few moments and turn to one of the most important, if not indeed the most important, auxiliaries of the church—the Sunday School. Here again, personally, I like the term Church School much better. Sunday School has been in the past far too much a Sunday proposition. But designate it as the Church School and you can read into it more of its genuine content.

What is a church School or Sunday School anyway? It is merely an organization that is conducted one hour on Sunday morning to provide a place for the boys and girls to assemble to receive a half hour or less of religious training? Is it a place where adults go through loyalty; young people through compulsion and children through habit? Or is it a place where the soul is fed; the mind enlightened and the physical body relaxed?

Or, is it just a group of classes, organized or otherwise, that vie with each other as to which shall have the largest attendance, the greatest enrollment, the most pronounced social activity and the most prominence in the church?

Or, is it what it ought to be—the arm of the church that reaches out a helping hand to those who need it most; that searches out those who should be touched by its endeavors, and wooed by its loving kindness and tender mercy and won for the cause to which the church pledges its allegiance.

It goes without saying that the latter is the business of the Sunday School. And that is what ties it into our subject.

3. The Problem of Personal Work

And now let us turn to the third part of the thought—the problem of Personal Work.

Again we ask ourselves a question, and this time the question is, What is personal work?"

Sometimes a question can be best answered in the mind by the introducing into the line of reasoning, other questions. So we introduce the question, "Is the mere going out into the highways and byways, asking promiscuously the question, 'Are you a Christian?' " We answer that by saying, "Some people seem to think that and proceed to act upon that principle." With what result? Well, there are as many results as there are people to contact and be contacted. True, some will respond; but in 99% of the cases there will be an immediate barried set up, which, as time goes on, will become strengthened against the very thing that is being attempted of accomplishment.

A man does not go up to a woman and abruptly say to her on first introduction, "Will you marry me?" even though he has been the victim of love at first sight. No, he sets about to woo her, seeking to show her that he is the one and only who will make her happy throughout life. It may be a process of a longer or shorter time, but the time element enters in. And we should remember that the potential Christian, the one we are seeking to win (not for ourselves, but for Christ) is to be a part of the bride of Christ, and must be sought and won by the same principle that applies to the lover seeking his life companion.

Most people are "from Missouri" and must be shown. For personal work requires seven things: (1) a knowledge of the source book of Christianity;

(Continued on page 15)

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for June 28, 1942

"SUMMER SUNDAYS"

Scripture Lesson: Exodus 20:8-11

For the Leader

Right now we are on the threshold of what has come to be known in America as "the great vacation season. This is the time of year when people get away to the mountains or sea shores to have a good time. This is the time when, if a man works all week he wants to get out of town for Sunday.

Gas and tire rationing will have a great effect on this through the coming Summer. But the fact still stands that people want a vacation, and they will take that vacation on Sunday.

We can say, then, truthfully, that We are a pleasure loving people. Thus the "Summer Sunday" becomes one of our greatest Church problems.

Our reaction to the call of the Church this summer, and our attitude towards attendance, tells much of the sincerity of our profession.

DISCUSSION

GOD'S COMMAND FOR SUNDAY. Our Scripture for tonight brings out a very important word which God uses. It is the word "remember." And when God says "Remember," He means just that. The awful penalty of the wrath of God is meted out on those who refuse to remember.

Our God has commanded that we remember the Sabbath Day. Under the Jewish Law this was the seventh day of the week. Under Christ's law of love, it is the First Day of the Week. But it is still the Sabbath Day, and it is to be remembered. We are to keep this day holy. We are to do no work, nor cause anyone else to do any work. Emergencies or necessity are exceptions.

People will plan their big dinners and reunions, their picnics, their swimming parties for Sunday. These could be avoided. God's command is "To worship God, and be reverent on the Sabbath Day."

We are inclined to modify our own personal standards regarding observance of the Sabbath Day because of popular opinion and practice. This dare not be if we are to continue as faithful Christians. God has commanded. We must obey his commands. Right now is the time to vow that we will endeavor to attend all the Church services this summer. We should resolve to observe Sunday in the keeping of our Christian profession.

DESECRATION OF THE SABBATH. The sincere Christian is astonished at the pagan depths to which Americans are sinking in the desecrations of Sunday. Instead of making it a Holy Day, they have made it a Hol-I-day. People literally put the big "I" (themselves) into Sunday instead of God. One cannot help but wonder at the great restraining mercy of God in His holding back of His wrath from such ungodly people

The people of this land are being given a great merciful chance to repent and return to God. If they do not return to God, then we shall see the full power of the wrath of God as He punishes the godless people for their Sunday desecrations.

It is no credit to many Christian people that they are party to these sabbath desecrations. Our examples as Christian's are worthless if our unsaved friends see us ignoring the services of the Church or partaking of unchristian activities or amusements on our day of Worship.

It is our opinion that we cannot hope for any improvements in Sunday conduct in America until Church members themselves begin a return to a Holy observance of that Day. Each of us must do our part. A large measure of Holy Sunday observance will rest on the shoulders of the young people.

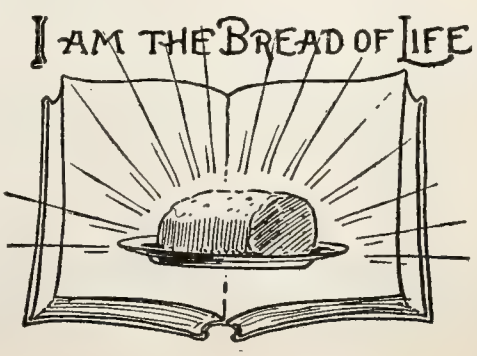
JUDGEMENT DELAYED. The following incident may serve to explain why the sabbath desecration goes unpunished: "A certain farmer who was an infidel, sent to the Editor of a weekly paper the following letter: 'Sir—I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I did all the cultivating which it received on Sunday. I gathered the crop on Sunday, and on Sunday I hauled it to my barn; and I find that I have more corn per acre than has been gathered by any of my neighbors during this October.' What a triumphant sneer lay behind these words of the skeptic! But one thinks the light faded from his eyes as he read the sentence which the Editor appended to his letter: 'N. B.—God does not always settle his accounts in October.' "

PARENTS SOMETIMES AT FAULT. One woman says, "My husband works all week and Sunday is his only day off. Most times he wants to go somewhere and I can't take the time away from him to go to Church." So the children follow suit. Young people's meeting is poorly attended because the parents took the children away for the afternoon and didn't get back. Children quit attending Sunday School when they get to be about 14 years of age because it is then that they reach the age of intelligence which tells them that Dad has been pulling a bluff on them by "sending" them to Sunday School all these years.

Ninety-eight percent of the time, children will do as parents do. Perhaps we cannot do so much with the parents of the present generation, but we as young people should take to sacred vow to do as God has commanded as we approach our own home making.

WHAT WE CAN DO. Our Christian duty is to maintain a sacred observance of Sunday. If our Church is one where Sunday evening services are discontinued, let us go to our Church board and pastor and petition that Sunday evening services be continued. This will require that we make every effort to support the services. Then, we can invite our friends to stay for Church, both morning and evening. Summer Sundays can be to us the most sacred trusts, providing we are willing to pay the costs of faithfulness.

Every effort of our land is centered on tearing down the institution of worship on Sunday. This is pagan paganism. Nowhere in this paganism will we find any encouragement to respect the Lord's Day. Let us resist these Satanic temptations and give ourselves over to full consecration and Sunday worship of the God which gives us all the blessings of our lives. We owe it to Him. Let us "Remember the Sabbath day —to keep it holy."





Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

For almost a year the Israelites stayed near Mount Sinai, the cloud, which showed that God was with them, resting over the Tabernacle. Then the cloud lifted and they knew they were to march on again. It took them some time to pack their tents and get ready but when everything had been done, the priests blew their silver trumpets and the people started. The boards and curtains of the Tabernacle were placed in covered wagons, drawn by oxen, but the ark, the golden table and candlestick were carried by the priests.

Their journey was a hard one and they traveled through such a sandy, rough country that Moses called it the great and terrible wilderness. But at last they came near Canaan. Moses was very happy and said; "We are now come to the land which God promised Abraham, Isaac and Jacob that He would give to their children. Fear not, but go in and take it for your selves."

But the Israelites were afraid and asked: "Would it not be better to send some men there first, who shall tell us what is the best way to enter the land and whether the people are very strong?"

How wrong it was not to trust the dear Heavenly Father to lead them. But God told Moses that he might choose twelve men to do as the people wished. They were called spies, because they were to spy out, or look over, the land. Among these were Joshua, Moses' helper, who fought the Amalekites, and Caleb. Moses told the spies to look the country over and see what grew there, whether wood was to be found and whether the people lived in tents or cities. He asked them to bring back some of the fruit and then he told them not to be afraid, for God would take care of them.

Forty days the men travelled through the land and no one hurt them. As they were coming back, they gathered some of the fruits—figs, pomegranates (which are like oranges) and grapes. One bunch of grapes was so large that they hung it on a pole and two men carried it between them. When the people saw them coming back, they crowded around them, wishing to hear what they had to tell of the country. The spies showed them the fruits and said: "It is indeed a rich land and grain and fruits grow well there, but the people are very strong and some of them are as large as giants. The cities, too, have high walls about them, so we could never take them."

But Joshua and Caleb said: "We need not be afraid; let us go at once and take this land, for God has promised to give it to us and He will help us, even if the people are strong."

The other spies said, "We can never take it. The people are so large that we look like grasshoppers beside them!"

When the Israelites heard this, they felt so badly that they wept and said, "We wish we had all died in Egypt or in the wilderness. If we go into this land, we shall all be killed. Let us choose another leader instead of Moses and go back to Egypt."

Wasn't it very sad that they would not trust God to help them when He had done so much for them? Moses and Aaron were greatly troubled because the people were so wicked. Joshua and Caleb, too, tried to get them to trust God. They said, "This is a very good land and God will be with us and help us to take it. Fear not."

But the Israelites were ready to throw stones at them, because they were afraid of the strong people in the land and did not want to go farther. Just then the cloud which showed God's glory, appeared before them and God said, "How long will it be before this people trust Me?"

But Moses begged Him to forgive them. Then God said that because they would not trust Him, no one but Joshua and Caleb should go into the land which He had promised to give them. For forty long years they must wander in the wilderness and their children should then go into the promised land.

The people now wanted to go and they said, "We will not be afraid; we will go into this new land."

But Moses said, "No, it is too late; God will not help you now."

However, they would not listen to him and so they started towards Canaan, while Moses and the Ark of God remained still in the wilderness. Then the people of that country fought the Israelites and drove them away, because God would not help them, for He had told them not to go. So for many years the Israelites traveled in the wilderness and I am sure they were sorry they had not trusted God and entered Canaan when He told them they might do so.

It does pay to mind God and do the things He tells us to do. When people do not obey Him they are punished, just as the Israelites were punished.

My prayer is that each of you boys and girls will be obedient to God, and take Jesus as your Savior, and live for Him.

With love, in Christ's Name

Aunt Loretta



The Official Board, The Sunday School and the Problem of Personal Work

(Continued from page 12)

(2) a knowledge of the background of the one to be sought and won; (3) a desire for the soul of the one to be won, not merely a desire to increase the membership of the church; (4) an attitude of tender helpfulness, understanding and love, relative both to the sinner and the Master (5) a careful planning as to the manner of approach; (6) a life of intercession before the throne of grace in preparation for that approach, and (7) above all else a personal life of purity, openly and sacredly lived in the presence of mankind. Even as "the proof of the pudding is in the eating," so is the ability to do personal work found in a life of experiential Christianity, lived alike before God and man.

4. What Conclusion?

Now let us seek to bring all three of these phases of the subject together in a conclusion.

The official board, the Sunday school and the problem of personal work all aim at one end. That end is the winning of souls for the Master. For after all here is the whole church at work. The official board represents the leading part of the church; the Sunday School, the rank and file of the organization. Each of these are, or should be, intensely interested in the winning of souls for Christ. There is no other excuse for the existence of the church than that it become the place where men and women, boys and girls are brought closer to the feet of him who said, "Lo I am with you alway, even unto the end of the world."

Can anyone doubt that there is a close interlocking in these phases of the work? That one cannot exist apart from the working of the other? Is there any work that is more important than that of soul winning?

Yes there is a very evident closeness in the related parts of the subject: "The Official Board, The Sunday School and the Problem of Personal Work." The solution of that problem is within the hands of every individual church.

Avoiding temptation is next in importance to resisting temptation. For lust of the eye is fearfully apt to begin the lust of the flesh. We met this in Matthew Henry's commentary the other day. "Do not approach the forbidden tree unless you would eat forbidden fruit." It reminded us of old Thomas Fuller's quaint saying, "If you do not wish to trade with the devil, keep out of his shop.—A. J. Gordon.

"Christ does not make you good. He gives you the power to be good, and helps you to go on being good, but he leaves the continual choice between good and evil to your own will. Otherwise you would not be a free soul, as he wants you to be."



Among the Churches

Post Card Publicity

MEXICO, INDIANA

Last October we began our work with this people. It seems when one is only putting in half time and that to a large extent on Sunday, it is a slow process in getting acquainted. Nevertheless we have found a fine group of hospitable people here. We are having our disappointments, but also our rejoicings. Our Bible School and Church attendance has not been up nor has it been improving as we would like to have it. Patience is a great virtue; prayer and work a necessity. We believe the Brethren here will go forward. These are unusual times when unusual demands are being made and exacted. We believe the Brethren are awake to the problems facing them and will win out.

These are days when the Whole Gospel is needed as badly as ever if not more. People are so busy, so torn with conflicts and changing conditions that a mere social "churchanity" will not suffice. Men who are interested in the church are really wanting to know **who** Christ is and **what** He can and will do NOW for a needy humanity. May God help us as pastors to buckle on the full armor and run the race without fear or favor in patience and love.

With our modern complicated school system and social mixture we can not expect the children or parents to take the church as a matter of fact. Some way—God's way—must be followed that will keep our young people—save them—establish them, and use them. We too, at Mexico, have a problem in getting our young people into the services of the entire day. However we do have some fine young men and women. We are expecting to hear from them as time goes by.

Last November we held our own revival services. These were reasonably well attended and considerable interest was shown with some conviction. As far as converts or additions to the church were concerned there were no visible results, but we were far from being disappointed. The church was strengthened.

On Sunday morning, February 1st, two of our men and their wives were ordained to the sacred offices of deacon and deaconess—Mr. and Mrs. Harold Donaldson and Mr. and Mrs. Elmer Neff. This was a very spiritual service and the church was visibly moved. Brother Donaldson is our Bible School Superintendent, while Brother Neff is our assistant church choister. We thank God for these two families and pray God will use them in an increasingly greater way.

We believe our Sunday School attendance is about to materially increase—more children are coming. Most all of our Sunday School attendants remain for the morning message and evening attendance is good when compared to morning numbers.

Finances are in good shape. New carpet has been laid on the floor and other improvements either have been or are to be made. The parsonage was sold last summer. The church trustees are waiting, expecting to either buy or build a more suitable house.

Brother I. D. Bowman was with us for three services over Sunday and Monday, May 23 and 24. He gave us much appreciated help in the Lord's Communion service on Monday evening. We have a young wife and mother awaiting baptism. She comes from another church. May the Lord bless her and the husband. We are praying for others.

Brethren, pray that our Lord Jesus Christ may be honored and even better reports be forthcoming.

Arthur H. Tinkel, pastor

SIDNEY, INDIANA

Greetings in the Name of the Lord to **The Evangelist** Family. We still find a small but faithful group of laborers here in this portion of the Lord's vineyard. This field is far from being thoroughly gleaned, even though it is in a rather difficult location. A small church without a pastor on the field or one who can spend much time in the community, is usually seriously handicapped. Our problem is to lead the few so that they become gleaners for the Lord. May the Lord give us grace and wisdom, strength and persistence, so that all possible may be done before the coming of our Lord and King, Jesus Christ.

"She hath done what she could", (Mark 14:8) might, to a measure, be the blessing given to this church—still, much more can, and we believe, will be done. A few have been added to the church by baptism and by letter. Others have been baptized. Our Sunday School, while small, still continues to function and quite a group of small boys and girls are interested and are regular attendants. Our teachers are very faithful, dependable and consecrated in their work. Our Superintendent, "Bud" Hunter, is well known in the Brotherhood and can be depended on. This means much. With such a group as leaders of our Bible School, we should grow. Of course there are always those who are half-hearted in their allegiance to Christ and His Church. May God help us to stay on our faces until these are prayed in. Prayer is the greatest available force and power on the earth today. O, that we might make better use of it.

A few more of our members have passed on to their reward. We pray that others will be early called into the work.

Finances hold up good, considering all. Not only have most regular obligations been met, but sufficient has been freely given to redecorate the interior of the building. Walls and ceiling have been repainted, floor sanded and refinished, also windows done over. This gives us a beautiful house for worship.

On Sunday, May 31, we held an all-day service with rededication in the afternoon. Brother Louis Engle of Dutchtown, a former pastor, brought the special message at this time. Truly the Lord gave him a good message and he faithfully delivered the same. He warned and exhorted us that all defilement be cast out, that this church be not a "whited sepulchre." May God grant a favorable answer to this plea.

The pastor, being a public school teacher and living twenty-eight miles away, finds it difficult and a tax on both physical and mental strength to accomplish what he would like. This people as a whole have been very lovely to us. Our desire is to establish the members in the Truth and to lead them to become even more "zealous of good works", and also to reach the many who are sitting in the terrible darkness, bound by bonds of iniquity, that they be freed from the power of Satan. To this end, Brethren, pray for both church and pastor.

Arthur H. Tinkel, pastor

NORTH LIBERTY, INDIANA, REVIVAL

On April 6th I went to North Liberty, Indiana, to help Brother G. L. Maus in a revival meeting. It had been a good many years since I had helped these people in a meeting. About twenty years ago, when Brother A. T. Wirick was pastor of this congregation, I conducted an evangelistic meeting for them.

It was almost a new group that I found facing me. Of course there were some of the older members still there, but there were so many of the younger people who had grown up and had families that I had never seen, that it seemed almost like a new congregation to me.

This is one of our good Indiana churches. Brother Maus has been their shepherd for several years, and like some of our other churches there have been times of unpleasant experiences. But under the guidance of their pastor they have gone through some deep waters and have come through a stronger and more loyal Brethren church. This is a fine group of Brethren people, loyal to every interest of the church.

We were with them two weeks and with their pastor who is a hard worker in the interest of the Kingdom, and together we worked and prayed with them. Brother Maus is a fine yoke fellow and is loved by his people. Brother J. Milton Bowman, pastor of our church in Nappanee, had charge of the music and he, too, is a lovable personality to work with.

We found the entire community for miles around busy in defense, both day and night, which made it quite difficult to maintain regular attendance. Some could not attend at all because they had to work at the hours of the services. But we did have good attendance. Many from the Ardmore congregation, together with their pastor, Brother A. E. Whitted, came over several evenings, and Brother Claud Studebaker and several of his South Bend people came over also. There were also a number from Nappanee. We had fine cooperation from Brother Weaver, the pastor of the Church of the Brethren and his people.

As to the results which were visible, nearly every one that came to the services that was not a Christian accepted Christ as their Savior. For this we praise the Lord.

We made our home with Barbara West, where all the preachers are welcome at any time. It was truly a home for Brother Maus and myself. Barbara did everything possible to make us comfortable. We were invited out each day into the homes of the membership and they always gave us a glad hand and a warm welcome. We thank the North Liberty church and their pastor for their hospitality and their fine offering. We enjoyed working with them. We did miss very much our Brother C. G. Wolf, who has always been very active in the church. But he was in the hospital at that time. May the Lord bless and prosper the North Liberty Church.

C. A. Stewart

LINWOOD REVIVAL

This report from the pastor is a bit late, but we desire to share good things with our Brethren. This was our first opportunity to work with Brother Klingensmith, and it proved to be a great pleasure. In method of work and presentation the pastor and Evangelist were in perfect accord. The Evangelist's presence seemed like the home-coming of a local boy, as Brother Klingensmith had endeared himself to the Linwood people when he served them as a student pastor. So formal getting acquainted was unnecessary, and we settled right down to do business for God.

We use the term "REVIVAL" in the real sense of its meaning. Brother Klingensmith aims to revive the membership of a congregation and gives them methods that will produce a continuous revival. This he did for our church. After the Evangelist was gone, members expressed themselves saying, "that they were moved to labor for the salvation of souls". We feel that in days to come we shall report results from this meeting. The gain in membership was five, which was a goodly number in our limited field, and six had been added prior to our meeting, making a total of eleven for the fiscal year.

Brother Klingensmith will always find a royal welcome at Linwood, and we are looking forward to meeting him again during our district conference which convenes in June at Linwood.

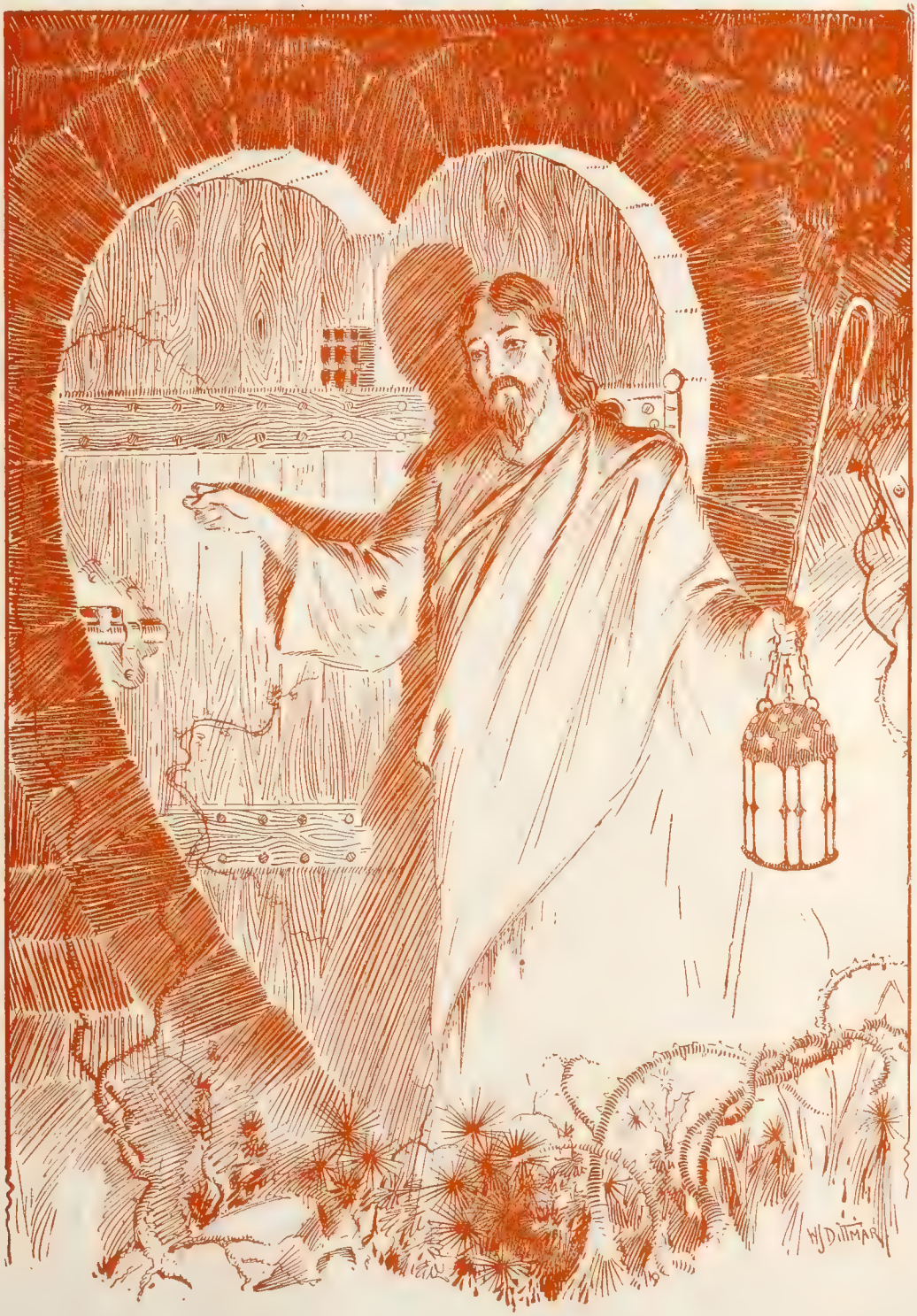
—A. B. Cover, Pastor

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Chinese Christians Set Example to World

A letter from Dr. Francis Wei, president of Hua Chang (Central China) College, to Dr. William Paton of the International Missionary Council tells how they are practicing Christian brotherhood. Dr. Wei's college, like others, has been driven into exile in west China. Its faculty and students are living the difficult existence of refugees, undergoing all sorts of privations and with very little income on which to get along. Yet during the recent holidays this college community raised a Christmas gift of Chinese $960.65 which it voted to send to the churches of Great Britain that have sustained war damages. In the gathering of this gift the faculty and students of the Canton Union Theological College, who are sharing the quarters-in-exile of Hua Chang, also had a part. Dr. Wei apologized in the letter which accompained this gift for the fact that $960 in Chinese currency when changed into British pounds sterling make so small a sum. On the contrary, it seems according to the rates of Christian exchange (which are set in Mark 12:43,44), this is probably the largest gift which has crossed the oceans in any direction since the world relapsed into the madness of war. Compared with such a gift as this, the generosity of Western Christians seems paltry.—The Christian Century.

They Are Saying - - - -

Faith is not so much the secure harbor at which one arrives as the confident quest on which one sets forth.—**Dr. Harris Franklin Rall, in Christianity.**

* * *

Faith, mighty faith, the promise sees, and looks to that alone; laughs at impossibilities, and cries "It shall be done."—**Charles Wesley.**

* * *

Dr. J. Whitcomb Brougher says: "If all the young people, of whom there are some 26 millions, marched four abreast in a file at arms length, they would reach from the Los Angeles city hall to Washington, and back and the first four would have returned to the city hall here before the last four left. Yet six out of each eight of these young people have no church, Boy Scout or other religious affiliation."—**Prophecy Monthly.**

* * *

Prayer is not a conquering of God's reluctance, but a laying hold of God's willingness.—**Phillips Brooks.**

* * *

Civilization today stands at the crossroads. The strength of nations, like that of man, is composed of spiritual as well as material elements. Therefore, the call of the hour must be a call to moral and physical virility. And the spiritual rearming of man and nations must lead the way.—**Dr. Alexis Carrell**

* * *

Most of the fighting men, whether they be Germans, Italians, Japanese, British, or American have religious ties. Neither economics, nor politics can completely heal the wounds of war. The task is the job of religion.—Rabbi William F. Rosenblum of New York City.

* * *

The world mission of the church is inescapable. It is not so much the place of missions in the church, but much deeper than that—it is the **place of the church in world mission** which should concern us.—J. P. Love in **The Missionary Message of the Bible.**

* * *

All the minister's efforts will be vanity or worse than vanity if he have not unction. Unction must come down from heaven and spread a savor and feeling and relish over his ministry; and among the other means of qualifying himself for his office the Bible must hold the first place and the last also must be given to the Word of God and prayer.—Richard Cecil.

* * *

Whenever the faith of Christ has failed to stir people, it is because we have failed to convert ourselves before trying to convert others. Too many of us are hearsay Christians.—Winifred Kirkland in **World Outlook.**

"Everywhere in Every City"

1 Corinthians 4:17

J. Ray Klingensmith, General Secretary of
The Missionary Board of The Brethren Church



The last several weeks have afforded privileges to the writer which are among the outstanding joys of his life, namely, the participation in the ordination of a young man into the Christian ministry and the dedication of a beautiful new Church.

Bethlehem Brethren Church
Harrisonburg, Virginia

A two weeks meeting began in the Bethlehem Brethren Church Sunday May 17. The Reverend Locke had planned his meeting with splendid anticipation on the part of the members. This was evidenced by the unusual attendance throughout the meeting. In spite of rains every night the first week, the attendance was splendid and during the second week the interest grew.

The congregation took upon themselves the spiritual service for the Lord of sending out a young man from the Mount Olive Church, Brother Fells Lam, to preach for the summer. The generous offering that the Bethlehem Church gave will go directly into this timely effort. We wish to congratulate the Mount Olive Church for giving us Brother Lam and the Bethlehem Church for assisting in sending him to Lathrop. The Bethlehem Church proved themselves to be a sturdy and genuinely Brethren people in their faithful work. It was a great joy to be with them and their pastor.

The Reverend E. L. Miller brought a delegation from Maurertown with a quartette which provided very helpful special music.

Vinco, Pennsylvania

It was our pleasure to preach the morning sermon on dedication day in the beautiful new Brethren church at Vinco, Pennsylvania, where the Reverend Clarence Gilmer has achieved an outstanding accomplishment along with his generous people and the churches in the denomination who loyally answered our appeal less than one year ago through **"The Brethren Evangelist"** to assist in that work where fire had destroyed the church building.

It was less than a year ago when we held a meeting in the Missionary Board's tent on a lot near the old building cite. Today a beautiful stone church, with a worshipful atmosphere, dignified appointments, stands on the old cite. Beautiful windows sift the light and lovely carpet brightens the floors. The pews were purchased from the same firm in Ohio that sold to the new Elkhart church its pews a year and one-half ago.

At the laying of the corner stone, less than a year ago, some $1800 was raised in a few minutes one Sunday evening about sunset. This was only the start. Now the congregation owes only about that much. The $20,000 structure is almost entirely paid for. On the day of dedication nearly $4,000 was raised.

May God bless the labors of these Brethren. The denomination is indebted to them for the marvelous example of cooperation and consecration which made this achievement possible.

A Word of Appreciation

In the first place, the Vinco congregation is grateful to Almighty God for giving us a beautiful and commodious church building. Truly, we have witnessed His providential workings.

Secondly, we are greatly indebted to Rev. J. Ray Klingensmith, General Secretary of The Missionary Board of the Brethren Church, for his intense and untiring efforts on our behalf. He gave us inspiration and practical help in many ways. It was certainly fitting that he should preach the first sermon delivered in the new auditorium. Brother Klingensmith labored with us in a successful tent revival, he encouraged the Brotherhood to help us, and he raised the funds that were lifted at the cornerstone laying ceremony and at the dedication day service.

Third, Vinco owes a debt of gratitude to The Missionary Board of the Brethren Church for underwriting a five thousand dollar loan, which accelerated the process of the construction to completion in advance of war priorities.

And, fourth, we wish to speak with appreciation of the spirit of brotherly helpfulness shown by many of the Brethren, which reminds us of the historic way of mutual assistance as practiced by our Dunkard forebears. As proof of this spirit we submit a summary of the gifts and pledges of these Brethren under the heading of churches where they hold their membership.

Ashland	$ 71.56
Burlington	38.25
Berlin	60.00
Canton	26.00
Cambria	10.50
Clay City	25.00
Conemaugh	566.75
Cumberland	5.00
Dayton	10.00
Denver	6.00
Gratis	17.50
Johnstown, First	1,165.00
Johnstown, Second	130.00

(Continued on page 6)

Conserving the Results of Evangelism

J. Ray Klingensmith

Is it an actual fact that the church and pastors of today do not only expect the evangelist to win the converts, but that they also charge the evangelist with the responsibility of keeping those new converts from backsliding? We often hear such remarks as these, "I told you they wouldn't stick," or "They won't hold out"! Now it is admittedly true that many do make confessions who are not sincere in their actions, but can the evangelist stop them and deny them the right of confession? It is not possible for the evangelist to determine whether they will hold out for Christ after a few months when he takes the confession. Shall he cull them out and refuse to accept some who come to the Savior? Immediately the answer is, "But he should not use so much 'emotionalism' to get them to come forward, then they would not make those empty confessions." To this we agree in part. If the evangelist has used too much persuasion and has not preached the powerful message of the Gospel which transforms men, then he is to be blamed. But do not fail to recognize that the most soundly converted may quickly backslide, if he is not instructed in the things of the Word of God and built up spiritually. Somebody must teach the Word of God; somebody must lead and help mould that new life for God. WHO SHALL BE CHARGED with the responsibility of nourishing and feeding and moulding these lives for Christ? Somebody must take this responsibility. If it is the evangelist's duty, then let us prepare for him to remain on the field after he has won them; if it is the pastor's duty then let us teach the pastors enough about simple Gospel preaching and instruction that they will be able to water these tender plants.

We must resort to the New Testament practice of evangelism to determine who shall be blamed when those confessing Christ fall away. However, let it not be suspected that either will be blamed in case they have both fulfilled their duties and then some turn away. For even such may be the case.

In Apostolic days the apostles, prophets and evangelists were the ones who were more definitely equipped by the Holy Spirit to herald the message of the Gospel. They were spiritually endowed so that they could work miracles even, to advantage for the Lord in their ministry. These spiritually gifted persons, as such, did not apply their functions to the work of the pastorate. They remained in a place for only a short time and moved out into yet untouched fields. However, before they left their newly established points, they called in pastors to oversee and build up those who had been won for Christ. To be sure, some fell away. Some went back to Judaism, some forsook, having loved this present world; some "also turned away." Shall we doubt the methods and message of those who won them? I doubt if any of us would assent to that. Neither can we blame the pastors who were in charge of the fields.

Today we do not blame the missionary's message because many of his converts return to their former lives. Neither do we discredit his method. We remember how the converts had served themselves and Satan all their lives. But when the babe in Christ in our country fails, then we do not remember the lives of sin out of which they have been called, nor the difficulty in growing in Grace without instruction that they encounter; we immediately turn upon the evangelist and blame him for having taken the confession! We say he was "emotional". We blaspheme by failing to recognize that the Holy Ghost might have had a part in those confessions. And because of our own negligence as a last resort we comfort ourselves by thinking that they were but seeds that fell on stony soil! What an inexcusable excuse! We wonder how many prayers were offered for them; we would like to find out just how many calls were made; it would be interesting to study the pastor's prayer meeting subjects and Bible studies (if there were any). It would be interesting to examine the sermons of the pastors in these cases and determine whether they were "feeding lambs" of Christ, or helping prohibition or establishing world peace. After all is said on the subject, the MOST IMPORTANT MAN IN EVANGELISM IS THE PASTOR. Let it not be forgotten that the pastor in the New Testament was A TEACHER of the Word, as well as a shepherd. The sheep must be fed, the lambs must be cared for, the pastor must do it if it is going to be done. The evangelist has moved to other fields to win more to other folds. Allowing for an appreciable amount of failures on the part of the evangelist, and granting that some have been genuinely converted let us attempt to discover the best methods of building up those souls. And here, we confess, we are out of the field of evangelism, and have immediately stepped into the field of the pastor. But if the evangelist won them to Christ when the pastor did not, perhaps the evangelist can offer some suggestions as to how to keep them for Christ when the pastor fails.

The pastor should always emphasize the importance of the separated life. This should not only be applied to the converts but also to the membership of his church. The new members will soon absorb the spirit of the old ones. If they are worldly and unspiritual, so will the new ones be, if they hold out. If the church is making something over her Christian testimony, so will the new convert. This will be his first assignment. This is extremely important. For if after having confessed Christ he continues in his old manner of life, then, it will be more difficult than ever to wean him away from it. The best time to have his whole heart in the church is right after conversion. Now consider his new life from his standpoint and that of his friends. He will immediately stop his worldliness. His friends will ask him why. Will he have a Scriptural reason for it, or will he say, "Our church doesn't like it"? Here is where the teaching pastor should fortify him against the Devil. Teach the high standard of the Christian life and the help of Jesus Christ to attain it. Teach it from the Bible—don't merely give advice. Show them, study it, prove it, illustrate it. If the pastor fails here, the church is to fail in a few years. For he will have but a church full of worldly members.

The second great imperative for the pastor in his work with the new converts is to create in their minds a desire to know God's Word. Perhaps this suggestion should have been placed first, but my reason for placing it second is that they will not desire to know it and love it if they are still enjoying the pleasures of the world. The two cannot be mixed, and consequently the first matter of importance before they can study the Bible is to get them away from the world. Then they can sincerely apply themselves to it. Nothing is better for the convert than to be supplied with a Gospel of John, perferably an outlined one, and told to read it looking for certain things in it. For instance ask him to tell you how many miracles he can find in John's Gospel. Or ask him to mark all verses that pertain to salvation. Or ask him to learn the main contents of important chapters that you are going to ask him about. Herein is the value of a special class for the new converts. And here the worth of a pastor as a teacher will be manifested. If he is a good teacher, his pupils will become enthused with this spirit of teaching and will be eager to learn. If he doesn't care, neither will they. Testimony meetings at the prayer meeting are very valuable for the new converts.

The third great imperative for the pastor in dealing with new converts is to give them something to do. If they can sing, tie them up with the choir. Get them situated in a Sunday School class and urge them to bring their friends. Give them an errand to do for the church or for the pastor,—anything to let them know they are noticed and appreciated. Here is where the Sunday School teacher is valuable. He can have them attend the class meetings, socials and interests. But remember, the church must take the initiative in getting these folks into activity in the church. The world has taught them to keep out if they aren't invited. We take too much for granted with them and suppose that they should rush right into all of our church activities. But that is where we fail. The Christian Endeavor is valuable for this very work of uniting the convert with some activity in the church. The very thing that tied the writer up with the church was the fact that he was asked to have charge of a ten minute prayer service that preceded the Christian Endeavor meeting. I didn't know how, and they knew I didn't know how; but they helped me and I felt then as if I were needed there.

The fourth great imperative for the pastor is to teach the new convert to give. This is very essential. It should be done by the pastor's teaching of the Word. Herein is seen one of the many values of being a teaching pastor. The convert will learn these things without a lot of extra effort on such a pastor's part. He will be in the habit of emphasizing all of them, and the convert will just learn them. It is the pastor who doesn't teach that needs the most of this advice. If they are taught the Scriptural manner of giving, then the pastor won't have to fight ice-cream socials and chicken suppers.

The fifth great imperative is to teach the new convert to do personal work. This will keep him close to the Lord as no other work will. This will give him experience that nothing else will. This will make him pray as nothing else will. It is the absolutely necessary practice for all Christians who live close to Christ. If one follows Christ, he fishes for men. If he fishes for men he follows Christ so that he can fish successfully. In fact, he becomes in the truest sense a personal evangelist.

The book, "How to Succeed in the Christian Life by R. A. Torrey, is highly recommended by evangelists for new converts. In fact the pastor should direct their reading into many such helpful fields.

ARGENTINE ITEMS

From a letter written by Jose Anton, pastor in Gerli, suburb of Buenos Aires, we quote the following:" In our work here we have in all twenty-seven meetings a month, but during holy week we gave these meetings a special character and they had their climax in the Lord's Supper which we celebrated on the anniversary day with fourteen members taking part. There was a spirit of reverence and deep emotion as the supper proceeded.

We are beginning women's meetings in the neighboring district of Villa Argentina. A family of believers there kindly give us the free use of a room for these meetings."

From Rosario brother Adolfo Zeche writes: "Our meetings during holy week were all very large but yet full of loyalty and enthusiasm. During the week we had messages from a spiritual worker of the 'Cooperadores' and also from the national Christian Endeavor secretary. In the meeting for women and girls there were more than thirty present.

In the Lord's Supper also there were more than thirty present and all were very happy in the privilege of observing the Supper complete as it was instituted. This was truly a week of reconsecration and blessing.

Now we are having another week of special meetings with the help of brother Salimenas who formerly worked with us in Huinca Renanco. He was transferred to Santa Fe, but came from there to be with us in these meetings."

In Cordoba also we celebrated the Lord's Supper for the first time, as the work is new here. There were ten members who communed, two for the first time. Nellie Igarteburu, of whom I have written before, was baptized and received into the church and is now studying to prepare herself as a worker and meanwhile is giving part time to visiting and helping in all ways in the mission. Bro. Robert Romanenghi, pastor of the new branch mission in Cordoba, is having good success with a weekly meeting for women and girls. Cordoba is going to require much hard work and much prayer. We ask the prayers of all the church.

C. F. Yoder

* * *

A pillow of stones on a lonely hill,
A bush in a desert bleak,
A cloud the size of a prophet's hand,
A captive maid in a Syrian land,
A mustard seed, or a grain of sand—
When the Father wishes to speak—
Have voices who echoes are ringing still.
The poorest of vessels perform his will.
For his glory he chooses the meek,
And the things men despise
Seem the pride of his eyes
As he perfects his strength through the weak.

—J. S. Fisher

Johnstown, Third	265.00
Loree	10.00
Louisville	68.75
Mansfield	5.00
Meyersdale	20.00
Milledgeville	25.00
Masontown	10.00
Muncie	25.00
National Laymen	100.00
New Lebanon	35.20
Pittsburgh	10.00
Pleasant Hill	19.09
Rittman	5.00
Smithville	35.00
Terra Alta	5.00
South Bend	10.00
Uniontown	35.00
Vandergrift	11.25
Waterloo	35.00
West Alexandria	24.20
Total	$2,850.75

In addition to the above, friends of the church helped financially to the extent of $557.00. Our own membership is to be commended for its sacrifical giving. Our building cost of $14,000 is now covered by cash and pledges with the exception of $2,000. Yes, the Lord has been good to us through His people.—C. Y. Gilmer Pastor

GIFTS AND PLEDGES FROM OUTSIDE BRETHREN (of $2.00 or more)

Ashland Church		
Offering	$ 34.06	
Dr. Lindower	20.00	
F. C. Vanator	2.50	
J. R. Klingensmith	10.00	
Rev. Smith Rose	5.00	$ 71.56
Burlington Church		
Offering	18.25	
Ralph Rinehart	5.00	
Chester Hanna	5.00	
E. W. Hendrix	10.00	$ 38.25
Berlin Church		
F. W. Brandt	15.00	
P. J. Musser	25.00	
J. G. Hartman	10.00	
Frank Boyer	5.00	
J. H. Glessner	5.00	$ 60.00
Canton Church		$ 26.00
Cambria Church		$ 10.50
Clay City		
Martin Goshorn		$ 25.00
Conemaugh		
Grant Knavel	75.00	
C. L. McClain	10.00	
Mrs. A. J. Bradley	10.00	
W. M. S.	137.25	
Jessie Parks	10.00	
Harold Parks	35.00	
Erma Amigh	30.00	
Mrs. Shoemaker	10.00	
Dorsey Lehman	5.00	
Earl Aurandt	100.00	
Mrs. John Dean	10.00	
Mildred George	5.00	
Richard Horner	2.00	
Mrs. Rorabaugh	5.00	
Don Lecky	11.00	
Harry Leidy	15.00	
Grant McClain	5.00	
John Leidy	60.00	
Elmer Gillin	10.00	
L. C. Leidy	15.00	
Walter Wertz	6.50	$ 566.76
Cumberland Church		
W. M. S.	5.00	$ 5.00
Dayton, Ohio		
George Kem		$ 10.00
Denver, Ind.		
F. Shoemaker		$ 5.00
Gratis Church		$ 17.50
Johnstown, First		
Clay Mackall	500.00	
Mrs. H. Dwyer	50.00	
Earl McCartney	30.00	
Agnes Horner	45.00	
James Benshoff	15.00	
Eileen Horner	20.00	
Evelyn Dwyer	5.00	
Mr. & Mrs. Joyce	65.00	
C. E. Albert	10.00	
A. B. Furry	30.00	
John Benshoff	50.00	
Stanley Custer	25.00	
Earl Benshoff	30.00	
J. W. Fitt	25.00	
Mildred Furry	11.00	
Mrs. Clara Williams	5.00	
Earl Fitt	25.00	
Sylvester Fouts	5.00	
Mrs. Cunningham	10.00	
R. J. Stiffler	120.00	
R. B. Horner	5.00	
Agnes Horner	25.00	
Mr. & Mrs. R. Gow	5.00	
George Horner	25.00	
Mrs. W. H. Lake	2.00	
Gertrude Lake	5.00	
Maggie Frank	2.00	
H. W. Darr	20.00	$1,165.00
Johnstown, Second		
Rev. J. L. Bowman	85.00	
C. W. Shaffer	5.00	
Bessie Bracken	25.00	
Earl Ely	10.00	

Chas. Munson, Jr.	5.00	$ 130.00
Johnstown, Third		
Bert Link	25.00	
Catherine Benshoff	10.00	
Norman Grumbling, Jr.	5.00	
R. J. Stiffler	50.00	
Church offering	175.00	$ 265.50
Loree, Indiana		
Mrs. John Martin	10.00	$ 10.00
Louisville Church		$ 68.75
Meyersdale		
Lenhart Sisters		$ 10.00
C. M. Bird		$ 10.00
Milledgeville		
Rev. W. S. Bell		$ 25.00
Masontown		
J. Edgar Berkshire		$ 10.00
Muncie		
Rev. Geo. Jones		$ 25.00
Nat'l Laymen		$ 100.00
New Lebanon		$ 35.20
Pittsburg		
John Rishel		$ 10.00
Pleasant Hill Church		$ 19.09
Smithville		
Mrs. H. S. Rutt	25.00	
Friends	10.00	$ 35.00
Rittman		
Friends		$ 5.00
South Bend		
Miss Maude Wingard		$ 10.00
Uniontown		
Rev. Belote	10.00	
Church Offering	25.00	$ 35.00
Vandergrift Church		$ 11.25
Waterloo		
Dr. McCartneysmith	6.50	
Church offering	29.00	$ 35.50
West Alexandria Church		$ 24.40
Terra Alta		
Mr. & Mrs. Hostetler		$ 5.00
Total		$2,850.75
Ditis Hunt		$100.00
Charles Hunt		25.00
Wm. H. Wright		25.00
J. Rosenbaum		15.00
Dave Killen		5.00
T. W. Laken		5.00
Mrs. H. Griffith		10.00
Mrs. Ralph Rose		7.50
Mrs. J. E. Cornelius		20.00
A Friend		10.00
A Friend		5.00
A Friend		25.00
R. O. Wissinger		50.00
Geo. Griffith		10.00
Charles Nagel		10.00
Mr. Kniseley		10.00
Herbert Gilner		10.00
S. A. Gilmer		10.00
Rev. R. J. Gilmer		7.00
Roy W. Leidy		15.00
Merle Gearhart		5.00
David Glosser		10.00
Mrs. Rachel Clawson		5.00
Peter Kelley		5.00
E. G. Moser		5.00
B. L. McAhan		10.00
C. R. Dilling		10.00
Samuel Powell		5.00
Lawrence Sergent		5.00
Mrs. Geo. C. Varner		2.50
Edna Bowser		5.00
Frank Barnhart		25.00
W. Stephens Mayer		5.00
Thomas Griffith		10.00
Gallikers Ice Cream		5.00
Charles C. Greer		10.00
Thos. Kinzie Lum. Co.		25.00
J. E. Graham		35.00
J. W. Mock		5.00
H. O. Eldridge		5.00
H. Sedloff		5.00
Total		$577.00



An Incident Worth Repeating

Java Christians a Sending Church

Soerabaya, on the east coast of Java, was not only a great naval base but the center of the East Java Church of the Netherlands Missionary Society. In 1941 Soerabaya celebrated the one hundredth anniversary of the erection of the first church building on the Island of Java at near-by Ngoro. This and other small churches in the region were founded by laymen—Van Coolen, a planter, Van der Emde, a watchmaker, and others—who instructed the Javanese in their employ in the rudiments of the Christian faith and then built these churches for them.

It was not until seven years after the churches were founded that the first missionary was sent out to them from Holland. In 1938 the independent East Java Church had sixty-two organized congregations, forty-eight ministers, and 34,000 church members. It has sent three missionaries to Bali. What about our church's record?—**World Outlook.**

A little while ago, a clergyman said to a young man who never thought of his soul, "My dear young friend, I think you are going to lose your soul! You are putting off the day of salvation, neglecting all these solemn matters; going on heedlessly, I fear, to the day of your death." The young man looked up with surprise, and said, "I don't think so! And you must really pardon me, but I have my doubts whether you really think so, or your church thinks so." The minister was astonished. He never suspected the young man of skepticism, "How so," he asked. "Why, my mother belongs to your church. Don't they all think as you do?" "Yes, they do." "Well, then, doesn't my mother love me? And do you think she would never have told me, if she thought I was going straight to perdition? And there is my sister; doesn't she believe as you do?" "Yes." "Now, then, I know my sister loves me. Don't don't, don't you think she would warn me if she thought I was going to perdition?"—**Revelation.**

BEING TRUE

Are we Christians being true to our friends? Can we be true to them without making an effort to lead them to Jesus Christ? It is said of Dr. A. F. Schauffler, of New York, that when he was crossing the Atlantic years ago, he was sitting on deck not far away from a man who was reading from Ingersoll's "Mistakes of Moses." The man had a group of friends around him and they were having a merry time. After a little they began to sneer at Jesus Christ. Dr. Schauffer quietly arose and said: "Jesus Christ, of whom you are speaking, is my Friend. I owe everything I am to Him. If you must mock at His name, I wish you would go where I cannot hear you." Instantly a hush fell upon the group. One by one they walked away as if ashamed to have been there. Several days after, when the boat landed in New York, Dr. Schauffler was approached by a stranger, who said: "I wish to thank you for being true to your convictions the other day. I am a professing member of the Church, but I am afraid I have not been very true to what I profess. In being true to yourself, you were true to me. It is not necessary to have the strength of Sir Galahad, or the power of St. Francis, to be great. All we need, I guess, is simply to be true." **The Presbyterian.**

Firing Texts

A physician, bright but critical, went to hear D. L. Moody. Although he had no thought of such a result, he was converted. When asked the reason for his change of heart, he said, "I went to hear Mr. Moody with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He stood there hiding behind the Bible, and just fired one Bible text after another at me till they went home to my heart straight as bullets from a rifle. I tell you Moody's power is in the way he has his Bible at the tip of his tongue." Jesus didn't convert the devil; He did not set out to, but He defeated his purpose, and in just the same way that Moody defeated the physician.—**Christian Instructor.**

COMPLETE CONSECRATION

Suppose a mother gives her child a beautiful flower-plant in bloom, and tells her to carry it to a sick friend. The child takes the plant away, and when she reaches the friend's door she plucks off one leaf and gives it to her, keeping the plant herself. Then afterwards, once a week, she plucks off another leaf, or a bud, or a flower, and takes it to the friend, still retaining the plant. Has she obeyed? Nothing but the giving of the whole plant would be obedience. Yet, God asks for all our life—heart, soul, mind, and strength; and we pluck off a little leaf of love now and then, or a flower of affection, and give these little things to Him, keeping the life itself. Shall we not say, "Let Him take all"?—**Selected.**



Does JESUS Care?

God is in every tomorrow,
Therefore I live for today;
Certain of finding at sunrise
Guidance and strength for the day.
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow
Planning for you and for me.
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow
Life with its changes may come,
He is behind and before me,
While in the distance shines Home.
Home—where no thought of tomorrow
Ever can shadow my brow,
Home in the presence of Jesus,
Through all Eternity now.—*Selected.*

Thanksgiving Offering

CONCLUSION

Vandergrift Brethren Church:

The Rev. & Mrs. Elmer Keck	$ 5.00	
B. F. Buzzard	5.00	
Mr. & Mrs. Irvin Kelly	5.00	
Clarence Krider	1.00	
Mrs. Eva Davison & Dorie	1.00	
Lowmaster family	1.00	
Bertha & Thelma Fish	1.00	
Mrs. L. E. Swenk	1.00	
Mrs. C. W. Davis	.50	
Mr. & Mrs. David Stewart	1.00	
Doris Stewart	.25	
William Kridler	.25	$ 22.00

Vinco Brethren Church:

Mr. & Mrs. Harry Leidy	$ 3.00
Mr. & Mrs. E. T. Mackall	5.00
John Singer	.25
Mrs. Herman Varnes	3.00
Mrs. Matilda Singer	2.00
Mrs. Mary Jane Rorabaugh	10.00
Milton Adams and family	6.60
Mrs. O. H. Simmons	1.00
Alton Simmons	1.00
George A. Leidy and family	10.00
George C. Leidy and family	5.00

Mr. & Mrs. C. G. Lenhart	10.00	
Mr. & Mrs. W. S. Mackall	10.00	
Mr. & Mrs. E. B. Wissinger	5.00	
Mr. & Mrs. M. F. Mackall	10.00	
The Rev. C. Y. Gilmer and family	10.00	
Mrs. Dan Rorabaugh	25.00	
Mr. & Mrs. R. M. Singer	2.00	
Mr. & Mrs. Earl Adams	2.00	
Miss Leona Wissinger	1.00	
Miss Winona Mackall	1.00	
Men's Bible & Dorcas Classes	10.00	
Mary & Martha Class	10.00	
The Rowers Class	10.00	
Mr. & Mrs. Jacob Mackall	5.00	
Ladies Aid Society	20.00	
Mr. & Mrs. James Mackall	1.00	
Earl Miller and family	2.00	
Joanne and Jimmy Mackall	2.00	
Mr. & Mrs. E. G. Walk	10.00	
Miscellaneous offering	57.15	$250.00

Waynesboro First Brethren Church:

Miss Lydia Latshaw	$ 5.00	
Mrs. Rhoda M. Fitz	1.00	
F. M. Miller	5.00	
Mrs. V. C. Sauders	1.00	
G. W. Cashman and family	5.00	
Lee Miller	3.00	
J. D. Shockey	2.00	
Miss Nellie Good	1.00	
Ray E. Fitz	1.00	
Edna B. Wagaman	1.00	
Miss Vera Laughlin	5.00	
Miss Mary Laughlin	5.00	
Mrs. Harry Laughlin	5.00	
W. M. S.	25.00	
Mrs. Verda H. Hess	5.00	
Mr. & Mrs. Henry Good	5.00	
Mr. & Mrs. William Kauffman	5.00	
Laura & Donald Shearer	5.00	
Mrs. John Snyder	1.00	
Mrs. D. C. White	5.00	
Mr. & Mrs. Charles Gift	5.00	
Mr. & Mrs. H. T. Shearer, Jr.	3.00	
Miscellaneous offering	1.00	
Mr. & Mrs. Ralph Shearer	5.00	
Grace B. Shockey	10.00	$115.00

Sergeantsville First Brethren Church:

Mrs. Sadie Fauss	$ 1.00	
Mrs. William L. Flanagan	1.00	
Miss Hughla Dilts	5.00	
Miss Ida S. Leigh	5.00	
Mrs. Charles Johnson	5.00	
Mrs. Leona Wallace	1.00	
Miss Bessie E. Fisher	1.00	
Mrs. Fred Higgins	.50	
Miscellaneous offering	10.00	$ 29.50

Summit Mills Brethren Church:

H. C. Hostettler and family	$ 5.00	
A friend	50.00	
Mrs. Elizabeth Rishel	10.00	
Mrs. Preston Ringler	3.00	
Mr. & Mrs. Lloyd Klotz	5.00	
Miss Mary Elizabeth Klotz	5.00	
Mr. & Mrs. George Werner	2.00	
Miss Ruth Werner	1.00	
Miss Betty Werner	1.00	
Wiliam Werner	1.00	
Harold Werner	1.00	
Mrs. John Handwerk	.50	
Galen Handwerk	.50	
Mrs. Joel Landis	1.00	
Mrs. Eugene Caton	1.00	
Mrs. Clarence Maust	1.00	
Woodrow Maust	1.00	
Ray Witt	1.00	
Miss Emma Schrock	2.00	
Miss Catherine Witt	1.00	
Charles Witt	.50	
Mr. & Mrs. B. H. Witt	1.50	
Mrs. Adam Grew	1.00	
Miss Minnie Swearman	.50	
Mr. & Mrs. Frank Witt & family	.50	
Maggie E. Witt	5.00	
Mrs. Will Opel and family	1.00	
A friend	5.00	
Leroy Opel	1.00	
George Opel	1.00	
Ross Opel	1.00	
Mrs. Harvey Remesburg	1.00	
Mr. & Mrs. Irvin Fike	10.00	
Frank Fike	5.00	
Mrs. Galen Peck	2.50	
Pvt. Quentin Maust	1.00	
Pvt. Clark Witt Opel	1.00	
Mrs. George E. Witt	.50	
Mr. & Mrs. M. W. Werner	50.00	$183.50

Bethlehem Brethren Church:

Mrs. E. G. Goode	$ 7.00	
Sunday School	6.80	
Mrs. Hattie Randolph	1.00	
Raymond Rhodes	1.00	
"I Will" Class	18.00	
Miscellaneous offering	4.46	
Mr. & Mrs. G. O. Showalter	2.00	
The Rev. & Mrs. John Locke	25.00	
Mr. & Mrs. George Liskey	1.25	
Mrs. W. H. Shiplett	1.00	
Miss Virginia Good	.50	
Mr. & Mrs. T. D. Swartz	5.00	
Beacon Light Class	10.00	
Mr. & Mrs. Hugh Logan	10.00	
Mark A. Logan	10.00	
Mrs. P. G. Wenger	8.00	
George Logan Wenger	2.00	
Stewart Good	2.00	
H. E. Bowman	5.00	$120.01

Cumberland Brethren Church:

Mrs. F. J. Beachley	$ 1.00	
Mrs. Rose Wigfield	.50	
Mrs. Nannie Kaylor	.25	
Mrs. Hite	.50	
Chester Hause	.25	
Mr. & Mrs. R. J. Whetzel	.50	
Mrs. Harry Nealis	1.55	
Mr. & Mrs. W. Groves family	2.00	
Mr. & Mrs. William Greenawalt	1.00	
The Rev. & Mrs. H. R. Garland	1.00	
Miss Edith Mahaney	.75	
Mr. & Mrs. F. J. Schriver & Delona	1.00	$ 10.30

Liberty Brethren Church		$ 8.75

Linwood Brethren Church:

Mrs. S. S. Englar	$ 1.00	
Myrl Fogle & family	3.00	

The Rev. & Mrs. A. B. Cover	10.00	
Elizabeth Cover	5.00	
Men's Adult Bible Class	9.13	
Loyal Crusader's Class	10.55	
Katherine Bowersox	5.00	
Mrs. L. U. Messler	.25	
Dr. & Mrs. John Messler	.50	
Mr. & Mrs. William Zyp	1.00	
Mr. & Mrs. William McKinstry	1.00	
Willing Workers Class	5.40	
Queen Esther's Class	21.00	
Young Men's Class	1.50	
Primary Department of S. S.	.55	
Mrs. John Drach	1.00	
Clay Hough	.50	
W. M. S.	5.00	
C. U. Messler	5.00	
C. P. Sayler	1.25	
Miscellaneous offering	2.37	$ 90.00
Lost Creek Brethren Church		$ 25.00
Mount Olive Brethren Church:		
The Rev. & Mrs. John F. Locke	$25.00	
Ladies' Aid Society	10.00	
Mr. & Mrs. W. D. Koonts	10.00	
Mr. & Mrs. Q. A. Powell	10.00	
Mr. & Mrs. E. H. Michael	10.00	
Mrs. Maggie Showalter Smith	5.00	
Miss Catherine Copp	.50	
Mrs. Hilda Miller	1.00	
Mr. & Mrs. Leon Lam	1.00	
Lloyd Byrd	1.00	
Mrs. Annie Saufley	.50	
Mrs. Mary Good and son	1.75	
J. M. Wilberger	1.00	
C. B. Wilberger	1.00	
Mrs. Mohler Wilberger	1.00	
Mrs. Lois Byrd	1.00	
Mr. & Mrs. W. M. Waggoner	1.00	
Mrs. Nancy Huffman	1.00	
Mr. & Mrs. Robert Moore	1.00	
Miss Sibyl Coakley	1.00	
H. E. Michael and family	2.25	
Mrs. Mollie Baker	2.00	
Mrs. Mabel Coakley	1.00	
Mrs. Bessie Magalis	1.00	
Mr. & Mrs. W. R. Rodgers	1.00	
Sunday School Class No. 1	.70	
Mr. & Mrs. V. W. Eckard	2.00	
Miscellaneous offering	12.94	$106.64
Oak Hill Brethren Church:		
Mrs. Lora Simpson	$ 5.00	
Mrs. J. A. Duncan	5.00	
J. A. Duncan	5.00	
H. A. Duncan	5.00	
The Rev. & Mrs. L. A. Myers	5.00	
W. M. S.	5.00	
Mrs. Berma Fox	1.50	
Mrs. Sallie Singer	1.00	
Bessie & Susie Fitzgerald	3.50	
Mrs. Ora Bush	1.00	
S. E. Duncan	1.00	
Mr. & Mrs. G. M. Johnson	1.00	
Ed. Hall	1.00	
Miscellaneous offering	1.00	$ 41.00
White Dale Brethren Church		$ 8.23
L. L. Hummell		$ 25.00
Mr. & Mrs. H. C. Holsinger		$ 3.00
Yellow Creek Brethren Church		$ 3.00
Valley Brethren Church:		
Mr. & Mrs. J. G. Harkcom	$14.00	
Katherine Miller & Mrs. N. J. Miller	5.50	
Willing Workers Class	5.00	
Dr. & Mrs. E. B. Miller	10.00	
Miscellaneous offering	5.50	$ 40.00
Highland Brethren Church:		
J. H. Moore and family	$ 4.00	
The Rev. G. L. Baker	1.00	
Jonathan Moore	1.00	
Mr. & Mrs. H. E. Dague	5.00	
Mr. & Mrs. S. H. Smith	.50	
Mr. & Mrs. L. E. Moore	5.00	$ 16.50
Johnstown First Brethren Church:		
Lemuel Hilderbrand	$10.00	
Mrs. Jennie G. Reed and William J. Reed	6.00	
Mrs. Frank James	5.00	
Mr. & Mrs. George L. Horner	25.00	
Mr. & Mrs. Earl Benshoff	50.00	
Mr. & Mrs. J. W. Fitt	50.00	
Mrs. Robert Kepple	10.00	
Mrs. Harold Dwyer	55.00	
Eileen Horner	25.00	
Mrs. Agnes Horner	10.00	
Mr. & Mrs. A. B. Furry	20.00	
Mr. & Mrs. Ernest Bruening	3.00	
Mr. & Mrs. H. W. Darr	25.00	
Herbert Darr	5.00	
Mildred Furry	20.00	
Mr. & Mrs. W. S. Fritz	10.00	
John B. Gunter, Jr.	10.00	
Mr. & Mrs. John B. Gunter	15.00	
Mrs. W. H. Lake	15.00	
Clifford McKeener	1.00	
S. F. Powell and wife	10.00	
Edna Shearer	2.00	
Mrs. and Mildred Thomas	2.50	
Marion Trent	5.00	
Mr. & Mrs. S. J. Thomas	1.22	
Mr. & Mrs. Albert Yost	1.00	
W. M. S.	50.00	
Sunday School	29.56	
Gleaners Sunday School Class	42.00	
Mr. & Mrs. Earl Feathers	1.00	
Miscellaneous	1.00	
Mr. & Mrs. James C. Benshoff	30.00	
Mr. & Mrs. Chester Albert	5.00	
Mr. & Mrs. Earl H. Fitt	50.00	
Dorcas Sunday School Class	5.00	
Maggie K. Frank	10.00	$615.28
Johnstown Second Brethren Church:		
D. W. Simmons	$10.00	
G. T. Winbower	1.00	
Mr. & Mrs. A. E. Hostettler	1.00	
Charles Becker	1.00	
Mrs. G. B. Baumgardner	1.00	
Mr. & Mrs. A. W. Boyer	2.00	
Herbert Markley	1.00	
Kate Smith	.50	
Mr. & Mrs. Earl Ely, Jr.	2.00	
Sunday School	6.85	
Miscellaneous offering	3.91	
Mr. & Mrs. Charles Munson	1.00	
Charles Munson, Jr.	2.00	$ 33.26

Masontown Brethren Church:

Mr. & Mrs. H. L. Berkshire	$15.00	
Mr. & Mrs. J. Edgar Berkshire	10.00	
Mr. & Mrs. J. W. King and James	10.00	
Mrs. Matilda Sangston	5.00	
Mrs. Fred Malone	5.00	
The Rev. & Mrs. Freeman Ankrum	5.00	
Mr. & Mrs. H. H. Smitley	3.00	
Mr. & Mrs. Louis Wheeler	2.00	
Miss Edna Yanger	2.00	
Mr. & Mrs. C. A. Provance	2.00	
Jesse Yanger	1.00	
John D. Moody	1.00	
Mr. & Mrs. Paul Metheney	1.00	
Mr. & Mrs. Cornelius Broadwater	1.00	
Mary Alice Ankrum	.12	$ 63.12

Meyersdale Brethren Church:

Mrs. Emma Fogle	$25.00	
Mrs. Henry Suder family	6.00	
Miss Miriam Bird	5.00	
C. P. Baer	5.00	
Mr. & Mrs. Harry LaRue	10.00	
Mrs. & Mrs. H. G. Staub	5.00	
Mr. & Mrs. George Wahl	2.00	
Mrs. James Baird	1.00	
Mr. & Mrs. Joe Hersch	2.00	
Mr. & Mrs. C. M. Bird	25.00	
Mrs. W. B. Cook	1.00	
Miss Alice Cook	1.00	
Mrs. H. M. Cook	5.00	
Mrs. W. H. Baldwin	1.00	
Mrs. Earl Walker	5.00	
Mr. & Mrs. John Blocher	5.00	
Mrs. James Long	2.00	
Mrs. Simon McKenzie	1.00	
Miss Mabel Baer	5.00	
Charles E. Bird	10.00	
Irene, Naomi and Sydney Lenhart	18.00	
Mrs. E. M. Bowser	1.00	
Mrs. Robert Lorenzen	1.00	
Mrs. George Burke	.50	
Mrs. Cora Anthony	1.50	$144.00

Mount Olivet Brethren Church $ 12.00

Mount Pleasant Brethren Church:

J. C. Mullen	$ 5.00	
Miscellaneous offering	4.55	$ 9.55

New Kensington Brethren Church:

The Rev. & Mrs. C. F. Zimmerman	$ 5.00	
Mrs. Clark Keller	1.00	
Mr. & Mrs. Oliver Bowser	1.00	
Mrs. J. C. Simmerman	2.00	
Mrs. Elizabeth Boyd	1.00	
Mrs. T. W. Jacoby	1.00	
Mr. & Mrs. Carl Harrer	1.00	
Misses Elizabeth & Jean Bowser	.50	
Peggy and Clark Keller	.50	
Mrs. E. B. McGeary	.25	
Margaret Allan	.10	
Alice Faith	.07	
Helen & Luella Bair	.15	
Mr. & Mrs. Carl Carlson	1.00	
Mr. & Mrs. H. D. Bowser	5.00	
Mrs. O. R. Moore	.15	
Miscellaneous	6.85	
V. J. Conner	5.00	$ 31.57

Quiet Dell Brethren Church:

Mrs. Orpha Strait	$ 1.00	
Mrs. Basil McCracken	.50	
Burl Mackey	1.00	
Mrs. Sadie Wise	.50	
Mr. & Mrs. M. J. Wood	.75	
Mrs. Mae Anderson	.50	
Mr. & Mrs. Floyd Strait	1.00	
Mrs. Keith McCullough	1.00	
Mrs. Anna Kiger	.50	
Mrs. George Hieronimus	.50	
Mrs. G. J. Simms	1.00	
Miscellaneous	1.75	$ 10.00

Pittsburgh First Brethren Church:

A. C. Bartley	$ 1.00	
Mrs. Anna Bole	1.50	
Mrs. LeRoy Collett	1.00	
Mr. & Mrs. George Garland & Marlene	2.75	
Mrs. Mary Garland	2.00	
Mrs. P. A. Halpine, Allison & Francis	1.00	
Miss Lucetta Hibbs	31.00	
Arley Kirby and family	4.35	
Mrs. C. Luntz and family	1.05	
Mr. & Mrs. L. P. Mackell	2.00	
Mr. & Mrs. A. Preusser	3.00	
Mr. & Mrs. William Raper	1.00	
Mrs. Maggie Rau	1.00	
Mr. & Mrs. W. C. Blough and Marguerite Rau	1.00	
Miss Nettie Reynolds	1.00	
Mr. & Mrs. J. A. Rishel	6.00	
Mr. & Mrs. Ralph Rau	2.30	
Edward Sefton & Alice Sefton	2.25	
Fred Stalker	1.00	
Mr. & Mrs. E. J. Stalker family	1.50	
The Rev. & Mrs. Floyd Sibert	5.00	
Mrs. F. E. Wochley	1.00	
Beginners & Primary Department of Sunday School	5.00	
Woman's Missionary Society	5.00	
Loyal Women's Bible Class	5.00	
Sunday School	8.34	
Miscellaneous	4.85	$101.89

Philadelphia Third Brethren Church:

Laymen	$ 5.00	
Mr. Haines Sunday School Class	3.00	
Beginners Department of S. S.	3.50	
Miscellaneous offering	5.00	$ 16.50

Mr. & Mrs. Fred Murphy 3.00

Brush Valley Brethren Church:

Mr. & Mrs. J. H. Crissman	$ 5.00	
Mr. & Mrs. Jim Johns	1.00	
Mr. & Mrs. Fred Cousins	1.00	
Mr. & Mrs. Roy Bowser	1.00	
Mr. & Mrs. Earl Johns	1.00	
Mrs. Garnet Slagle	1.00	
Mr. & Mrs. Andy Johns	1.00	
Miss Helen Johns	1.00	
Mrs. J. Y. Hooks	1.00	
Miss Bessie Hooks	1.00	
Mr. & Mrs. Wilber Bowser	1.00	
Mrs. Mary Hooks Adams	5.00	
The Rev. & Mrs. Eugene Beekley	2.00	
Mr. & Mrs. Amos Hooks	1.00	
Miss Bernice Hooks	1.00	
Mr. & Mrs. C. L. Hooks	5.00	

Mr. & Mrs. Marl Crissman	.50	$ 33.50
St. James Brethren Church:		
Mrs. Bessie Suman	$ 2.00	
Miss Irene Bloom	3.00	
Miss Thelma Baker	5.00	
M. L. Bloom	5.00	
Sunday School	25.79	
Christian Endeavor	5.73	
Women's Bible Class	5.66	
Miscellaneous offering	13.48	$ 65.66
Woman's Missionary Society of Southeastern District		$ 31.09
G. W. Wheeler		$ 10.00
Washington, D. C., First Brethren Church:		
T. A. Chappell	$10.00	
Miss A. A. Baker	10.00	
Mr. & Mrs. P. N. Brumbaugh	10.00	
Mrs. E. B. Burnett	10.00	
Mr. & Mrs. R. S. Clifford	5.00	
Mrs. Charlotte P. Crist	25.00	
Mr. & Mrs. H. C. Dooley	10.00	
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Mr. & Mrs. R. E. Haliday	40.00	
Miss June Hostetler	5.00	
Miss Betty Lyon	25.00	
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Miscellaneous offering	6.75	$311.75
F. M. Seibert		$ 5.00
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Ellen G. Lichty		5.00
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A friend		0.75
West Alexandria Brethren Church:		
Mr. & Mrs. William Keplinger	$ 10.00	
Anna L. Gilbert	.25	
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Mr. & Mrs. George Gilbert	1.00	
Alma Smith	1.00	
Mr. & Mrs. Albert Runyon	1.00	
Mrs. Margaret Werts	1.00	
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Sherman Gilbert	1.00	
Mr. & Mrs. Orville Tuttle	1.00	$ 24.25
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Wooster W. M. S.		20.00
Mr. & Mrs. F. B. Lindower		15.00
Dayton Brethren Church:		
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Mrs. Emma Bowman	1.25	
Perry Bowman	10.00	
G. W. Brumbaugh	5.00	
Mr. & Mrs. C. Cavender	15.00	
Mr. & Mrs. Creamer	3.00	
Richard Creamer	1.00	
Mrs. Mollie Cassell	1.00	
Children's Department	5.00	
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Miss Flo B. Fogarty	1.50	
R. V. Fox	1.00	
Mr. & Mrs. Heck	2.50	
Miss Elizabeth Hepner	25.00	
Daisy Hook	1.00	
The Rev. & Mrs. Vernon Grisso	10.00	
Ed Klepinger and Vera	5.00	
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Leona Keplinger	10.00	
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Myron Kem	5.00	
Mr. & Mrs. H. W. Lehman	10.00	
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Mrs. Louise Randall	1.00	
Charles Segears	1.00	
Mr. & Mrs. Schriml	5.00	
Roy Selby	2.25	
Mrs. Alma Smith	8.35	
Mrs. Mollie Smith	1.50	
George Snell family	5.00	
Mrs. Valeria Whitehead	10.00	
W. M. S.	10.00	
Mr. & Mrs. R. Yount	1.00	
Adult Class	34.50	
Willing Workers Class	5.00	
Miscellaneous	40.15	$302.50
Mr. & Mrs. George F. Kem	235.50	
(A Trust Fund)		
A. E. Dickerhoff (Akron, Ind.)		$ 5.00
Cambria Brethren Church		$ 9.08
Dutchtown Brethren Church		$ 7.50
Tiosa Brethren Church		$ 8.51
Flora Brethren Church:		
Mrs. L. Allsbaugh	$ 1.00	
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Mr. and Mrs. John Sink	2.00	
Mr. and Mrs. Verne Brown	2.00	
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Vernebell Pope	1.00	
Francis Brown	5.00	
Susie Sink	2.50	
Edith Leslie	10.00	
Olaf Brown	5.00	
Woman's Missionary Society	10.00	
Willing Workers Class	2.00	
Sunday School	24.03	
Miscellaneous	21.64	$154.67

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for July 5, 1942

PLAYING A STRAIGHT GAME

Scripture Lesson: Proverbs 4:23-27

For the Leader

Ever since childhood we have received more or less instruction and training in abstaining from doing wrong things. Our parents seemed to be always telling us not to do certain wrong things. Our conduct today depicts much of how we paid heed to that early training.

Now when we have reached the independent age of the late teens, we feel that we are not as dependent on our parents for advice as we once were. We have an inclination to try things our own way. Thus if we do not profit by the experiences and advice of our elders we must learn by our own, oftimes painful, experience.

This painful experience need not be the rule, for in addition to the advice from more experienced parents, we now should have learned to make the teachings of our Bible our own guide for living. In other words, as young Christians, we should be daily seeking the answers to our problems as given in that precious Book, the Bible.

This passage in Proverbs gives first class advice on playing a straight game of life, telling us what to do, and what not to do. The unwise will not heed and will perish in destruction; the wise will heed and follow, to live a life consistent with the Christian profession.

DISCUSSION

KEEP THE HEART. The writer of Proverbs knew what he was talking about. He had seen the moral failure and corruption of his day. He knew that every act is performed because of the kind of a heart back of it. Elsewhere we have heard that every thought has a tendency to go out into action. We cannot long harbor a deceitful, jealous, lying heart without demonstrating it in public. The secret sins of life are soon written in bold scarlet letters for all the world to see. If we are to play a straight game of life we must be fair and straight with our own selves.

There is only one way in which we can be certain that our heart will not betray us or play us false. That is to give our heart in service and ownership to Christ our Lord. Whereas we are weak in ourselves, through Him, we can be assured that our hearts will be kept pure and clean. The straight game in life we want to play is that game which will be played, if Christ keeps our hearts.

THE MALICE OF THE TONGUE. How often we have heard someone give a scathing description of some one else we know. It is hard for us to think as much of the innocent victim as before. Often times what is being said is not true. This only serves to breed hate and break up friendships. Yet this only shows what a froward mouth and preverse lips will do. Before we are tempted to spread our opinions of others let us think thoughtfully as to how we would like to have that person say such things about us.

We are interested in playing a straight game of life. Now, at our age, is the time to take our rules of conduct to guard against spreading evil talk about others. We cannot play a straight game and talk about our friends and neighbors. Even though it is true, it is better left unsaid. Christ, who is our Supreme Example, never spoke a word of slander or malice. Our friends will like us more and we will be more valuable in our church and community if we practice the rule of saying nothing about our associates which would tend to set our hearers against them. Many times this is hard, but because this is the Christian way, Christ stands ready to help us to play straight. It pays big dividends.

STRAIGHT TO THE GOAL. A player in any game of sport would soon be kicked off the team if he spent his time dabbling with things of the sidelines or refusing to keep his eye on the finish.

How much less must we think of the Christian who spends his time in non-church activities, humanly designed to take the place of the church? Or of the Christian who deals in petty practices of gossiping, lying and the like?

This is no way to play the game straight for Christ. He has given us the "rules and regulations" in the Bible. We are told to keep our eyes straight ahead, and see only the path he has given us to walk. It is certainly true that were we to spend our time searching the scriptures we would have less time to waste dabbling in the things of Satan.

A CHRISTIAN WALK. Now, the writer of Proverbs is getting to the point. Here he depicts the walk of the Christian. It is surely a walk separate from the walk of worldly men. By our new birth, we are new creatures. Our spirits are born anew. No more children of Satan, we are the children of God. As such, there is a difference in what we can now do.

If we intend to play the Christian life straight, we must walk as Christians are to walk. This means a total abstinence from the entertainments and literature of Satan. A noted authority has said that if the church members who attended the movies and dance halls were suddenly to quit doing so, these places would have to quit business. This goes for the modern saloons, too.

The trouble is not with the church, but with the lack of consecration and the insincerity of those professing to belong to the church. This is a problem we young people must face. By the grace of God in our lives we can lick this inconsistency of many church members. Our knowledge of the Christian walk will keep us from falling into these same pitfalls.

Let us ponder and think of the path Christ has given us on which to walk and let us establish our ways upon it. By so doing we will be playing a straight game.

AVOID EVIL TEMPTATION. We have the advice of adults; we have our own conscience; we have the Word of God, plus the help of Christ. These are sufficient to guide us in playing a straight game in life. We will certainly go where our feet guide us. Our feet will go where our heart guides us. Our heart will go where our conscience guides us. Our conscience is the sum total of all the advice, training and experience, plus convictions and experiences which we have received up to this moment.

Thus the place to begin is in training. Our training for life, to play the game straight, must come from the Word of God. Use it, learn it and practice it. Thus our conscience can direct the thoughts and aptitudes of the heart. This heart can direct our feet. These feet will then take us where we should go to play a straight game.

As a practical lesson in life we can condense this lesson into a few thoughts: We will be tomorrow what we are training ourselves to be today. The world tomorrow will need upright Christian citizens. We can be those citizens if we are willing to play this game straight. By commitment to Christ in youth and walking in His pathway of life, we will be the ones who tomorrow will continue to uphold the standard of Christian living and principle. Let us study our Bibles more every day and seek to walk even closer to Christ, avoiding the things which today are destroying the virtue and moral fiber of so many American youth.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

The last time I told you how the people sinned and believed the ten spies rather than God. Though He had promised to give them the land of Canaan, they would not enter it, because they thought that the people in the cities were too strong for them to fight against. God told them, therefore, that they must remain in the wilderness for forty years, after which their children should enter the promised land. So for many, many years they lived in tents and traveled from place to place to find grass for their herds. Do you remember what their food was? Yes, manna, which they gathered every morning

When the forty years had almost passed, the Israelites came to a place called Kadish and here Miriam, Moses' sister, was taken to be with the dear Heavenly Father. Do you remember how she had watched his little cradle boat when he was put in the river and how she had brought their mother to the princess as one who would care for him? Then when the Israelites had crossed the sea and the Egyptians could no longer hurt them, Miriam led the women in the glad song of Thanksgiving. All these years I know that Moses had loved his sister and he must have been lonely when she was no longer with him.

Now I have something very sad to tell you. Do you remember to whom Moses always went when in trouble? Yes, to God. Though the people had murmured often and had been angry with Moses when they did not have what they wanted, he had always been gentle and kind and had gone at once to God to ask Him to help them. But there was one time when even Moses did not do what was right. While the people were at Kadish, it was hard for them to get water. They came to Moses and said in a very angry tone, "Why did you bring us into this dreadful place where there is nothing for us to drink? We have no grain to eat, no figs or grapes, no pomgranets, and now we can not even get water!"

Moses and Aaron were very sad when the people spoke thus and showed that they did not trust God. But they went to the Tabernacle and there they knelt down and asked God to help them. The glory of the Lord shone over them and God said, "Take your rod and gather all the people together and speak to the large rock which is near, and it shall give water for them and for their cattle."

Moses took the rod and he and Aaron gathered all the people together. But then, children, instead of speaking to the rock, as God told him to do, he spoke very angrily to the people. He said, "Here now, ye rebels; must we bring water out of the rock for you?"

Was it Moses and Aaron who made the water come, children? Oh, no, it was God, and it was very wrong for Moses to speak thus. Then, instead of just speaking to the rock, as God had told him to do, Moses raised his rod and struck it twice. But though Moses did wrong, God sent the water as He had promised to do. It came pouring out of the rock, so there was plenty for the people and their cattle to drink. Then God spoke to Moses and Aaron and said, "Because you did not obey Me, but instead struck the rock and spoke angrily to the people, you can not enter the land of Canaan."

Even though Moses had done just what God wished for so many years, God had to punish him when he did wrong. I know he felt very sad, because he had hoped that after bringing the people out of Egypt and leading them on the long journey through the wilderness, he might at last bring them into the beautiful country which God had promised to give them. But he knew he had done wrong and I am sure he asked God to forgive him.

God never fails to forgive, when we come to Him in repentance. To repent means to be sorry for our sins and to be willing to start living for the Lord. There is no one who has not sinned, but Christ. That means every boy and every girl has sinned, and indeed, we each and every one must have Christ as our Saviour, if we want to enter Heaven. I believe every boy and girl would rather go to Heaven, where Jesus is, and where every thing will be lovely and peaceful, instead of going to Hell, where there is nothing but sorrow and torment.

May each one of you boys and girls take your stand for Christ very soon. You know there is much danger in putting off the time when you shall accept Christ. Christ might come while you were waiting and then you would not be ready.

Won't you go to church Sunday and give you heart to Jesus? Then you will have His help, His protection, and as long as you are living for Him you need have no fear at all.

May the Lord bless you each and every one.

With love, in Christ's Name,

Aunt Loretta

BEREAN SUMMER CAMP

Twain Harte, Calif.

A week of

FAITH, FELLOWSHIP AND FUN

June 22-28

Open to all age groups

Expenses met by voluntary offerings of food and money

Faculty: Rev. and Mrs. J. W. Platt, Manteca; Rev. J. W. Hathaway, Los Angeles; Rev. Robert Palmer, Groveland; Rev. Frank Gehman, Stockton

Forgive Us Lord - - - -

During the last months we have heard scores of protests when we invited people to the services of the Lord. The difficulty of gasoline and tires has been the "blessed" excuse of many.

How much easier it would have been to serve the Lord back in the good days when dictator Ahab and his queen Jezabel threatened the servant of the Lord with annihilation and the 7,000 remaining ones kept themselves unnoticed! How much easier to have followed Him in the day when Herod kept his sword polished waiting for John the Baptist to gather another public assembly! Or how much easier to have been true to the Lord when the prison doors were kept open for some Paul or Simon Peter who dared to exhort men to live for God! Or when some lonely island of Patmos was decreed the dwelling place for John the Revelator!

Church members and Christian people (!), let us remember that the Lord God has studied for centuries the difficulties which men overcame to serve Him. And let it be far from us to present the oft used excuse of buried talents and hidden pounds and oil-less lamps which our Lord condemned long ago. Love finds a way. Is gasoline more important for my business than for God?

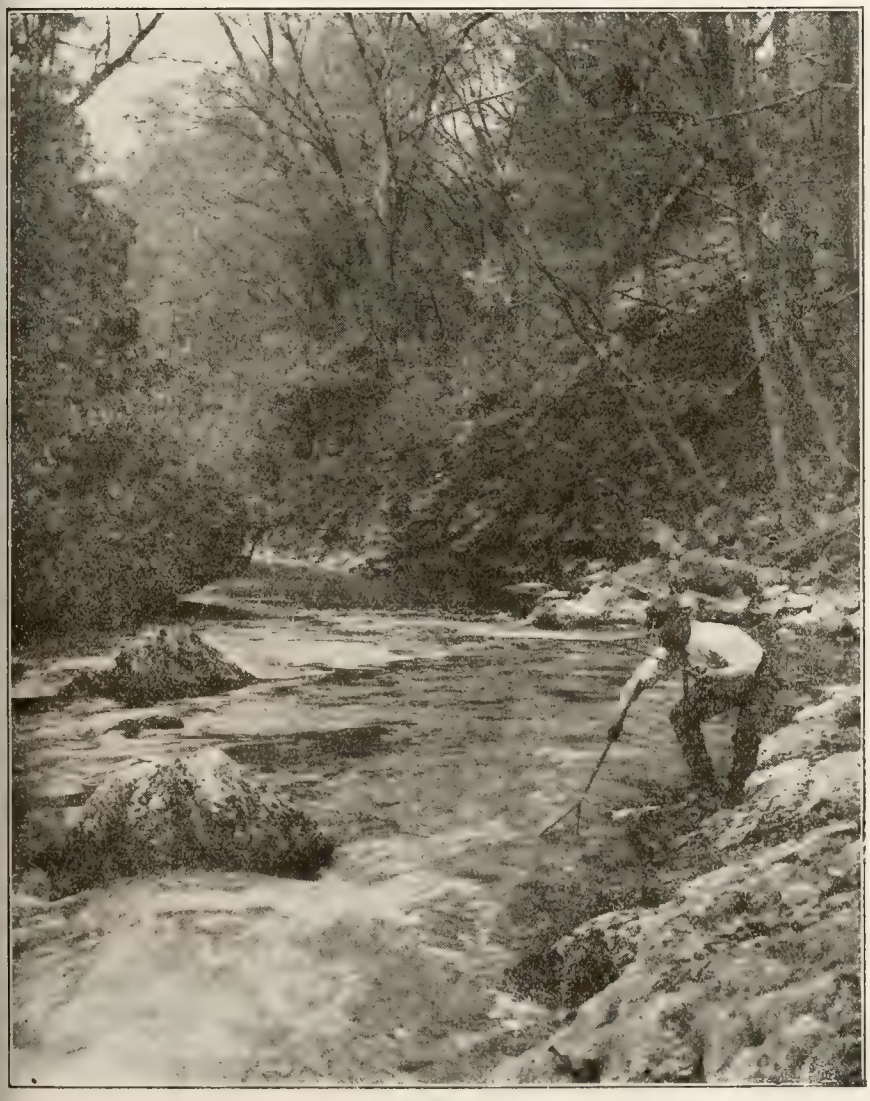




THE BRETHREN EVANGELIST

ASHLAND COLLEGE

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INTERESTING ITEMS

WE NOTE FROM THE BRYAN, OHIO bulletin that they are losing their most efficient Sunday School Superintendent in the person of Mr. Eicher. He has been forced to move to another city on account of his work. Knowing Mr. Eicher and his family, we realize what a loss this is to the Bryan Church. But the Lord raises up others to take the place of those who are drawn from the ranks.

DAYTON, OHIO, gives us two pieces of news that are gratifying. The first is that Dick Creamer, student at Ashland College and Seminary, now home for vacation time, has organized a brand new Christian Endeavor. That is the way all students should do—go back into their churches and become a specific help to both the pastor and the church.

The second good news is that the Dayton Church has received the "Green Light" from Washington, D. C. to go ahead with their building project. For a time they were held up by "priorities" and thought that they might not be able to complete their church, but that is all over now and they are already planning for the laying of the cornerstone and the purchase of church furniture. According to their bulletin the committee for preparation for laying the corner stone is composed of the following: Myron Kem, son of our Brother George Kem, Chairman, Hazel Lehman, Oscar McNany and Dorothy Buckey. The church furniture committee is composed of: Abe Erbaugh, Chairman, Fred Eccard, Charles Sagers, Everett Kiplinger, Edith Kem, Mary K. Kemp, Lillie Teeter and Helen Yount.

WE UNDERSTAND THAT THE MIAMI VALLEY OHIO young people had a fine meeting at New Lebanon a few days ago. We will be looking for a full report of that meeting.

BROTHER ST. CLAIRE BENSHOFF, pastor of the Milledgeville church and editor of our Christian Endeavor notes in **The Evangelist**, has this to say concerning Camp Morris Isle for young people. We quote:

"There is a strong desire among the children and young people of camping age to be able to go to camp in August. Parents are asked to encourage their young people save money to go. As a real interested friend of our young people perhaps YOU would like to contribute $5.00 to send some worthy young person to camp."

Now it just occurs to us that some of our isolated members might do a fine piece of work by sending some young person to camp. We are sure that Brother Benshoff would not object to this in the least.

AND HERE IS ANOTHER BOOST FOR CAMP by Brother Clayton Berkshire, pastor of our New Lebanon Church. He says:

"Offense! Armies! Airplanes! How many things clamour for our attention on all sides! Are teachers of warfare and more important than teachers of Christianity? We must not neglect the training of our young people. The six days in camp will be filled with intensive work, which means more than one year of Sunday School lessons in such fields as Bible Doctrine, Missions, Christian Endeavor, Sunday School and Church work."

Of course he is talking about Camp Shipshewana.

AND PENNSYLVANIANS—you are reminded of Camp Juniata. Camp Rallies are held and the latest one we have record of was held at the Second Church at Uniontown where Brother Dyoll Belote is pastor. We understand from Brother Sibert's Pittsburgh bulletin that "much enthusiasm reigned



EDITORIALS

PICK UP THE SLACK

A number of years ago a religious magazine printed the following very interesting and searching paragraph. We pass it on to you for your thought.

"There is little pulling power in a slack rope. There is not a human enterprise that is not hampered by slack-rope leakage of power. Even institutions that maintain a high degree of efficiency are constantly harassed by the trickling away of power through subtle slacking somewhere along the line. Because of such drain of power many of our churches fail of reaching their best. Now is the right time to pick up the slack. One leakage of power is often through the slack rope of the shiftless and careless conduct of the church's business. There is leakage from the lack of loyal attendance on the services. The great work of the church is its evangelistic work. We must reach men and women and children with the gospel. If we cannot reach them in the church we must seek them where they are. To do this requires consecration and courage on the part of both minister and people. Let every member of the church pick up the slack in his prayer life, in his life of devotion to Christ and the Church, in the study of the scriptures, so that the church may have more power."

It is true Today

What obtains in days of the past is still "right-up-to-the-minute" in the day in which we live. The rope of the "pulling power" of the church too many times is found to be "slack" and with no one seeking to take out that slack. There is plenty of strength still in the "rope" but without "pullers" this rope remains useless as a power for Christ. The need is not for more rope, but for more men to man the rope.

The soliloquy that follows becomes a soul searching probe if we will sit down quietly and study it, and after studying it apply it to our own lives. It is entitled:

"Honest Now"

Am I really and truly interested in my church—in helping it to achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell that I am interested by what I do? How do I look to him?

Am I a good example for anybody to follow? Or do I think about my responsibility in this connection, at all?

Do I attend church service as often as I think I do?

How many times have I been to prayer meeting during the past year?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord has prospered me? Or do I just think I do? If I should add my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do? Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of a church member am I anyhow? Am I the kind I think I am? Or do I just think I am?

Try a little introspection along these lines.

Why Not Try It?

Some time ago in a certain city there was a mad dog scare. Twelve children were bitten. Frantic mothers called for the cure for the dread disease which would follow such a catastrophe. Doctors prescribed the remedy in which they had implicit faith. Eleven children took it regularly with the result that all lived. One neglected—he died.

Those doctors had faith enough in the remedy which they prescribed to use it in this hour of peril. The result was self-evident.

We talk a great deal about the "power" of Christ and His gospel, while all around us are men and women, boys and girls, who are constantly coming to more serious crises than the one just pictured. We permit them to start downward without an effort on our part to supply the sure remedy for sin.

I wonder if we believe in the "old gospel" enough to apply it when the evidence of its efficacy in the face of the dread grip of sin is so evident in the lives of those who have "taken and live."

The "Slack Rope" in our churches is too often evidence that we have not used to its limit the remedy that has been placed within our hands. Why not take up the slack and set in motion the wheels of the church in a great forward movement?

F. C. V.



Ohio District Conference

Moderator's Address

TEXT: "And Joshua said unto them: Fear not, nor be afraid; be strong and of good courage." Joshua 1:6.

Rev. J. G. Dodds

THE CHALLENGE OF ADVANCE

Beloved brethren, Ministers, Lay Delegates and Friends: Another year has become history since we were assembled in the Ohio District Conference of the year 1941. Because of the mercies of our Heavenly Father, we now find ourselves assembled in the Ohio District Conference of the year of our Lord 1942.

We come to this hour to bring the annual Moderator's message to this delegate assembly who now constitute the organized body of the Ohio District Conference of Brethren Churches.

The story is told that John Stuart Mills, as a young lad in England, was fond of going into the highways and byways and lanes of that country. He used to fill his pockets with violet seeds, and as he went along those lanes he loved so well he would cast seeds into the hedges as he passed. Over a century has elapsed since that time, but we are told that visitors traveling the same lanes experience a similar thrill when they come upon those patches of purple beauty, the fragrance of which is wafted far and wide.

Our District Conference of Brethren Churches is doing the same thing. We are assembled here today in order that we might fill our pockets with seeds of the Spirit, so that in our return to our respective pastorates we might cast them into the hedges as we pass by.

Assembled as we are, in one of the danger periods of our country's history, marked by the threatening of our civil and religious liberties through malignant Nazi powers, we recognize this Conference as one of unique significance in our District.

A CALL TO COURAGE:

There are many people today who are needlessly discouraged, yet there are encouraging factors all about us. Mother Nature has refused to follow business. She is not in the hands of a receiver. No depression marks her orderly ways. Spring and Summer, Autumn and Winter follow each other in succession. The sun still shines by day and the moon and stars by night. The weather is not on a strike. The earth brings forth an abundant harvest.

"Be of good cheer" were the words often spoken by Jesus. Thus He spoke to the paralytic who was brought unto Him by four friends. He used the same words in speaking to the woman who "touched the border of His garment" and was made whole. And that night, when His disciples were caught in a storm at sea, Jesus calmed their fears with the words, "Be of good cheer; it is I; be not afraid." Once more, in His farewell talk to His disciples in the upper room, He spoke to them in these words, "In this world ye shall have tribulation, but be of good cheer; I have overcome the world."

SOME RECOMMENDATIONS TO THE OHIO DISTRICT OF BRETHREN CHURCHES

1. The pronouncement of a challenging program—re-organization of the expiring "FIVE YEAR PROGARM" of some new program of church advancement to replace it. (At our recent District Ministerium held at Ashland, Ohio a committee consisting of Rev. Vernon Grisso, Rev. Fred Vanator, and Rev. Clayton Berkshire was appointed to study this problem and report to this Conference.)

2. More frequent meetings of the ministers for counsel and study of the problems of the Church.

3. A closer co-operation among the churches of the District—with more lay-visitation, pulpit exchanges, and pastoral exchanges within the District for Revival Meetings.

4. A greater impulse toward expansion in new places, not merely seeking to hold our own. It seems to me that there is too much self-satisfaction in this matter.

5. Definite preparations made to meet the problems of a post-war world. The Brethren Church should be frontiersmen.

6. Setting up a definite Ohio Young People's Camp, either in connection with the Indiana Program or in our own District. At the present time it is largely up to the individual churches whether they take a definite part in this work or not.

7. A definite Christian Endeavor program for our own District, with District Goals, and a definite tie-up with our National work. There ought to be a definitely active young people's work in every church. For it is the young people we must depend on to be the backbone of the church in the future.

8. A District-wide continuous program of Evangelism, with the Deacons taking a definite part in lay-leadership.

9. A committee to make recommendations of ways and means for getting the Brethren Evangelist in every Brethren home; and for getting Brethren Quarterlies in every Brethren Sunday School.

10. WE ARE THE BRETHREN CHURCH; we have a unique Message and Mission; let us forget the difficulties of the last decade, launch a stupendous program of achievement and advance toward the goal of attainment.

J. G. Dodds
Conference Moderator

These words were undoubtedly spoken on many occasions other than those recorded. On the recorded occasions: once they were spoken to a sick man, once to a sick woman, once in the presence of danger, once to meet tribulation which Jesus knew His disciples must endure in the future. Wherever Jesus found people in any sort of trouble or sorrow, confronted with difficulty or peril, His word to them was "Be of good cheer."

The Devil once announced that he was thinking of retiring from business and would offer all of his diabolical inventions for sale to any one who would pay the price. On the day of the sale the tools were all attractively displayed, in spite of the ugliness of most of them. Malice, Hatred, Envy, Jealousy, Sensuality, Deceit, and all the other instrumentalities of evil were spread out, each marked with its price.

Apart from the rest lay a plain, wedge-shaped tool, much worn, and priced higher than any of the others. Someone asked the Devil what it was. "That's Discouragement," was the reply. "Why have you priced such a simple tool so high?" "Because," the Devil answered, " it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others; and when once inside I can use him in whatever way suits me best. It is much worn because I have used it on nearly everybody, yet, very few know that it belongs to me." And it came to pass that the Devil's price for Discouragement was so high that it never was sold. He still owns it and is still using it.

Discouragement means defeat. The very mental attitude that puts man above these things raises him to the place of inevitable success. Don't get discouraged. If things do not come your way today, be sure you are in the will of God, and hear Jesus say, "Be of good cheer; I have overcome the world." Refrain from wasting your vital forces by worrying over what has gone amiss. A cheerful and helpful mind is more than great riches; therefore, cheer up, as there is always a silver lining to the dark cloud. You will gain nothing by being pessimistic. Remember that "can't" is a bad enemy; therefore, stick to "I will." Do not get discouraged; it may be the last key in the bunch that opens the door. Discouragement hides God's means and methods. I sometimes think that discouragement is man's greatest enemy. It hides God Himself; blots out of sight about every thing that is helpful and friendly to us. It paralyzes our ability, our self-confidence, destroys our efficiency, and cuts down the effectiveness of every one of our faculties. Every physician knows how discouragement affects the cure of the patient, delays it and often makes it impossible. Discouragement breaks the spirit, and a broken spirit quickly surrenders to defeat. No matter what catastrophe may assail, be of good cheer—"Don't give up the ship."

In this life we cannot escape trials and troubles. But we should face them with brave hearts. We should not surrender to fear. It is not an ignoble thing to have fears; but it is an ignoble thing to surrender to them; there is no need for this; we can always conquer our troubles and overcome our fears by the exercise of faith and courage. We may have dangers that are real, and we may have every reason for being afraid. But let us hold steady and stand fast. The Great Master of life and destinies stands by our side, saying, "Courage." The practice of rising above petty discouragements and seeming obstacles soon develops a habit of self-confidence equal to any undertaking.

Rely upon your own resources. You have within yourself all the power necessary for a useful and successful life. The Brethren Church should take this lesson to heart, buckle on the whole armor of God, and go forth in His might. Pluck and perseverance are the hand-servants of true victory. Difficulties are for discipline. Problems promote progress. Right results and rewards come from persistent labor. Apply the abilities you have and your powers will develop with use. In this time of rehabilitation and program building, that so closely follows the withdrawl of the deviators who sought to destroy our beloved Brethren Church, we have wonderful opportunity with practically no limit to our possibilities of growth and usefulness. Mighty influences within and without are at our command. This Conference of the year 1942 should arrive at some definite decision as to what we shall do with these resources. How willing are you to work to attain victory in our God-given mission?

You are building better than you realize. When things appear to be going in the wrong way, they may be shaping themselves for the best results. A temporary disappointment is often a blessing in disguise. Meditate deeply and the solution to a difficult problem will often unfold itself. There is no such thing as failure to one of courageous purpose.

What you do with your present chances and abilities you will be likely to do with larger powers in time to come. Prove the greatness of the qualities within you by earnest and enthusiastic effort today. Procrastination is not only the thief of time, but of ambition, initiative and courage. Do not mislead yourself into believing that under other circumstances, or in a different environment, you could and would do better. In your present position you can prove your greatness of character. Where you are at this moment is the place to begin your best work and to translate your good intentions into actual deeds. Despite trial and hardship, loss or disappointment, keep your courage.

One of the artists has immortalized in a painting the scene in which Columbus stands before Queen Isabella of Spain, telling of the new world to which he is about to sail by favor of her royal patronage. The young and beautiful queen bends forward from her throne in rapt and favoring attention. The old men, soldiers, priests and courtiers, look on with varying expressions of belief, incredulity, or contempt. The treasurer is bringing in the queen's jewels, which, like a true enthusiast, she is willing to see sold in order to secure the means necessary for the launching of the tremendous enterprise. Erect and majestic as a true prophet at the sublime moment of divine revelation, before them stands the great sailor of Genoa, his face alight with the joy of inspiration, controlled in its expression by the stately calm of science, his left hand resting on the chart, and his right hand pointing to the new world beyond the untraversed, storm-tossed sea. The incarnation of courage himself, his confidence is infectuous, and communicates itself to those around him. Sublime in his destiny and in the existence of his land of promise, he laid his course due westward and then sailed it, as unmindful of the world's derision as of the unknown sea.

The message we need for this hour is Courage! Those bristling difficulties are real. They are there all right. Let no one fool you about that. But let us remember that there is for most people a way through them or over them or around them. And to him who tries to help himself is invariably added the strength and help of others who are attracted to him by his effort, and soon he finds that he can, after all, meet these and any other difficulties he may encounter in the way.

"It takes a little courage
And a little self-control,
And some grim determination
If you want to reach the goal.
It takes a deal of striving,
And a firm and stern-set chin,
No matter what the battle,
If you're really out to win.

"There's no easy path to glory,
There's no rosy path to fame,
Life, however we may view it,
Is no simple parlor game.
But its prizes call for fighting,
For endurance and for grit,
For a rugged disposition
And a 'don't-know-when-to-quit'."

A CALL TO DUTY:

We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge the cross without dodging God's blessing, and we cannot refuse it without endangering our crown—HE is watching. In the highest sense, no real harm can come to one who is in the line of duty; he may suffer for the time being, but pain thus met and rightly borne is the very hand of God, moulding and forming the human soul—we are "made perfect through suffering."

Consider also that the duty for which one is responsible consists only in honest attempt, and not in successful achievement; The final outcome depends on many things outside ourselves, and must be left to providence. This idea grasped firmly gives freedom from the paralyzing power of fear of failure. It was just this in President Lincoln that made him so brave, with a sad, strong courage that flinched at nothing. He had learned that the thing for him was to do "the right as it was given him to see the right", leaving the consequences to the powers of heaven. To one thus loyal to what is highest within him, nothing that is clearly duty seems impossible or hard, for he draws upon the power of God, Himself.

Failure! There is no such word in all the bright lexicon of speech, unless you yourself have written it there. There is no such thing as failure except to those who accept and believe in failure.

Many a man and woman are letting life use them without an effort to direct their course. The same may be true of organizations. They go along the highway of life aimlessly, with no special goal in view. They encounter difficulties which, had they been on the alert, they could have avoided. They let life use them as it will, the playing of currents which they are too lazy to try to stem. When anything goes wrong, they shrug their shoulders and say. "Such is life."

Life has been given to each of us to use, from the cradle to the grave. Life has been given to The Brethren Church to use, from her beginning to the Voice of Christ saying "Come up hither." Obstacles may oppose, difficulties may arise, there are sure to be many dangers and trials to be encountered, but if we are determined that our life shall be moulded according to the will of God, and that we will not become mere creatures of circumstances, we shall achieve triumphantly.

The Ohio District of Brethren Churches having within her borders the headquarters of the Brethren Denomination, should not hesitate to lead out in the launching of a great program. The goal should be as definite and lofty as the PURPOSE FOR WHICH CHRIST CAME INTO THE WORLD. This Conference now in session at Smithville, Ohio, should formulate and launch a program that will challenge the whole denomination. The "Five-Year-Program" was a good pragram—it is nearing its end. The District and every local congregation should again be challenged with a precise and specific vision of Christian Advance under an inspired leadership that shall never falter. Forgetting those things which are behind, let us go forward.

The Brethren Church has a great Message and a definite Mission. Let us advance to fulfill our unique task. New churches should be established in the Ohio District. Akron has been ready for such an effort for more than a year. Other fields are just as fertile. Christian young people should be urged to prepare for the ministry; and, I make this suggestion: That the District Mission Board, by itself, or jointly with the National Missionary Board, shall underwrite tuition payments for Brethren pre-seminary students in Ashland College during the time of their pre-seminary course that they may or shall preach in Brethren churches. The Brethren Church has only one College and only one Seminary. They are located in the Ohio District. Give them your loyal support.

The Brethren Publishing Company is now housed in our new plant of which we are justly proud. Its chief purpose is to publish The Brethren Evangelist (the official organ of the Brethren Church), the Brethren Sunday School Literature, and other Brethren Literature to serve the needs of our denomination. Some method should be adopted that will get The Brethren Evangelist into every Brethren home, and get our own Sunday School Literature into every Brethren Sunday School. As the Brethren Publishing interests advance so will the Brethren Church advance. Loyalty to the fundamental teachings of the Brethren Church, and to every Brethren institution is a duty of every member of the Brethren Church.

ADVANCE AS LEADERS:

Ministers are known as energy-benders. And we need to increase our ranks. Every delegate and attendent in this Conference should go back to their respective homes as energy-benders.

We will be needed as energy-benders to check the pessimistic outlook and cynical viewpoint now rampant in business and industrial conditions. We will be needed as energy-benders in the realm of the church. Of late we are hearing about the decline of the Church. "People are no longer interested in religion." "The times in which we live are different." "The Church has lost its place in the community." "The automobile and radio are causing all the trouble." As a matter of fact it is not the automobile or radio or anything else one may name. It is nothing but the average person indulging in the average inclinations—it is human nature, which usually believes what it wants to believe and usually does what it wants to do. When a man says that the automobile or the radio or something else interferes with the program of the Church that man ought to know what to do about it in his own case.

I would earnestly urge you on your return, to inspire your congregations with the importance of the call for leadership in all lines. In the Church, business, society, education, missionary endeavor, government, international affairs and all departments of human life, the need is for leadership motivated by Christian character. Let them know that the cry of the hour is ADVANCE! The Church of today needs to awaken to ADVANCE in Christian zeal and fearlessness. Here is an eminent challenge for the young people to organize and advance in Christian Endeavor.

As leaders in the local churches of the District, you must work harder, be steadfast, sacrifice more, be loyal to every interest of the Church. Leadership challenges you to the highest sense of honor, integrity, and justice. This is the time to do more rather than less for the Church. A great many things can be suffered to go out of our lives, but you cannot, dare not, afford to let go your hold on a definite program for advancement, and all that is inspired and accomplished, because God is included in the scheme of things.

Start every day with a sense of all-sufficiency of your Heavenly Father, His love and His power.Almighty God is the Chief Executive. He runs the world, directs the affairs of the universe, with and through all who accept His rule and obey His laws. We cannot keep the stars in their course, the su

in the firmament, nor the earth swinging on its axis. That is part of God's work. Our task is to keep clean, friendly, human, appreciative, see farther than other people, advance toward a goal. You must possess the ability and determination to reach the goal and lead others with you. This effort requires courage, self-confidence, a resolve to be undaunted by failures, disappointments or difficulties. You will recall the words of the Master: "In this world ye shall have tribulation, but be of good cheer, I have overcome the world."

When Rubenstein was in America, his host took him to church. The preacher handed out a small sermon on a small theme. Next Sunday the pianist said, "Take me to hear somebody who tempts me to try the impossible." All the red blood and virility of the hour says "Amen" to that sentiment. Leaders, you are expected to do the impossible, to accept the challenge toward Christian advancement.

Jesus, Himself, was the most commanding man the world has ever known. He was born to command. World movements caught their stride from Him, and souls like Peter, Paul, Zaccheus, and a host of others, since, found in Him their inspiration.

Leadership is the demand of the hour. Every great question, every regnant cause and splendid movement among our congregations must be led by the leaders vitalized and motivated as were the Apostles on the Day of Pentecost. Some people are apathetic, some pessimistic, some dyspeptic merely, but on the whole, all people are capable of being galvanized by the word of inspired leadership. The ideal of justice, sympathy, brotherhood, and co-operation, dedication to the interests of the greatest good to the greatest number,—all this has never been a cautious affair. My plea to you, the churches of the Ohio District is: BUILD A PROGRAM WITH THE CHALLENGE OF A MAGNANIMOUS VISION, AND THEN ADVANCE! ADVANCE TO VICTORY!

Hatriotism

By H. A. Gossard

What is this thing?
 That leads men to such ends:
Men who—to reign as king,
 Would slay their bosom friends—
Or, in the art of falsity well-trained,
 Reign on a throne of human hearts
Til that throne—falsely gained,
 Decay; and king and kingdom parts....?
How then—dethroned in blood at countless cost,
Can they regain the kingdom they had lost?

This wonton price
 That men set on themselves!
This Godless sacrifice!
 Much as a dagger delves
Into a human heart, so even they,
 With low desire, seek to build thru blood
A Justless Throne and slay
 As heartless as a maddened stud!—
God of great mercy teach us Love once more;
Lest, judging, Thou in it should find us poor.
 (Romans 13:)

Brethren Camp Peniel

July 19 - 25

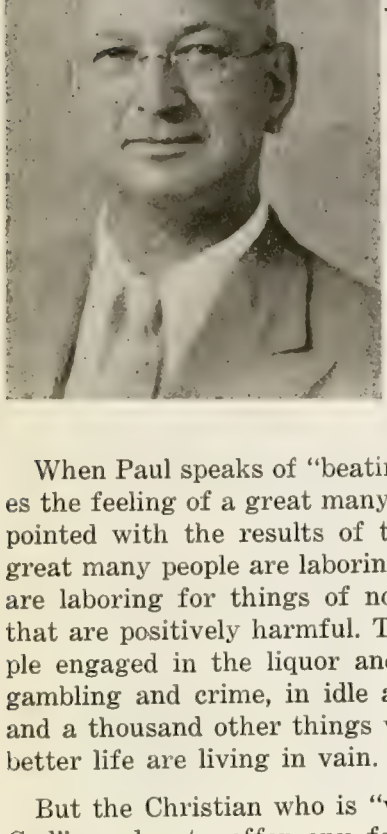
at

Camp Powama near Harpers Ferry, Md.

Cost $5.00

All Brethren Young People of ten years of age and up are urged to attend. One week of work and fellowship for God and the Church.

Margaret Lowery
Camp Chairman



Dr. C. F. Yoder

Editorial Comment

Labor Not in Vain

When Paul speaks of "beating the air" he expresses the feeling of a great many people who are disappointed with the results of their labors. Indeed, a great many people are laboring in vain because they are laboring for things of no value, and for some that are positively harmful. The great army of people engaged in the liquor and tobacco business, in gambling and crime, in idle and sensual diversions and a thousand other things which war against the better life are living in vain.

But the Christian who is "working together with God" need not suffer any feeling of failure or of having labored in vain. "My word shall not return unto me void", says Isaiah. "He that abideth in me and I in him, the same beareth much fruit", said Jesus.

Let us recall some reasons why our work with the Lord is never in vain.

1. The example of prodigality of energy in the production of things of value is seen in all nature. The sun warms and lights all space about it as far as its light travels in the millions of years, but with that it warms and lights the world of people in which we live. Madame Curie and her husband had to reduce many tons of pecheblende in order to obtain a fraction of a gram of radium. Millions of seeds are lost for every one that grows. Millions of fish eggs in the water are devoured for everyone that produces a grown fish. "Many are called, but few chosen." What if we speak to thousands who reject the Gospel message, if on the other hand, one soul is saved, or one Paul becomes an apostle?

2. Only a small part of the results of our labors is known to us. Elijah thought that he was the only Israelite to serve the Lord, but the Lord knew of seven thousand who had not bowed the knee to Baal. Of the thousands who apparently are untouched by our testimony there may be many who in time will also be workers with the Lord.

3. The fruit of our labor in the Lord may seem to be small in quantity but it is great in quality. A spider may have eight hundred children and the lion but one—but that one is a lion. A political orator may gain thousands of votes by his eloquence to one convert of the preacher, but that one convert is worth more than the thousands of votes.

4. Our work in the Lord is not in vain because it does not perish with time. On the contrary it endures and increases for eternity. The eleven original disciples must rejoice with exceeding great joy as they now behold the Church of Christ like a mighty army. They sowed by all waters and the Lord in time has given the increase.

5. Very precious are the words of Jesus, " He that reapeth receiveth wages." The wages of the servant of the Lord are not so much in money as in the spiritual blessings: the joy of fellowship with the Lord, the growth in grace and in wisdom and in power. The jewels of the Christian virtues, the crown that is promised to the winner of souls. These are true riches.

6. But the Lord adds, "And gathereth fruit unto life eternal." The farmer fills his barns with the harvest that perishes, but the soul winner gathers the sheaves that shall never perish. More than that, the Lord says "Rejoice not that demons are subject unto you, but that **your names are written in heaven."** If one should labor for over a hundred years and see only his own family saved, as did Noah, that would be worth while. The builder in the kingdom is building his own palace in the heavens.

7. The reward of fellowship with Christ is more than enough. Even if we labor without one convert, or even seeing our own families saved, yet our labor is not in vain. It is well worth while to "have fellowship in the sufferings" of him who was deserted by all as he went to trial and judgment. Time has shown that Jesus was right in calling the hour of his death the "hour when the son of man should be glorified." To learn to do the will of God faithfully and leave the results to him patiently—this is worth while." If we suffer with him we shall also reign with him." "He that goeth forth and weepeth, bearing the precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



From South America

By Juan Iztueta

POLITICS

We would like to see all brethren in the faith have a clear vision of world politics as the Bible pictures it, and its end as well.

The believer does not need to belong to political systems to serve the Lord. Nebuchadnezzar was so proud of his order that he could not sleep. He dreamed and the Lord revealed to him, through the vision of a statue interpreted by Daniel, that he was only the head of gold and that the empires to follow would deteriorate until the feet of iron and clay should receive the blow that would bring the entire image to the dust, and in its place would rise the kingdom of heaven.

The destruction of this image does not mean the end of the world, nor even of the Gentiles, but only the end of the world order which finds itself at the last divided between the iron of totalitarian tyranny and the clay of democratic liberties.

Today, 2520 years after the end of his order was revealed to the king, we are witnessing the preparation of the final scenes of its destruction. The stone which destroys it is Christ, and "he that falleth upon this stone shall be broken, and upon whomsoever it shall fall it shall grind him to powder." Christ is coming and will convert that image into chaff of the threshing floor.

Dear brethren, it is not wise for us to waste time and energy working for a lost cause. Rather, let us build upon the foundation of Christ and the apostles. Eph. 2:20-22; I Pet. 2:3-12.

None of the groups in world politics will win with our help, since the "Prince of this world" is to be sent to the abyss and, his world order is to be overthrown to make way for the glorious kingdom of our Lord Jesus Christ.

* * *

"THE TIMES"

We read in I Pet. 1:10-12 that the prophets who prophesied of the grace of God searched to know what time or manner of time was meant, but the Pharisees, although professional teachers of the people, would not, and therefore could not discern the signs of the times. Mt. 16:1-3. They were occupied with the weather rather than the dispensations of God.

It is the privilege of the servants of God in all times to be diligent students of the plan of God concerning the "times and seasons." It is true that in reply to a question out of season Jesus told the disciples that it was not for them to know certain things reserved from them, he also told them that when the Holy Spirit should come He would guide them into all truth. John 16:12-15.

The indifference of many pastors and teachers as to the chronology of the prophecies is therefore not justified by the fact that the day and the hour was not yet revealed. In the prophetical sermon of Jesus not only the dispersion of Israel was announced, but also their destiny "to all nations", and its duration "until the times of the Gentiles be fulfilled." Lk. 21:24.

To Daniel was revealed the order of events in these times, but he was told to seal the prophecy until the time of the end. Dan. 12:4. But John (I Jn. 2:18) says that "the last hour" had already begun and Paul, in Rom. 11:25, does not wish believers to be ignorant of the mystery of the hardening of Israel during these "times" of the Gentiles.

Therefore workers in the church of Christ "taken from among the Gentiles" should appreciate their privilege of searching their position in the plan of God in these "times." Israel is the people never to be forgotten (Lk. 21:32). The prayer of Moses that his people might be a separated people, but rising from among the Gentiles. The church has a duty to them and a message. What is it? See Jeremiah 31:10, 30:17-24.

—Cordoba, Argentina

IT SEEMS TO ME

We are too impatient of results in our modern home mission program. In mission work in America we preach, not so much to people who have never heard Christ, as to people with whom neglect has become a habit. We will have to be content to await the fruit of patient and extended sowing or else be doomed to constant disappointment. Or so it seems to me.

The Mentor

Report of the Southeastern District Conference

By Rev. John F. Locke
Conference Secretary



Linwood, Maryland, Church
Meeting Place of the
Southeastern District Conference

The Fifty-fifth annual conference of the Brethren Churches of the Southeastern District was held in the beautiful Linwood Maryland church. The people of this lovely rural community exemplify Maryland hospitality at its best. This year the basement of the church was improved and beautified, and the meals served therein to the conference attendants were most excellent.

Linwood's pastor, Brother A. B. Cover, who had passed thru a rather serious illness recently, was able to carry the part of the entertaining pastor very well. His messages to the conference were all the more gratefully received because we rejoiced that the Lord raised him up.

The Conference opened on time, since Brother E. L. Miller was and is again, the Moderator. One feature of his moderation is that it is never late, so, at 2 P. M. the Conference began with the Moderator leading the singing of "Standing on the Promises" and "In the service of the King". He then read from Philippians 4 and led in prayer.

Pastor Cover then welcomed the Conference with a fitting message and Brother Edwin Boardman, Jr. replied to the address, recalling that it was just sixty years this June since the Progressive Brethren began their career as a denomination. "Where do we stand 60 years after? Try to fill your basket here to go back and make your churches bigger, better, sturdier for the Lord"...was somewhat the essence of his address.

Then delegates began to respond from the various churches that were represented in this opening session. Speaking were, Mark Logan of Bethlehem; H. R. Garland of Cumberland; Mrs. J. R. Laughlin of Hagerstown; Brother Wm. McKinstry of Linwood; Brother R. J. Finks of Maurertown; John F. Locke, of Mt. Olive and Bethlehem; Mrs. D. C. White of St. James; James Duncan of Oak Hill; Miss Betty Lyon of Washington; Brother Charles H. Messler of Linwood, who welcomed a former pastor, Rev. Freeman Ankrum, now of Masontown, Penna.

The Credential Committee composed of Vice Moderator Cover, D. C. White, and Mark A. Logan reported 37 Lay delegates and 7 ministerial delegates at the beginning of Conference.

The Washington Delegates and their Pastor, J. Ray Klingensmith were then received as members of the Conference. Needless to state this was a very pleasant bit of formality since the fellowship with these faithful people has always meant a great deal to those who attend Southeastern District Conferences.

The elections were reminiscent of the old days. It took three ballots to elect the Moderator since our Constitution does not allow nominations and the first two ballots found a number of persons receiving votes, but no one getting a majority of all votes cast. The Election of E. L. Miller was the result on the third ballot. Edwin Boardman, Jr., Pastor of Hagerstown received the Vice Moderatorship. John F. Locke was re-elected Secretary; Mark A. Logan was named his assistant and Hugh A. Logan was elected to the treasurership.

The Moderator named to the Resolutions Committee, Brethren Boardman, Messler, and Miss Margaret Lowery: And to the Time and Place Committee, Romeo Finks, H. R. Garland and Rev. A. B. Cover were appointed.

Dean Ronk brought the first address of a series on "The Brethren". He asked: "We call ourselves Brethren... do we live as Brethren?" His address dealt with the origin of the name we bear, and with the peculiar character of our people.

The Tuesday Evening Session

This session was opened with the devotional period in charge of H. R. Garland. This was followed with an address by J. Ray Klingensmith, Secretary of the Missionary Board of the Brethren Church, on "Our Present Church in our Present World". He used the story of Queen Esther as a background for a most searching appeal to our hearts. "Esther was in the minority. What could a woman do against armies? She did what she could. You live in a country where you can do more for God than in any other country. You are in the minority but the minority position is a good one. The majority is usually wrong. We are a small body of people. God has always used minorities. Don't go back and say, 'We are such a little group'. Let's forget this 'Littleness psychology' God never used masses. We are wrong as long as we are small enough of soul to say 'Because we are few we can't do anything'. We ought to do our best now for our Local church and our denominational work."

The Vice Moderator, Brother Boardman, then presented Rev. E. L. Miller who brought the retiring moderator's address, which upon action by Conference will be printed in its entirety in **The Evangelist.**

Wednesday Morning Session

D. C. White led the devotional period using "A Little Further with Christ", as his theme. He read Matthew 26.

Dean Ronk brought the address on Christian Religious Education at the Sunday School session. Discussion followed the address. Some very pertinent questions were brought to the attention of the group, such as the following:

"Whose responsibility is it to correct the situation as to Sunday School Teachers?" The Pastor was the one agreed upon.

"What is the possibility for Standard Leadership Training Schools and Classes? Great crying problem and need is spirituality so that people will take the necessary training and do the necessary studying."

"What do you do when you are already short of teachers and some of those teachers you do have won't teach doctrine or stay for Church services?"

The Mission session heard the report of the Secretary-treasurer of District Mission Board and an address by President L. A. Myers of the Board on "Extending the Mission Work in the District."

The Minister's and Laymen's session heard a discussion of the Brethren Emphasis lessons by D. C. White. The W. M. S. and S. M. M. will report their activities through the **Woman's Outlook**. The men met in the spacious rooms of Linwood's fine parsonage. The Sisterhood girls met in the home of Miss Etzler, one of the Linwood S. M. M. Leaders. The W. M. S. used the Church auditorium for their sessions.

Wednesday Afternoon Business Session

By this time the delegates reported had increased to 65. Business included the granting of $300.00 a year to Cumberland. A resolution debarring one Charles Wakeman no longer a member of the church from the eldership, its privileges, etc., was read by the chairman of the Ministerial Examining Board. The conference approved this dismissal by a unanimous vote.

Maurertown, Virginia, was approved as the place of the next Conference, the fifty-sixth.

Charles H. Messler and Braden Ridenour were elected to the District Mission Board for 3 year terms.

The Board of Property was reelected and was authorized to sell for a stated sum the Arkton Brethren Church in Rockington County, Va., now abandoned.

John F. Locke was elected to the Ministerial Examining Board for a term of three years.

E. L. Miller and Edwin Boardman, Jr., were elected to the National Executive Committee.

The District Executive Committee members are, E. L. Miller, John F. Locke, D. C. White, Edwin Boardman, Jr., Charles H. Messler.

Nominations for College trustees are Thoburn Lyon and Dr. W. D. Furry.

The Business session was followed by an Address on the "Missionary Program of the Brethren Church", by Brother Klingensmith.

Wednesday Evening

Wednesday evening was a most unusual session for its variety and abundance of good things. It opened with Brother George Drushal leading the devotions and talking on, "Tapping the Greatness of God." Dean Ronk followed with a Bible lecture and a local orchestra led by Mr. Arbaugh brought several selections, medleys of church hymns. Pastor Cover was a member of the orchestra, wielding his trombone melodiously.

Dr. W. D. Furry, an elder of the Hagerstown Church and formerly President of Ashland College, brought the closing address of the evening on, "The Church in the New World Order." This fine message will later appear in the **Evangelist**. Be sure to read it, but of course its always better still to hear Dr. Furry.

Some brand new moving pictures of Buenos Aires and Rosario Congregations and church work were then exhibited to the Conference by Brother Klingensmith, and a brief message by Miss Margaret Lowery, Chairman of the Young People's Camp Committee was followed by the final selection by the orchestra and a Cornet solo, "The Holy City". And so a great day of Conference ended.

Thursday Morning

This session began with prayer by the Conference Secretary. The final report of the Credentials Committee was that the total delegates numbered 69.

A motion prevailed that hereafter conference meals served by the entertaining church should begin on Tuesday evening instead of noon as previously.

The incomplete statistical report was read and the final minutes were approved.

Feature of the Morning conference session was the address by J. Ray Klingensmith on Barnabas. The writer of this conference report suggests that Brother Klingensmith prepare this address and print it in the Missionary number of the **Evangelist** at some early date. It deserves a wide reading or better still, hearing.

Thursday Afternoon

"The Brethren Church at Work"

The Thursday afternoon session had a variety of important matters to come before it. The matter of the District Young People's camp was settled. **The camp will BE HELD. It will cost only $5.00 per person. People from 10 years UP are invited.** Classes for the various groups are being arranged. A fine faculty is being scheduled for this camp. The camp site will be near Harpers Ferry, West Virginia, overlooking the Potomac river far below it. The camp is a Y.M.C.A. property called camp PO-WO-MA and will be quite adequate to our needs with Swimming pool, dining hall, cabins, etc., the date is the week of JULY 19. Watch for further announcement and plan to have young people from your churches there!

The addresses on Christian Endeavour given at this session were by two fine examples of Brethren Christian Endeavour and camp youth. Their addresses will be printed in the **Evangelist** on the C. E. Page later.

Brother Ronk, President of the Brethren Publication Board gave a talk on the Publishing House and its problems, etc.

Brother Klingensmith talked about the College from the standpoint of a graduate.

President of the College Board of Trustees, E. L. Miller, discussed the Campaign for the Ashland College Operating Fund as did also John F. Locke a member of the Board of Trustees who is assisting Rev. Miller in the campaign. Literature was distributed concerning this matter and pastors were urged to cooperate in arranging for the campaign to be brought to their people.

Thursday Evening

The last Session of the Conference, Thursday evening, heard Brother Cover lead in the devotional period and listened to a beautiful anthem by the Linwood Choir, "Take it to the Lord in Prayer."

The closing sermon was by Brother Boardman on, "The Living stones of the Church." He discussed the Position, Power and Purpose of the Christian. It was a fitting message for the occasion. After singing "Blest Be the Tie that Binds", the Moderator called upon Brother Boardman to dismiss the conference with the benediction.

Perhaps because of the prevailing world conditions and the realization of gracious dealing of our Lord a little more keenly because of them, this conference was marked by an unusually sweet fellowship and by a deepened sense of responsibility. It was a spiritual feast of good things which should help us to carry on until the light of a better day dawns here or the light of eternal day dawns upon us there.

* * *

RESOLUTIONS OF THE FIFTY-FIFTH ANNUAL CONFERENCE OF THE SOUTHEASTERN DISTRICT CONFERENCE

To the members of the Southeastern District Conference of Brethren Churches, Greeting. We, your Conference Resolutions Committee hereby submit the following report:

1. Be it resolved, that we render grateful thanks to Almighty God, for permitting us to meet in this blessed fellowship, amid scenes of beauty and peace during this period when the world is torn with war and destruction; and that we give an especial vote of thanks to the pastor, the officers, and the members of the Linwood Brethren Church for making our Conference so splendid in fellowship and entertainment.

2. Be it resolved, that we extend a most hearty vote of thanks to the officers and speaking personnel of this conference for their guidance, instruction and inspiration during these days.

3. Be it resolved, that as a District Conference of the Brethren Church we again affirm with solemn earnestness the historic positions of the Brethren church against war and all forms of armed strife, and against the godless and unpatriotic endeavours of the alcoholic beverage industry to debauch and destroy the rising manhood and womanhood of America.

We cannot too strongly lift our voice against all forms of industry whose evident purpose is to make themselves wealthy at the expense of the misery and poverty of other people.

4. Be is resolved, that we solidly stand behind the work of the Missionary Board of the Brethren Church and its Secretary, J. Ray Klingensmith, and that we pledge our enthusiastic support to the program of the Board in the year before us, looking for further worthwhile accomplishment.

5. Be it resolved, that we urge each local church to formulate and prosecute plans for leadership training, Christian Endeavour work. the Brethren Emphasis, and Tithing.

6. Be it resolved, that the Southeastern District records its sense of loss in the decease of The Rev. W. S. Baker of St. James, Maryland, in January 1942, and that we extend to his loved ones the consolations and prayers of our whole people.

7. Be it resolved, that we note with sorrow the necessity which calls the young men of our congregations to the armed services of the country, and that united we pray that it might be the will of God that they endure their hardships and dangers as good Soldiers of Jesus Christ.

8. Be it resolved, that we also pledge ourselves as a body to do our utmost to help bring in a righteous and lasting peace when this war and its terror ends.

Respectfully Submitted:
Margaret E. Lowery
Charles H. Messler
Edwin Boardman Jr. Chairman

Giving

It has been said that "personal consecration" means "purse-and-all consecration." Every one who reads his Bible and believes it knows that giving is to be a part of his religion. Just as soon as he tries to be conscientious and systematic about it the question will arise, How much, or in what proportion shall I give?

It is easy to be benevolent; for benevolence is nothing more than wishing the world well. Benevolence comes cheap. But beneficence is a different thing. Beneficence is carrying our wishes into practical effect. This is a more costly affair. It means money. It is applied Christianity of the most pronounced type. It is the spirit of the Lord Jesus in action. It is giving of our substance to the Lord's work, in the Lord's name, for the Lord's glory, and in the Lord's way. And systematic beneficence is going about it in an orderly and business-like manner. It is rooted in the divine idea of stewardship.

Why should I give? Because it is a duty. It is a debt both of gratitude to God the Giver of all I have and of obedience to his will. **Because it is a privilege.** By giving we become laborers together with God, multiplying ourselves and our influence, doing good where we cannot go. **Because it is a source of blessing to others. Because it is a source of blessing to self.** It promotes growth in grace, character development and personal happiness. "It is more blessed to give than to receive." **Because it is rewarded.** God promised that he that giveth shall not lack, but that all who honor him with their substance he will honor by promoting their highest welfare.

How should I give? Cheerfully. My giving should be a love-promoted, willing-heart act. **Systematically.** I should have a plan of giving, should provide that it be regularly, promptly and conscientiously done. "Upon the first day of the week"—that means with system, regularity. **Proportionately.** My giving should be both perodic and proportionate. "As God hath prospered," means that there must be a distinct ratio between my income and my beneficence. **Liberally.** I must not be bound too closely by rule, but am to be a liberal giver, going far beyond the narrow rule of must. The motive is "freely you have received;" the measure is "freely give." **Lovingly.** I should give with love of Christ constraining and with heart interest and devout prayers accompanying. My help to the poor and support of the Gospel should be pervaded with the spirit of love—love to God and love to men. **Humbly.** "He that giveth, let him do it with simplicity."

"But the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain."

Brethren, we have never yet put too much emphasis on this grace, this duty, this privilege of giving. It is one of the major phases of Christianity.

To remain Christian, one must grow.
One often grows by his mistakes.
Conduct is creed in action.
If you fall don't give up—get up.
Who best can suffer, best can do.—Milton.

The whole life of Christ was a cross and a martyrdom, and do you seek rest and pleasure?—Thomas a Kempis.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for July 12. 1942

"LOVE THYSELF LAST"

Scripture Lesson: Phil. 2:3; I Cor. 10:32. 33

For the Leader

We may call this an "opinion" meeting tonight. That is, in reference to our opinion of ourselves versus our opinion of others. We all know people who think more of themselves than they do of anybody else. We know more people who think less of God than of themselves or anyone else.

Tonight we want to get the right relationship. The perfectly happy people, and those making the greatest sacrifices are those who place God first, others second, self last. There is no better relationship. It is necessary that we continue daily the battle against our natural desire to place ourselves first.

DISCUSSION

THE NATURAL TENDENCY. Every creature has the lifelong desire to keep alive. The animals of the forest will fight if cornered. The trapped animal will struggle to get free. This is the law of self-preservation. We humans are controlled by this same law, yet we add to it another factor. This factor is the urge of selfishness, That is, we desire to keep ourselves going, despite the needs and rights of other people. Uncultured examples we know will demonstrate this.

It is only when the law of love and the thoughts of others become the rule of life that we will be able to overcome this natural trait of selfishness. Selfishness, love of self, causes more grief and bloodshed in this world than we would care to mention.

These dreadful selfish sins are controllable. Not of our own strength, but by the help of Christ our Lord. There is much room in the world for young people who will humble themselves before God and seek to serve God and their fellow men. In Philippians, Paul suggests that we esteem others as being greater than ourselves. If we do so, our respect of them will come back to us. Let us use the power of Christ to overcome the natural trait of selfishness.

PUTTING GOD FIRST. Our life should reflect the radiance of the life of Christ. For this to be possible, we must put God first in our lives He should be our "first love." Love for God should come ahead of home, business and pleasure. Our Christ tells us, "Thou shalt love the Lord, thy God, with ALL thy heart, and with ALL thy soul and with ALL thy mind." This is very positive in its command.

If Christ and God are our first love we will know it; our neighbors will know it. Yes, everybody with whom we associate will know it. Yes, even the far away isles of the sea and darkest Africa or India will know it. And here is how: With God first in our lives, we will love and work in His Church. We will endeavor to live the Christian life each day, (There is a difference between the way a Christian lives and the way an unsaved person lives.) Also, our love for missionaries and spreading of the Gospel will increase.

Thus we can see great benefits from putting God first. It will mean a sacrifice of our personal desires, sins and ambitions, but then, are we not discussing, "Love Thyself Last?"

PUTTING OTHERS SECOND. This present war effort is bringing to light much about the word "patriotism" and the word "selfishness." Daily we are seeing those who are willing to sacrifice to bring peace. At the same time we can see those who are unconcerned. We can be happier by endeavoring to do all we can to help others. The selfish person is never truly happy.

Our attitude toward others can be likened to a pool of water. Fed by faithful, overflowing springs of blessings, the pool is always receiving fresh supplies of water. That pool will always be fresh if it will give its waters over its bank to feed the rivers below. It is not a stagnant pool or stale waters. We should always be willing to share and to help others.

Some of the best friends we have are those who are always thinking of others. They listen patiently to the troubles of other people. They are always helping someone. We like them for what they do. We can be like them if we are willing to put ourself last. Very few people enjoy listening to a person who is always talking about himself. By watching these things it is possible for us to greatly increase our circle of friends and to have respect and standing in our community. The life we live in Christ is the greatest power to make this possible.

PUTTING SELF LAST. One real reason why people still are selfish is that they hate to give in. It is their ego. Christ had to fight this thing in the Pharisees and others in his day. Today we labor against those who want the best offices in the society or church. Some people even will not come to the meetings unless they can be the "big person."

These sources of friction do not work the best of any church. We young people should practice loving our fellowmen and church members instead of seeking all the honors. If we are deserving, honors will come to us.

Love is the crowning quality of any person's life, if that love is for God and fellow men. Love for self gives out an odor which no other human being can appreciate.

A SECRET. Here is a philosophy which is unworkable according to the selfish people of the world. Yet with the Christian spirit of Christ, it will work.

Give of your best in service to God and fellowman, and their richest praises and blessing will come back to you a hundred-fold. Sacrifice your "self" on the altar of Jesus and you will find that your life has been saved.

This has worked for many centuries of Christian progress. It will work for 1942 and every year afterwards that we are here.

THE PASSING OF REV. A. L. GARBER

Death came rather suddenly to Rev. A. L. Garber, of Ashland, Ohio, on Saturday, June 13th. He was only partially confined to his bed, and altho having attained the age of over 89 years, was active in the work of both his business and of the church.

The funeral services were held from the home on Orange Street, on Tuesday afternoon, June 15th, in charge of Rev. L. V. King, pastor of the Park Street Brethren Church, of which Brother Garber was a member. Dr. Martin Shively assisted in the services.

A more detailed report of Brother Garber's life and work will appear in an early issue of **The Evangelist.**



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



(We did not want to disappoint the boys and girls, and as Aunt Loretta's letter must have missed the mails this week, we are substituting this story for their page. We hope you will like it. Editor)

Some Good in Everything

"PITTER-PATTER! Pitter-Patter-Pat!" sang the little raindrops as they bumped against the window pane.

"It sounds exactly like they were saying, 'Better take off your hat! Better take off your hat!' " to Beth who stood with her small nose plastered against the pane, wishing they would go away so she could go to her little chum's for an afternoon's play.

"You naughty, naughty raindrops," she scolded, dashing away a tear that insisted upon coming out, "Here I am all ready to go to Ruth's—and you stay and stay. You're not good for a thing that I can see," and she turned her back on them peevishly.

"Oh, my dear!" exclaimed her mother, "there is some good in everything if we just look for it."

"Splash! Splash! Splash!" went the raindrops. And Beth stamped one chubby foot. "Well, I wish I could think so!" she grumbled.

"Come here, dear, and sit down by mother." said Mrs. Davis, "I will tell you something about those laughing raindrops. Every one of them has a sort of history—and I have no doubt that they have come for miles and miles, just to get to splash on your window," and Mrs. Davis laughed.

"They do!" exclaimed Beth taking off her hat, she was so surprised. "Why, I always thought rain came from the clouds," and Beth climbed up on her mother's knee, her frowns all gone.

"They do," answered Mrs. Davis. "But tell me where do clouds come from and how do these gay raindrops get in the clouds?"

"Well," and Beth wrinkled her brow thoughtfully, "my teacher told us that clouds are the moisture in the air."

"Very true," answered Mrs. Davis, "but where does this moisture come from?"

"Why! why!" stammered Beth, "I guess I don't know."

"You remember that little puddle of water that was out in the yard the last time the little raindrops visited us?" said mother—a merry twinkle in her eyes. "Do you know what became of it?"

"Why, it dried up!" exclaimed Beth.

"What do you mean, dried up?" asked Mrs. Davis puzzled.

"Why, soaked in the ground, mother," laughed Beth.

"When I hang out my clothers, does the water in them drip down and soak into the ground?" asked Mrs. Davis.

"No," answered Beth slowly, "the sun dries it up!'

"Exactly," answered Mrs. Davis, "that is, the heat of the sun has changed the water that was in the clothes into vapor, just as the heat of mother's stove changes the water of the teakettle into vapor. So you see the water is not lost, after all; it has only changed its form from water to vapor. Many of these same little raindrops that you have been scolding will go up into the air again as vapor."

"And then what, mother?" asked Beth, all interested now.

"The particles of this vapor, being cooled and brought closer together, will become clouds or fog. By being brought still closer together, they will form into wee drops, and be called rain or dew, or if they get very cold, they will be called flakes—snow, hail or frost."

"Why, of all things?" gasped the surprised little girl. "Maybe some of those very drops that are falling today will make the trip many, many times—sometimes as rain, sometimes as snow and so on!" and Beth clapped her hands with delight.

"Yes, dear," answered Mrs. Davis smiling. "Unless some little girl would like a nice drink of rain water—or old Brindle decides she is thirsty, or the flowers, the trees, the grasses, called to the raindrops to 'Please give them a drink.' Those, of course, do not travel so far."

"But they do good just the same," said Beth, laughing.

"Yes," and mother looked very sober, "I almost forgot, there is one other good thing they do."

"What's that, mother?" asked Beth quickly.

"After they have watered everything, and freshened the dusty air, they run away!"

Beth stared—and then glanced toward the window. The sun was shining and there wasn't a raindrop in sight.—June Douglas, in The Presbyterian.

Wedding Congratulations

SWAIN-WILSON—On Saturday afternoon, April 4, 1942, in the Sergeantsville Brethren Church, Sergeantsville, New Jersey, the writer had the honor and privilege of joining in marriage, Charles A. Swain (A. C. ex '41) and Edith F. Wilson (1941 Ashland College May Queen). Mr. Swain lived in Lucas, Ohio while the bride resided in Stockton, New Jersey. Both attended Ashland College, where they became acquainted.

The Sergeantsville Brethren Church was filled with relatives and friends. The church was beautifully decorated. When all was in readiness the service began with the reading of Ephesians 5:22-33. Mrs. William Porte of Washington, D. C. presided at the console.

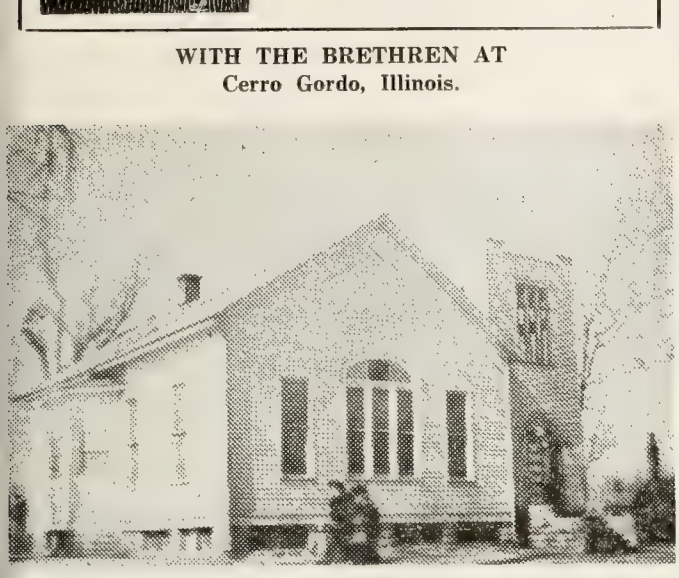
A large circle of friends join heartily in wishing the young couple a happy life together. May God's richest blessing rest upon his newly established Christian home.

W. A. Steffler



News From Our Churches

WITH THE BRETHREN AT Cerro Gordo, Illinois.



The Cerro Gorda, Ill. Church

By invitation of the Sunday School, it was our great pleasure to meet the Brethren of Cerro Gordo, Sunday, March 1st for the morning and evening services which were well attended and excellent interest shown. It was gratifying to see the local school bus parked in front of the church building and learn that the Sunday school had arranged with its owner, Mr. Boggs, to transport children to and from the church who were unable to otherwise attend. Here we found the finest group of young married couples and younger folk that we have seen for some time.

Another unusual and interesting feature discovered was that although without a pastor for approximately 10 years, a splendid Sunday school had been maintained, and two excellent evangelistic meetings had been conducted by a local evangelist, the Rev. Moody, which resulted in some 30 or more additions to the Church by baptism, leaving the Church spiritually uplifted and anxious to be about the Lord's business.

The County Sunday School Association met at the Cerro Gordo Brethren Church on Sunday, May 17, and again we were invited to be with the Brethren as one of the speakers of the day. After the morning worship hour all enjoyed together the splendid dinner prepared by the ladies of the Church in the basement dining room, after which the Convention conducted its session and discussion of methods best suitable for increasing interest and attendance to Sunday schools.

Having brought with us the moving picture machine, the opportunity was extended to show the pictures of Ashand College, and other Brethren interests including the Brethren Home at Flora, and Brethren Church groups where we have been. Inasmuch as the graduation exercises for the local High School was scheduled for Sunday evening it was decided that there would be no Sunday evening service, and we remained over for the showing of the pictures until Monday night. A splendid congregation was present, including friends from the Church of the Brethren. After showing the pictures, the membership of the Church was requested to remain for a business session as no officers had been elected for several years. By common consent Brother Charles E. Derr was made Moderator for the evening, and Brother Charles Snoke acted as Recording Secretary, and the following officials were unanimously chosen after asking the Holy Spirit to select those in whom the Lord would be pleased:

Moderator	Charles E. Derr
Vice Moderator	George Stephens
Recording Secretary	John Fulk
Financial Secretary	Lenora Vulgamott
Treasurer	Charles W. Snoke

Trustees: Simeon Stogsdill, 1 year; Carl Peterson, 2 year; Charles E. Derr, 2 year; George Stephens, 3 year; Harry Nickey 3 year.

Pulpit Committee: Grace Bingaman; A. W. Derr; Veda Hendricks.

Ushers: A. W. Derr, Clarence Stogsdill, Robert Stogsdill, Edwin McDonald, David McDonald, Harry Nickey.

Music Committee: Lena Fulk, Chairman; Veda Hendricks, Grace Bingaman, Lenora Vulgamott.

Finance Committee: A. W. Derr, George Snoke, Carl Peterson, Arthur Snoke, Harry Nickey.

Nominating Committee: Lenora Vulgamott, Loretta Metzger, Gladys Snoke.

Following the election of officers a unanimous call was extended to the writer as pastor for an indefinite time, which was accepted. We are indeed happy to have received this call to share the ministry of spreading the Good News with this energetic group of Brethren, and we covet the prayers of God's people for Divine direction through the continual leadership of the Holy Spirit. Brethren, pray for us!

L. O. McCartneysmith,
Waterloo, Iowa.

WITH THE CUMBERLAND BRETHREN

Five years ago we attended the dedication services of the Brethren Church of Cumberland, Maryland and remained for an evangelistic meeting.

Now, once again, after five years we are reporting our second evangelistic service in this beautiful cement block church with trimming of red varigated brick.

We arrived in Cumberland Monday, May the eleventh, just a few days before gasoline rationing descended upon the community. This rationing created some problems, for those who lived a distance from the church. Rev. Harold Garland met us at the train and took us to his home for our first evening meal.

At the church that evening we found a small group of Brethren who, in spite of various trials and difficulties, had faith to carry on in the name of the Lord. They had been praying for a victorious revival and were present to see the Lord perform it.

The attendance was not large, but the spirit of the meeting and the singing was very good. A goodly number met each evening in the Sunday school room for prayer. Prayers of

petition for the salvation of souls were offered and souls were saved. A home that had been broken up by drink was reunited, and together the parents presented their three-year-old daughter for dedication to the Lord. Another man threw away his cigaretts when he came to the Lord. A splendid group of young people answered the challenge of Christ. Those who had prayer for a victorious meeting thanked God for what they saw and heard as the Lord answered their petitions. It was a meeting of momentous victories in more ways than one. With the help of Rev. Garland, "Red" Nehland and Mr. Shroup we visited many homes in South Cumberland.

We found Rev. Garland to be a splendid co-worker in evangelism. He was recently licensed to the ministry and has served very acceptably in his home church in spite of some trying difficulties. The longer we knew him the more we loved him. He is a man of consecration and unusual native ability. Rev. Garland led the singing and provided special music for each service. A good percentage of the special music came from the local congregation. We were deprived of the services of our pianist for several nights because of an unusual accident. She ran a needle into her arm near the elbow and had to go to the hospital and have it removed. Another lady who was a faithful supporter of the meetings was taken to the hospital for an emergency operation.

The people were good listeners and gave us an attentive and sympathetic hearing. We thoroughly enjoyed our stay with the Cumberland Brethren. We were very well cared for by a combination of Pennsylvania and Southern hospitality. Our home while in Cumberland was with Mr. and Mrs. Beachley. We had known Mrs. Beachley quite well from her work in Camp Juniata. We appreciated the lovely room and the splendid hospitality. Mrs. Beachley is a loyal worker in the Cumberland church. We give thanks unto the Lord for His goodness and blessings in this meeting.

Floyd Sibert

GREETINGS FROM CUMBERLAND, MARYLAND

A two weeks evangelistic meeting was held for the Cumberland Brethren Church in May. Our evangelist was Rev. Floyd Sibert of Pittsburgh, Pa. The meeting started May tenth on Mother's Day in the form of a Home Coming. Our regular pastor, Rev. Harold Garland filled the pulpit in the morning. Lunch was served in the basement of the church.

Rev. N. V. Leatherman was guest speaker for the afternoon services. Edith Mahaney and Katie Ullery gave appropriate readings in honor of mother. Several musical numbers were also rendered by the local membership.

Several weeks preceding our special evangelistic effort we had cottage prayer meetings in addition to our regular Wednesday night prayer service. We anticipated great things from the Lord with the coming of Brother Sibert for this meeting; and may I say "Jesus Never Fails" where there is such sincerity and consecration of life as we found in Brother Sibert. I speak the mind of the people of our local church when I say we were truly grateful that he consented to come into our midst for we surely had a spiritual refreshing.

Brother Sibert came on Monday May 11th and stayed through the 24th when we concluded with a Lovefeast. The first Monday evening we were pleasantly surprised at the number of people who found their way to the little church on the corner.

The subject of the first message Rev. Sibert preached was, "I Have Delivered The Message." I spoke to a lady on the other side of the city on Tuesday and she said, "I heard that you had a wonderful meeting last night." I said, "Indeed we did, come down." She replied, "I will." The next evening she, her pastor and his wife, together with a delegation from their church were present for the evening service. One of their ladies sang a solo. A splendid group was present one evening from the Nazarene church. We also had delegates from other churches in South Cumberland with special music from several of them.

We had meetings both Saturday and Monday evenings with equally good crowds. Such comments as follows were heard from night to night from members as well as others. "My, that was so plain a child could understand." "I don't see how any one that is not a Christian could leave the house without accepting Christ." "I could sit another hour and listen." One lady said, "I'm sorry I didn't come every night. I surely have been missing something." And she did come every night after that.

The Steroptican illustrated lectures were enthusiastically received by both young and old. The colored chalk illustrated pictures were also well received. The full program started with a short song service led by Rev. Garland. Then fifteen minutes of pictures with a Bible lecture, then special music followed by the evangelistic message.

We felt the presence of the Holy Spirit among us. There were eleven decisions. Ten of these were baptized during the meeting. Three were adults and seven young people. Three others, one adult and two boys promised to be baptized later. This seemed to indicate further success if Brother Sibert could have stayed longer. On Sunday morning four babies were dedicated to the Lord. The financial Secretary said the offering for Brother Sibert was the best we have ever received during an evangelistic campaign.

The W. C. T. U. invited Brother Sibert to be their guest speaker at a tea in the Christian church. His subject was, "In the next Few Months. What?" Many and fine were the comments heard after the meeting and most, if not all, of our protestant churches were represented. This temperance talk was given two write-ups in the Cumberland News. The lowest attendance was forty-four; the highest 112. The most surprising attendance was 94 on a rainy Saturday night. "The Lord has done great things for us whereof we are glad."

Mrs. F. J. Beachley
243 Williams St., Cumberland, Md.

SERGEANTSVILLE, NEW JERSEY

The Rev. J. Ray Klingensmith came to us on Easter Sunday, after having held many successful meetings in Ohio and Pennsylvania.

It is needless for me to tell you of the high type of evangelistic messages he brought to us, for all who have heard him from coast to coast consider his one of the most eloquent preachers of our denomination. We were privileged to sit under his ministry for a full week, during which time he spoke every evening and three times both Sundays. During his visit with us we had a baptismal service when three persons were received into the church.

The interest in these services was manifest by the presence of some who drove forty miles nearly every night to attend. Others drove twenty and twenty-three miles. We also were delighted with the fine cooperation of the neighboring churches and two prayer groups who attended and also helped in the services.

I want to extend the heartfelt thanks of the Church and myself to Rev. Klingensmith for coming to us at a time when he should have been resting. We are still being blessed by the great refreshing time we had in April at the hand of him who has endeared himself to us all.

We pray that the Lord may send him again.

E. J. Black, pastor



THE BRETHREN EVANGELIST

Vol. XLIV, No. 26 July 4, 1942

1776

to

1942



They signed a Declaration of Independence from tyranny;

Let us sign A Declaration of Dependence on God!



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INTERESTING ITEMS

BROTHER ST. CLAIRE BENSHOFF, pastor of our Milledgeville, Illinois, church reports attendance at their Communion service was the best in the six services which have been observed since he became pastor of that congregation. We are glad for this report.

SISTER L. G. WOOD, of Fort Scott, Kansas, reports the arrival of Woodrow Brant, student in Ashland College and Seminary, who is taking over the work of the Fort Scott Brethren Church for the summer months. She reports that he has been well received and has already started the work of putting before the congregation the Brethren Emphasis Lessons. This is being done in conjunction with the mid-week services.

WE HAVE RECEIVED TWO UNIQUE PIECES OF ADVERTISING from the Pittsburgh Brethren at the hands of Brother Sibert, their diligent pastor. One is a letter signed by the pastor and the Superintendent of the Sunday School, which gives announcement of the course in Brethren Emphasis. While this series of lessons as announced has already been completed in the Pittsburgh Church, yet it is a suggestion that might be followed by many of our churches. Mrs. Sibert, wife of the pastor, was the teacher. The six lessons took the place of the Sunday School regular lesson and was taught to the entire body of adults, young people and intermediates. Why not try it in your Sunday School?

The other announcement was a striking Children's Day folder, evidently hand made and colored. When the folder opened it presented the announcement and unfolded a well colored daisy. We imagine it received its impulse from the pageant which was given, entitled, "The Coming of the Flowers."

WE GLEAN THE FOLLOWING FROM THE N. VANDERGRIFT, PA., bulletin. We quote, "Twelve have been received into the church from May 4, 1941 to June 7, 1942. Fourteen have been baptized in the last thirteen months." We rejoice with Brother Keck in this fine work.

We also note that a fine Vacation Bible School program was given on June 19th. An exhibit was also held in conjunction with that service.

WE NOTE THAT BROTHER W. S. CRICK, devotes an entire bulletin (his bulletins are six pages) of the Johnstown Pa., Third Church, to the matter of "Tithing". He approaches this very important matter from every angle. Upon further examination we find that this six-page folder was simply a supplement to the regular six-page bulletin which carries the news of the church. Therefore this particular bulletin was a fine twelve-page affair. Brother Crick certainly leaves nothing undone to inform his people.

FROM ALL REPORTS the three District Conferences, Indiana, Southeastern and Ohio, were the best in years. Despite the rubber shortage and fear of gasoline ration, each of these three conferences report fine attendance and interest. Plans were laid in each of these conferences for great forward strides. Keep watching for reports of these in **The Evangelist**.

THE NEW DAYTON, OHIO CHURCH is reported well on its way in construction. We are hoping that we may be able to present pictures of the progress of that work in the columns of **The Evangelist** in the near future.

THE THREE CONFERENCES WHICH HAVE BEEN HELD (Indiana, Southeastern and Ohio) have each placed special emphasis on subscriptions to **The Brethren Evangelist**. Our slogan now—**"The Evangelist in 100% of our Brethren Homes."**



EDITORIALS

"PATRIOTISM"

Patriotism—what is it? How may it be defined in the real sense of the word? What does it mean to us today? Why should we be interested in the word at all—and how does it apply to Christians?

These and many other questions might be constantly brought to our attention in these days of war and its attendant difficulties and struggles.

Let us begin with the first thought—What is patriotism? A common dictionary definition is "Love of Country." And that of a patriot as "One who loves his country and zealously supports it." If patriotism has within it "the love of country" it certainly must carry the idea of sacrifice with it. For love always begets sacrifice. Now sacrifice does not always mean the matter of death. Paul says, in Romans, that the Christian is to "present his body, **a living sacrifice.**" It means more for a person to **live** for his country, than to **die** for it, although the latter is often necessary, and sometimes imperative.

We will do well to remember that some day this terrible scourge of war is going to end, and then comes the time when men will have to prove their patriotism by **living** very definitely for their country. One cannot really live for one's country without possessing all the qualities that go to make for real citizenship. Among these qualities we may name—honesty, purity of living, cleanliness of speech, helpful ministration to one another, impartial consideration for others. These qualities make or break our country and either spell success by their attainment, or failure by their lack.

What does patriotism mean to us today?

The Fourth of July has meant much to the American citizen in the days that have gone by. For it was upon that memorable day in 1776 that the yoke of bondage was thrown off and this country with its liberties was founded. But what are those liberties? Certainly not a mere opportunity to practice selfishness, to do as we please regardless of the rights of others. Surely no one would be foolish enough to think that liberty may be spoken of in the same breath as license.

Our forefathers founded this country of ours in order that they might have opportunity to worship God after the dictates of their own consciences. But, mark you, not just any god. It was Almighty God, and that through His Son Jesus Christ. For those who came over to this country came with the fear of God in their hearts, and their means of worship was through the power of the crucified and risen Lord. What has come since that time has come through the machinations of evil men, led onward by the spirit of evil, who is always seeking to do away with the following of the Master.

Why should we be interested in patriotism?

The one answer that might drive away all others would be—Because we are Christian Americans. Because real patriotism must necessarily support the ideals of Christian virtue. Because in this day when war is raging, a war that will determine whether Christianity or paganism will be the ruling factor in this old world, about the only tangible thing that is left for us is Christian thought and Christian worship. We must, then, think in terms of reconstruction along the line of Christian life and objectives. Hate has so entered men's minds that they almost forget that Love is the dominant note in life. They almost forget that love is one of the three abiding characteristics of both deity and humanity. If we are real patriots we will be Christian patriots.

And how does it all apply to Christians?

A country is just what its citizens make it. It can be no better, not one whit worse. It is a truism that a chain is only as strong as its weakest link. That might be applied in part, at least, to our country. For we feel that the weakness of our own country may be found, not in its material resources, but in its spiritual grasp upon the fundamental principles of Christian ethics. Yes, more than merely the ethical—far more—although that is important, but there must be that underlying desire to reach above the ordinary into the realm of the extraordinary. To reach up to grasp the hand of Him who, in the ultimate, will rule and over-rule.

To be a Christian Patriot should be the effort and aim of every member of the church. To be zealous in support of both Church and Country. Supporting the right; endeavoring to correct the wrong, not by crass rebellion; not merely by unthoughted criticism—but by preaching what we live, and then living what we preach. By being careful that our voice does not become the voice of a false prophet, nor the whining tones of a cynic; but rather by means of both heart and voice sending forth the call to go forward in the steps of Him who come to lift all men unto Himself.

Patriotism? Yes we are for it. But it must be Christian Patriotism. No other kind will overcome the woes which are sure to follow a war such as we are facing.

F. C. V.

Facing the Music

By Rev. E. L. Miller

(Moderator's Address Southeastern District Conference, Linwood, Maryland, June 16, 1942.)

There is no use denying the fact that we are up against severe and trying circumstances as a nation and as a church. This year 1942 may take much out of us as a people and may mean great loss or gain for us as a church. It all depends on us as to which it shall be. Don't throw any indigo into the already darkened waters. Don't develop the cry-baby complex. Everything isn't lost, and even though you may say again that we are a small group of people, that doesn't mean anything unless you are willing to admit that you are personally small and insignificant. We have it all over the group that came out of the Pentecostal prayer room as to size. There were only one hundred twenty of them, and there are thousands of us. If we as a people will get the Pentecostal spirit moving us we can go places with a vengenance to-day and make the world take note that we are here.

As we look over our own district we do see that we are even smaller that we were some years ago, that of course due to our recent unpleasantness. But looking back over the past year or two we see also that we are on the upgrade. Our churches have all had meetings of revival and evangelism, with good results. And we are having with us again a group from the capitol city that warms the cockles of our hearts. There is harmony in the church at Cumberland and they are also on the up and up. And I might add that other places are showing interest in the Brethren church as we know it. Maybe with some careful and tactful work the mission boards will be able to reinterest some who have for the time being withdrawn from us. Lack of real knowledge of the Brethren church and its work has been the real reason why some of these have pulled away. Let us turn on the light and give them the truth about things. Knowing the district as I do and the churches and pastors who have remained loyal, and faithful also, I feel that we have cause to rejoice at this conference time, for these are a fine lot of real Christians and the kind of people that the Lord can use.

One thing we must watch carefully and that is that we do not permit present world conditions to slow us down in our church work and Christian service. We all know that restrictions and regulations due to the war and it awfulness will make some change in our ways of doing things in the daily run of service. But folks, neither government nor any other power or force should slow us down in God's work. In fact our own government has given us the go-ahead sign and asks hearty cooperation on the part of the church in keeping up the spiritual standards among civilian and military forces. And we don't feel for a moment that it is any tongue-in-cheek attitude that our national heads have taken when they ask for real spiritual leadership on the part of the forces of religion. Nowhere in all the world has the church the opportunity to do a real work like here in our own United States. Freedom of speech and religious worship have by no means been restricted. So we owe it to ourselves, our people and our nation to carry on in the most earnest and efficient manner.

And as to our own fraternity and its beliefs, there has been no restriction put on them even though they are much different from those held by other groups in our land. Conscience need not be violated. Congressional and presidential proclamations have assured the inviolability of the deep convictions of heart. Many hundreds of young men from the denominations opposed to war as a means of settling disputes, have been given the opportunity to serve in ways and places that do not violate their deep feelings regarding such matters. So we do have reason to hold to our convictions regardless of what the world might say about us. We know there are among our young men those who feel they owe it to their nation to shoulder arms in defense of what we all hold dear. And here we again leave it with them and their consciences. Suffice it to say that in all the denominations there are those who stand with the historical position of the Tunkers, and who declare openly their opposition to the awfulness of war and all its terrible destruction. So while we are and must be loyal and patriotic citizens of our beloved America, we also reaffirm our allegiance to our Lord and Savior Jesus Christ, who came as the Prince of Peace, and whose every desire is that we might have peace. Some may ask, what would become of us in this old world if all were like the Brethren, that is nonfighters. Well, it is like a brother some years ago asking me what would we do if all were like the writer when he spoke in opposition to capital punishment. The reply given was, you wouldn't need execute anybody for there would be no murderers and the like to condemn and execute. So the stand of our church is proper and correct even by that test.

But in the midst of all the slaughtering, rapine and plundering, we do have a duty to perform. If ever a people needed pray it is now. And the Brethren, always great believers in the power of prayer, should be in the forefront of those appealing to God for surcease from the present frightfulness. And in the arts of peace we should be among the leaders. We should do all in our power to lessen the suffering due to war and the grace of the Lord and Savior Jesus Christ should be shining out of our lives to lighten the burdens of those who are most cast down and afflicted by war's desolation. Claiming to be Brethren, we should live and do as Brethren have always done. No holier-than-thou attitude assumed by our folks will help either our cause or the ones in need of cheer. We dare not try isolating ourselves from the rest of humanity for the duration, for that will lose for us everything we have gained. Jesus lived in the midst of a wicked and perverse generation, yet He moved among men and not for one moment did He try to isolate Himself from those needing His assistance. His great sympathizing heart kept Him right close to the firing line all the while. He did not take life, but He did do His part to save life. Let us do likewise. The Quakers, the Salvation Army, and other Christian bodies have given themselves to real service in the alleviating suffering on the part of belligerents who have been wounded and also civilians who have suffered want and deprivation because of what war does to such when they are in its path. Surely we have no stronger testimony against war than have the Quakers, and why should we not lend our hand too, in alleviating suffering? That is one of our reasons for existing. So rather than letting down efforts and services during the period of war and destruction, let us put on full steam ahead as Brethren who need not to be ashamed. The more forceful and spiritual we carry on and the more power

we develop for good in our churches and communities, the more will we be serving our God and our country as well.

There are things in our land that we feel are all wrong and which should be corrected. We have indulged the Sabbath breaker too much, and the day that has been honored by millions as a day of rest, and which our governmental agencies recognize as such, has been violated in all manner of ways. Why should everything be wide open on the Lord's Day? Why should there be more time given to sports, shows and the like on the Day of Days than on any other of the days of the week? We who are a little older can well remember the time when Sunday was a day of rest and recuperation. Now with our road houses, open theaters, gaming grounds, resorts of questionable nature, etc., and millions of autos on wonderful roads, Sunday has become for untold millions a day of worldly pleasure and the church is suffering awfully as a consequence. I fear God is holding a great multitude of erstwhile church folks responsible for this condition that cries to high heaven for correction.

As Brethren we have always been against the traffic in beverage alcohol. The Christian church in the main has taken the same attitude, but to what effect has been demonstrated in recent years. And each year we are seeing more and more of such beverages used and also the terrible consequences of such use. I would like to think that on each and every opportunity to strike at that traffic every Brethren church, and every member of the Brethren church would hit it with all their might. I know it may mean a fight of some sort, but go to it. In our land wherever the citizens of a governmental unit have had the courage to tackle John Barleycorn, they have met with success. At times some zealots, like a doctor of Marion, Va., a few weeks ago, will use direct-action methods, a la Carrie Nation. The Doctor did smash about $750 worth of alcoholic goods and containers, and he had to pay a fine of $200 for his action, or rather his fellow citizens paid it for him, but even though we do not encourage that kind of action, yet the Doctor got results, there will be a vote in the community regarding an A. B. C. store in that place. Now in that voting is where I would say we all should register. The church people stayed at home when the repealer was voted on some years ago and now we have what we have. And once the devil gets in the saddle it is harder to oust him than to keep him out in the first place. So I raise my voice in protest against this pernicious traffic and especially just now against its being extended to the areas surrounding the camps where we have our boys in preparation to fight another kind of evil. Liquor interests are making addicts out of our boys. Just why alcohol and cigarettes must be served our boys in camp to keep them fit, when doctors, lawyers, athletic directers and such tell us that those two evils do more to unfit young men for real effort than anything else, is beyond me to answer. Just recently a U. S. congressman from Utah, in addressing a large congregation of church folk, declared that of the 900,000 rejections among the first two and one half million young men examined for army service, most of them were rendered unfit because of the use of cigarettes and tobacco, and that alcohol came in to finish the job for many of them. The evidence is all against the use of beverage alcohol, and yet we seem to feel we must condone its use. Again I say, we as Brethren MUST fight for the moral and spiritual integrity of our people and no one has ever even hinted that the most moderate use of alcohol has even in the least helped develop moral atmosphere or spiritual power. Maybe a real fight against these soul destroying evils will keep us small as a church group, but it will keep us pure and powerful, and we will save our souls as well as the souls of those whom we might thereby turn to the Lord.

Now my effort has been to look things squarely in the face and not to dodge the issues that are really before us. I have tried to be realistic in my view of things and beg no one's pardon for so doing. I want to be registered among those who are unalterably opposed to the devil and all his ways. I feel there is no room for compromise on the part of a whole Gospel people like the Brethren. I am not speaking for the Elks, Eagles, Owls or any worldly organization. I am speaking for the church of the living God. I am addressing a people whose heritage is a rich one, and whose ancestors dared meet the evil one face to face in spiritual and moral combat. I want us to be worthy of the ancestry we have had. Dare we let down now in the midst of the most trying times, and times when we are needed more than ever? Dare we pull our punches when they should be given in fullest force? Dare we ease up and compromise with the forces that are surely undermining our welfare national, individual and as a church? Will we stand by and see our youth waylaid on the Jericho road that runs right through the middle of every American community? Friends, we will show ourselves as worse than slaves and the lowest kind of menials if we show the white feather just when we should be rolling up our sleeves to help make our land safer for our families than ever in all its history. I do not like war. I hate the liquor traffic and have had plenty reason given me for such attitude. But I feel there is more needed than an internal feeling regarding these things. To have the right mental attitude is necessary, but it must result in effective outward action or what's the use? The Brethren church HAS come into being for just such a time as this. And will we miss our opportunity or muff the chance that is ours to register for God and home and native land in a real effective way? So let us stop squawking about how small we are and how little we can do. Do all you can. Make people know that we stand for the best for our nation and all its inhabitants. Do the work of your ministry. And I am sure that if we stand out for not only of God but of our fellow man as well. Our religion must result in effective living and efficient service or else it is hardly worth the candle. Condoning sin and putting forth efforts only to bind up the wounds of the sinner or his victims is not our whole work. Rather should we clean up the Jericho road and make it altogether safe. A fence along the edge of the hill is preferable to an ambulance in the valley to pick up the poor unfortunates who slip over the brink. Prevention is always better than cure. So with our stand in defense of the Gospel of God, let us also stand unalterably opposed to anything that will hurt our people, especially our young people, and with a never-say-die spirit let us tackle even the biggest of tasks if they are in keeping with religion pure and undefiled.

I would like to bespeak for us a most excellent conference this year right in the midst of the most appalling war that has ever struck our planet. The very sight and understanding of what is going on in the world about as should hearten us in that we have a message for such a time. It should encourage us to tighten up the girdle of service and to go to it with a hearty good will until victory does crown our banners. Never say fail. Jesus never fails. Don't lose courage because you think we are small. A mouse can scare the everlasting daylights out of an elephant, fill him with fear and fright and make him trumpet in terror. It is the way you will go about it that will count. Jesus didn't lose courage when they ganged up on Him. He met His Gethsemane and won out. He went over the hill and won out again. Oh yes, the world did think they had Him whipped, but truth crushed to earth, interred in a tomb, did rise again. Shall we follow our Master in His courageous service, and to victory, or shall we cringe in the face of the enemy and lose all that we have plus any further gains and victory? You answer it for me. In the name of the

Christ who gave us so wonderful an example of courage and fearlessness in the face of seeming disaster, let us go on and on. Don't haul down your banners. Keep up the good fight until the crown is won. If we really mean business for Jesus and have Him before us as we should, nothing can stop us.

Now a word about some of our works and workers before I close. I would first mention our good brother Drushal and his co-workers in the Kentucky mission filed. They show the never-say-die spirit and they have done a wonderful work for the Lord. Encouragement given to them will in no wise lose its reward. I rejoice with those who have given of their money, goods and prayers for those good folks. God bless them and their works is my prayer. Our ladies should be given a word, for in their societies they have stood wonderfully back of the mission work of the church. Both the W. M. S. and S. M. M. societies should be encouraged and have an interest in all our prayers. And it is our hope and prayer that our laymen will continue in their efforts to keep acquainted and inspired for better service in the brotherhood. The annual meetings held are sources of inspiration and encouragement.

And surely we are going to stand back of our only educational institution, Ashland College and Seminary. Here again our prayers are needed and asked for, but more substantial things are also needed in order to keep the machinery running. Our gifts should be multiplied so that the program of the institution can not only be carried out, but increased. The church must also encourage young folks to attend the institution of their church. This is especially true now regarding candidates for the Christian ministry. Young men are needed and we must send them from our own churches or we won't have them. Pray the Lord of harvest the He may thrust forth reapers of this sort into the harvest fields. God give us men, men who will consecrate themselves, their all to the Gospel ministry.

And we ask and urge a better patronage of our Publishing House and it product. Our Sunday school literature is the real literature for Brethren people and surely no church or religious paper should have precedence over our own **Evangelist.** There should be thousands more of our families that would subscribe to the church paper. I know that in my church those who take it and read it are best informed about what the church is doing and are more able to participate intelligently in the work of the church.

In short, our churches must support the institutions of the church or they shall fail. And we do not want to belong to a failing or ailing organization. The final word then is to be strong in the faith. Contend for the faith once delivered unto the saints. Stand for all that is right and decent, be it in church or state. Don't give over to doubts, and never fear the enemies of God. Yes, face the music. The world has need of you and your church. I would like to put this conference on record as standing for all the program of God, and for everything that tends for decency and uprightness in every place and among every people. And let not the stand of the church for peace and harmony drain your system of courage. Jesus, the Prince of Peace, is the greatest example of real courage the world ever had. Be ye therefore followers of Him.

All this to the church I love and to the folks to whom I have given my life and service. We are Brethren spelled with a capital B. And that means that we have things that we hold dear and which we believe the Lord and Master of us all would have His people observe and practice. To this end we make preparation for the full observance of the doctrines we hold dear, and which other church groups do not practice or feel binding upon them. So your speaker feels that it is incumbent upon us to teach and stress these things in our churches and Sunday schools. In keeping with this putting across our beliefs and practices, we feel that the Brethren Emphasis Program be stressed in all our churches. Either we believe these things to be worth while and obligatory or else we don't. If we don't we might as well be absorbed by some of the larger denominations and let it go at that. The fathers did stress the doctrines that have made us the group we are. Perhaps they did over-stress some of them and thus lost appeal to the folks of the communities where they labored. But we will not be keeping faith with them as we should and neither will we be keeping faith with our Lord if we do not the things that we believe with all our hearts He commanded us to do. We call Him Lord, so we should do the things that He says. "Ye are My disciples if ye do what I command you." And with this urge to be fully Brethren and to teach these things to your children and children's children, I bring to a close this more or less rambling talk from my heart to your hearts. God bless and keep you and all His against the great day of His coming to reward the faithful.

With the Young People of Southern Ohio

MIAMI VALLEY RALLY

Friday evening, June 12, the young people of the New Lebanon Brethren Church acted as host to the young people of the other Brethren Churches of the Miami Valley. In addition to the host Church, three other Churches responded to the invitation with fine representations, namely: Dayton, Gratis and West Alexandria, making a total attendance of 158.

The guests were received into the main auditorium where appropriate music was being played by the young people's string ensemble. In due time they moved into the dining room which was decorated in a patriotic fashion, and there engaged in the banquet served by the committee, and enjoyed the remainder of the evening's program.

Featured in the program were, the Dixie trio composed of Wilma Johnson, Shirley Holp and Louise Hull, and a devotional address entitled "Problems", by Prof. J. Garber Drushal of Capital University.

After some group singing, a most beneficial evening was brought to a close with the forming of a friendship chain, prayer and the blowing of "Taps".

The toastmistress for the evening was Caryl Denlinger. Mrs. Harvey Peden was the general chairman.

W. Clayton Berkshire,

New Lebanon, Ohio



Dr. Martin Shively

Some Brethren Church Leaders of Yesterday As I Knew Them

Elder Aaron L. Garber

XLIII

When the writer of this sketch came to Ashland in the late winter of 1886, he became acquainted at once with Brother Garber, whom he found serving the Ashland Brethren Church as its pastor, and he continued to serve in the capacity during all my stay in the city, while I was a student in Ashland College, in preparation for the work of the Christian ministry. All the religious services were then held in the college chapel, and continued to be held there until a much later date, when the present beautiful church building was erected. Brother Garber continued to serve the church as its pastor for some years, and this he did in connection with his printing business, for he was editor of the Ashland Sun, a weekly paper which he published for a number of years, in fact until he organized the Garber Printing Company, which has become one of the largest of its kind in the country. He continued his interest in its great plant until the end of his long life.

In spite of the fact that he was thus vitally connected with commerical pursuits, his chief interest lay in the field of religious advancement. For a number of years he was both editor and publisher of the **Brethren Evangelist,** and at the same time, and during all the years since, he was editor and publisher of the Prophetic Age, a monthly journal devoted to prophetic studies. He was always deeply interested in this field and attracted to the pages of this journal both men and women far outside the borders of his denomination, most of the early contributors to its pages having now gone over to the other side, where both he and they have entered the realm where faith has become sight, and where all obscurities as to interpretation are cleared away. He was widely active in the religious field, and gave of both time and money to the advancement of the Gospel in the city in which he had long made his home. The mission which has now become The West Tenth Street Church had in him one of its earliest supporters, and later he gave both time and money to the mission which has become the Faith Church in the eastern part of the city of Ashland, but he continued to be deeply interested in the work of his own church—The Ashland Brethren Church.

While Brother Garber was a man of very deep convictions, he was a most unpretentious man, never attempting to push either himself nor his opinions to the front. He led a quiet and abstemious life, which no doubt accounts at least in some degree, to the fact that he reached an unusual age before yielding to the grim destroyer which finally will not be denied. He had abundant opportunity to test the helpfulness of his religious faith, not only as he observed the happenings which were taking place in the world, but even more as he found the grace to say, "Thy will O God, not mine be done" as he descended into the valley of sorrow.



In a life of approximately ninety years, death invaded the ranks of those who were very close to his heart and led him to find solace in the precious promises which he found in the Word of God. For not only had most of the members of his father's family been laid in the tomb, but from his own family, two small children had been called, and later his good wife, formerly Mary Etta Myers, and then his one son, Ora M. with whom he was closely associated in the huge printing plant, was called, but in all this, his faith supported him and he went on his way, without parading the grief which must have ever been present in his heart.

Brother Garber was born on a farm near Belleville, Ohio, Jan. 10, 1853 and died at his home in Ashland, June 13, 1942, aged 89 years 4 months and 25 days. Two daughters of his immediate family survive him —Mrs. L. L. Burns and Mrs. B. F. Zercher, both of Ashland. Funeral services were conducted by his pastor, Brother L. V. King and the writer, in the presence of a very large concourse of Brethren and friends, and his body found rest beside the remains of the members of his family, who had gone before.

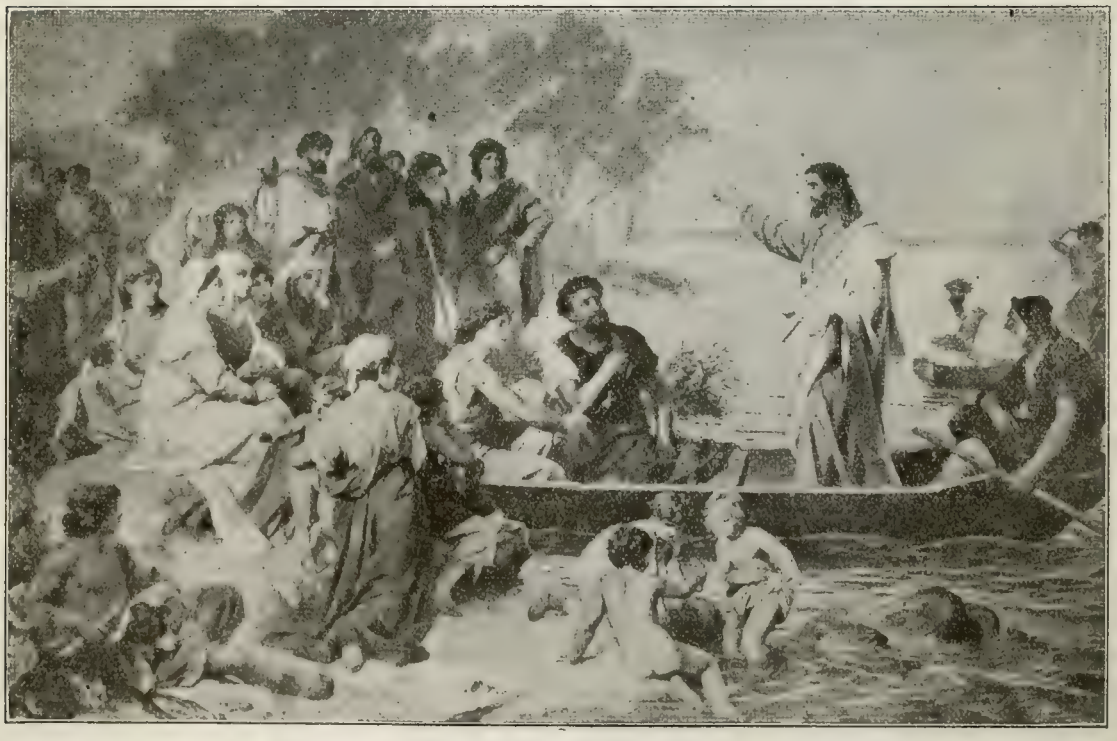
Brother Garber never sought a place above his fellow men, and while perhaps all who live in the city, knew him, at least by reputation, and most folks knew him by sight, but he sought no favors from them, nor arrogated to himself a place of leadership among them. His was a clean life, motivated by high purpose, and for all such, the community in which it is lived, is better, and the religious motivation expressed by it, cannot but call attention to the thing which led to its development—Faith in God, faith in His Word, and confidence in its promises.

'TIS WONDERFUL

'Tis wonderful to live and be content;
To know in all you did each act was true;
That what you've gotten, and what you have spent
Have benefited others much as you...
With conscience clear, to have a night's repose
Free from all dreams that haunt one as a ghost,
And that a God-sent spirit should disclose
That outwardly you've shown the innermost;
That you have been quite loyal to your clan—
Who note no worthiness in efforts spent,
But oft deduce this false decree—, 'that Man
Can never rise above the human bent.'—
If this be true then God decreed in vain:
"That Man must die, he'll rise and live again!"

H. A. Gossard

Jesus said, "I will make you fishers of men,"



And that commission has never expired

Editorial Comment

The Unshakableness of the Church

Dr. Charles A. Bame

If the title seems a bit strange, the reason for it will soon appear. This article is but an addenda to my last which carried the theme, "The Things that Cannot be Shaken." It should have been a part of that message but for two reasons; first, its length, and second, a desire to make this more extended and clear than space would have allowed in the other. That it may not be interminably separated from the memory of the last one, I am hastening this one.

The impression of the invincibility of the church does not depend alone on the declaration of our Lord in Matthew 16:18, even though that were enough for those of us who believe that every statement he made was pure truth and to be duly fulfilled. Because the church is still here, virile, powerful and commanding in the thinking of increasing millions, made more so still in times of stress and strain like these, it is easily apparent that it is the oldest continuous organization in our part of the world and the best. No nation holds so many adherents as does the church.

It has survived many nations and is interwoven into the history of every movement and government in civilization that benefits humanity and we dare to believe that it is alive and at work as a saving institution, even now; inspiring those who go to their Calvary for their country and yet mellowing all hearts of those who have not forsaken their faith and returned, as have "our enemies" to the old gods of earth. We are sure that its influence will enhance the making of a just peace and help in the defeat of those nations fighting against the outcomes of the work of Christ and his church: freedom, liberty and fraternity of all peoples. We believed that they shall not overcome God's people with evil methods and ideals, nor the church upon which he set his love, and which he permeates with his life. When its work is finished he will merge it into the kingdom of heaven which he spoke so frequently in contrast to the scant number of times he spoke of the church. Then the wicked shall serve Him in enforced subjection.

One of the anomalies of the teaching of Jesus was that, so far as the records go, he mentioned the church but two times. Had he proceeded in human ways and with man's methods, he would have organized its as closely and compactly as we organize armies. That he did not, is evidence that it was not to become an organization but an organism. As such is was to pulsate with his life and to remain more hidden and intimate with his risen self than any organization could possibly be. It was to remain delicately and yet powerfully, a continuum of his own earthly life and thus, to receive the impetus from him, rather than by the propagandizing ways of humans to "make it live."

Conversely, men trying vainly to give it a semblance of vigor that comes from his abortive efforts at unity, it apparently is groping when it might be leading. The church we see and know is too human in organization and constituency. Jesus' Spirit fills too few of its members.

The determination of man to have his way with the church and to do with it as he wills, failing to consult the Book to discover the way of Christ with it and for it, is amply demonstrated by all we see of division in the church as it appears in action. Catholics, claiming Divine Authority for its Pope, and, along with the Episcopals, investing certain high ecclesiastics (robed in gaudy habiliments) with presumed earthly power; with all churches trying to run governments or to dictate to them; with Protestantism hopelessly divided while trying to guarantee freedom of the will, and liberty in the interpretation of the Scriptures, man has little to prove his ability to organize the church and he might well have left it all to its founder who guaranteed its security in his first recorded announcement.

Thus it all appears too ridiculous in the eyes of the unregenerate and unconvinced. Even in America where it has had the unusual opportunity to offer men freedom of will and liberty of conscience which it never achieved in Europe, its ability to comfort and lead has been too weak greatly to encourage and enthuse its members and thus too many others who are too artificial to give it proper consideration and to study it from original sources (the New Testament), lose its value and miss its present and final rewards.

It is humiliating in the extreme to admit that there are hypocrites in the church—members who

prostitute its privileges and opportunities and purposes to selfish ends—yet, it may easily be known that Jesus who had such insight as to have it said that "he knew what was in man," allowed one of the first Twelve—Judas the traitor—to be with him at the first communion table; and only a few hours after that sacred experience, "they all forsook him and fled." Matthew 26:56. How frail and weak are all humans we know well and confess grudgingly.

Knowing all that, it seems the height of conceit to bypass the church or to remain ignorent of its human side as indicated by these first Twelve whom Jesus arose from the grave to recreate into the heroic mould of steadfast, aggressive preachers of the gospel of salvation, convincing lost men that it was worth all their life could offer to be a part of an institution intimately in touch with the risen Christ. And that message won in Jerusalem, Judea, Rome and the uttermost parts of the earth.

In the two times that Jesus did mention the church, however, he made for it the most sweeping claims and astounding and significant announcements.

First, that it is unshakable: "The gates of hell shall not prevail against it." Matthew 16:18. And second, "If he refuse to hear thee, go tell it unto the church; and if he refuses to hear the church, let him be **to thee** as a heathen and a publican." Matthew 18:18, 19.

The first declares its invincibility; the second makes it the highest tribunal for the settlement of "brother" difficulties.

To me the second statement of Jesus concerning the church was one of the most succinct yet all-inclusive he ever made—and he made many. Let us note carefully its several steps and its final consideration. "If thy brother be overtaken in a fault. . . ."

1. Go tell him between thee and him, alone.
2. If he refuses to hear thee, take with thee one or two more.
3. If he refuse to hear them, tell it unto the church.
4. If he refuse to hear the church, let him be to thee as a Gentile and a publican.

Now, as I interpret, this leads to a place where there is a definite discharge of responsibility for the forgiving Christian. The situation is grave. A brother has been overtaken in a "fault" and is too obstinate even to try to be reconciled. Yet, the "fault" is so offensive to the other "brother" that he cannot overlook it. So, Christ's admonition is that he shall make four efforts or four steps in the same effort to help the "brother" to see his error. Then, if he still stubbornly refuses to hear any or all, he shall thereafter be as a Gentile or a publican. Paul and Barnabas seem almost to have reached this stage as, failing to agree they separated—forever, so far as the account tells the story. Acts 15:36-41. Further effort seemed a waste of time. Responsibility was shifted.

There are some people with whom some others cannot fellowship. It has proven needless to try since they show no spirit of companionship or fraternity. So, the importance of this teaching—let it pass. "Ephraim is joined to his idols, let him alone."

"You Can Not Do Business With Hitler" is the title of a recent popular book. He cannot be trusted; he will not keep his word; treaties, most sacred of the records between nations, long ago became mere "scraps of paper" with the leaders of Germany. So, we ignore the cost, sacrifice our own liberty and pleasures for the time so that he may be defeated before he brings more destruction, death, misery, starvation and slavery to the world. He is obstinate, selfish, vain and egotistic; he will not fraternize. Let him pass.

I need not wonder if some of us have not found some neighbors and even relation like that. Who has not unforgetable, unpleasant experiences like these. They trouble us. What can we do? Well, here is the wise rule from the highest authority. Do as Jesus advises. Copy Paul and Barnabas.

It was Paul, however, who gave to the world the inside picture of the church—most of it in a single chapter. Ephesians 5:23-33. He says, "It is a great mystery" (vs. 32) and all wrapped up in it, the intimacy of oneness.

1. He loved it and gave himself for it. Vs. 25.
2. He is its head over all things. Vs. 23.
3. It is beautiful—glorious. Vs. 27.
4. It is spotless. Vs. 27.
5. He feeds it. Vs. 29.
6, It is his body. Eph. 4:12; I Cor. 12:27.
7. It is strong. I Peter 2:5, 9; I Cor. 3:10.
8. It is precious. Acts 20:28.
9. It is a tribunal. Matt. 18:18, 19.
10. It is held to account. Matt. 28:19; Rev. Ch. 2, 3.
11. It is his Bride. Rev. 21:9; 22:17.

No wonder that he who thus evaluates the church considers it imperishable, abiding and supremely important above all organizations, commanding above all other loyalties. Eph. 5:30-33.

What a refuge and defense should each member regard it to be, who believes the church unshakable! It is the one institution promising life here and hereafter which buttresses fainting men when all other foundations slip beneath. Jesus lives and says, "And I give unto them eternal life, and they shall never perish, neither shall **any** man pluck them out of my hand. My father which gave them me is greater than all; and **no man** is able to pluck them out of my Father's hand." John 10:28,29.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give thanks unto him; for the marriage supper of the Lamb has come, and his wife hath made herself ready. . . . Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:6, 7. The Lamb is finally Ruler and King; the subjects, they who comprise the body of Christ, his Bride and now his wife. The marriage is over. Peace on earth, good will to men. Unshakable forever!

Cleveland, Ohio



With the Laymen



Christianity's Challenge to the Laymen of The Brethren Church

Professor Allen R. Thompson

(Address made before the Laymen Session of the Indiana District Conference of Brethren Churches at Shipshewana Lake June 18, 1942)

A thrilling incident is told of the World War I, by Dr. Isaac J. Lansing, of the experience of an American journalist in France. The story runs something like this:

"We were on a causeway over a wide street and there were troops marching in the street below. It was an embarkation depot. My companion, a scion of a noble French house, had long been known to me as a man of the world, a daring devil, with never a thought of God—cursing, swearing, reckless, doing about everything that a man ought not to do. Here he stood beside me in a dirty military uniform, looking steadily into my face and listening to the tramp of the marching host below. Suddenly there came a great darkness, and I said to him, 'it is dark all over Europe today.' (There was an eclipse of the sun.' 'Yes,' he answered, 'but darkest in France.'

"Then he leaned out over the parapet of the causeway, where he could see the soldiers marching below, and taking off his cap he swung it in the air as he shouted to them in thrilling tones, **'God save France.'** And the soldiers of the French Republic, possibly atheistic once like himself, now praying to God with him, sent back the answer in thundering tones, 'God save France.' In their heroic distress they had turned back to God and learned to pray."

And it is good to realize that in time of trouble many do turn back to God and begin to pray. I had to think, myself, as I reviewed this story once more, "What a parallel to this situation of some twenty-four years ago is being re-inacted before our eyes today."

There are brave, broken-hearted men and women, and multitudes of innocent boys and girls who know not how to carry their burden of perplexity and pain. They need all the help that we can give them and that which only God can give besides. Have you heard the question reverberating today as it did twenty-eight years ago? "Why did not Christianity prevent this war?" "What is wrong with Christianity?"

One prominent religious editor, who was a member of the Peace Conference which assembled just before the first world war in the little city of Constance, Switzerland, wrote in his paper, as he returned to America in August as war began, an extended article on "The Collapse of Civilization." The Church Peace Union sanctioned his editorial which was so full of church abuse and derision, and which we hear even today. I should like to give you sections from that editorial. You will have to exercise great care not to confuse such an editorial of the last war with one which might even be read today in our papers; and I quote:

"Already thousands of atheists are being made; almost every other man we met in Europe this last week has shaken his head in sadness and said, 'What is the use of Christianity if it cannot stop this war?' (You will notice that without marked dissent or explanation, this editor lends to the inquiry the force of his own uncertainty when he speaks of thousands of atheists being made in Europe, as though it might be expected that such a war occurring in the world, naturally would cast a doubt on the existence of God.)

"These seem to be convinced that there can be no God provided things occur as they have been and are now occurring. They shake their heads and say, 'What is the good of Christianity if it cannot prevent or stop this sort of thing?' evidently having in mind, that Christianity ought to have prevented or stopped 'this sort of thing.' And inasmuch as it has not stopped 'this sort of thing' Christianity is not what we have supposed it to be. Therefore, it being so visibly defective and impotent, we cannot put our trust in Christianity as we have done heretofore. We believed that such a war was impossible, because we believed in Christianity. Now Christianity has failed and therefore the war is upon us."

I would question whether these ready doubters ever did put their trust in Christianity either yesterday or today. I should say that they were quite indifferent to it until they saw further opportunity to uphold it.

At another instance, we heard from the last World War, this type of quotation, as it came from one of the most outstanding of publishers of that time in the United States. I refer to this quotation:

"Early in the progress of the war, thinking people in all the civilized countries are asking themselves what the fundamental trouble with civilization is and where to look for means of escape from the present intolerable conditions. Christianity in nineteen centuries has offered no relief, and so-called mitigations of war are comparatively trivial."

This same man would further draw this inference: "Christianity has been nineteen hundred years in the world the

(Continued to page 14).



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

A little while after God had given the Israelites water from the rock, they came near a great mountain called Hor. Here God spoke to Moses and Aaron, telling them to come up on this mountain with Eleazar, Aaron's son. When they had reached the top, God told Moses to take the beautiful garments from Aaron, the three robes—one of white linen, the second of blue linen and the third of different colors— the breastplate with the precious stones and the turban, and put them on Eleazar, who was to be the High Priest, or minister, in his father's place. Then Aaron said goodbye to Moses and to his son and was taken to be with God in heaven.

As Moses came down from the mountain, he felt very lonely for he missed his dear brother who had been with him for so many years. But soon God came to him and said that he, too, was to come to be with Him in heaven. Moses at once thought of the people whom he so loved and for whom he had done so much. He said, "Oh, Lord, wilt Thou not choose another leader for these people in my place? If they have no one to tell them where to go, they will be like sheep without a shepherd."

God then said that he might choose Joshua to take his place. I am sure that Moses was glad that his dear friend was to lead the people. I want to read the beautiful words he said to him, "Be strong and of good courage; for thou must go with this people unto the land which the Lord has promised their fathers to give them. And the Lord will go before thee; He will be with thee, He will not fail thee neither forsake thee; fear not neither be dismayed."

After he had chosen Joshua to take his place, Moses had a long talk with the people. He told them they must always remember what God had done for them and try to do what would please Him. He said, also, that he wanted them to talk every day to their children about God's goodness and to teach them His commandments. They would have plenty to eat in the new land to which they were going and if any poor man asked help from them, they must always give it, because God would bless them if they were kind to the poor. Then he said that when their grain was ready to cut and the fruit was ripe on the trees, they were to bring the fruit of the grain and the first of the fruits to the Tabernacle and give them to God.

When Moses had finished telling the people these things, he blessed them and said goodbye, and then God called him to come up on a mountain, as He had called Aaron. From the top of the mountain, God showed him all the beautiful land which He was going to give the Israelites. He saw the river Jordan flowing along, and beyond it, the rich fields, the cities and the high mountains of Canaan. I know he was glad that the people, whom he loved and for whom he had done so much, were to have so beautiful a country. Then God took him to be with Himself in heaven.

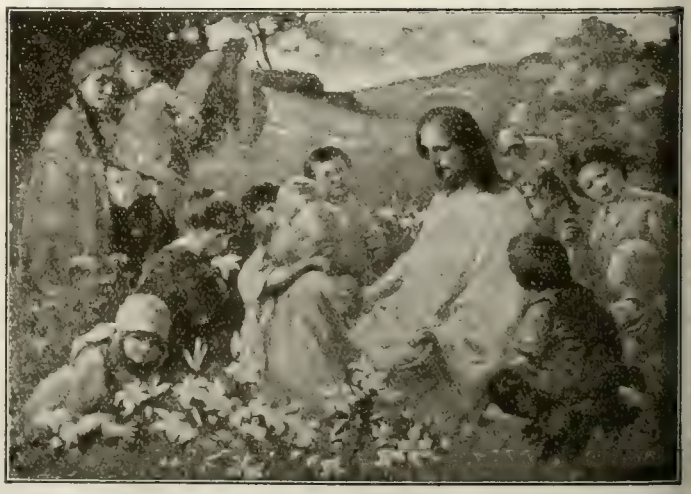
Many, many years after this, when Jesus was on earth, He went up on a mountain in Canaan and while there Moses came from heaven to talk with him for a few minutes. So though God did not let Moses go into the promised land while on earth, he came from heaven to meet dear Jesus there.

We all like to hear about Moses because he was one of the best men who ever lived. He was brave and strong, and so gentle and patient that when the people murmured and spoke angrily to him, instead of answering them in the same way, he went to God for help. He always loved the dear heavenly Father and tried to please Him.

We, too, should go to God and ask Him to show us what to do, and ask Him to help us. We must not wait until we are in trouble before we go to God, we must talk to Him very often, and thank Him for the many, many blessings which He gives us.

When we get to heaven, it will be a great joy to be with God, and Jesus, Moses, Aaron and the many other Bible characters we have read about. We pray that every one of you boys and girls will take Christ as your Savior so you will not miss out on the many joys of heaven.

With love, in Christ's Name,
Aunt Loretta



Jesus with the children

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for July 19, 1942

THE GAMBLING MENACE

Scripture Lesson: Proverbs 16:8; 26:18, 19

For the Leader

Gambling is one of the greatest menaces of our land today. From the "innocent" penny matching to the big time syndicates, it is one detrimental evil of our country.

Gambling is the operation of the baser side of our nature. It is the lust of getting something for nothing. Whether it be penny matching or horse racing, it is stealing. We are warned in God's Word, "Thou shalt not steal."

What we can do to overcome this menace to our moral living is to put up the "No Gambling" sign. We can overcome this tendency and lust by hiding our lives in the life of Christ. If we are willing to trust in Christ we will not have the desire to yield to this base, moral destroying sin.

DISCUSSION

THE LURE OF GAMBLING. The desire of "getting something for nothing" is one which grows with practice. A person is willing to invest a bit of his income in the hope that he will get his own money back along with the money of someone else. From small stakes to big ones is only a matter of time. Hope is a great factor in this. When a person puts his money in a gamble he hopes to get a return.

Further, this lure of gambling is increased by the idea that if the winnings are great enough, we will not have to work as hard for a living. It is still true that man shall earn his living by the sweat of his brow. Getting a living at the expense of someone else is not the natural way. It is not God's way.

Then, too, gambling lures a person on to other sins and evils. Think of the associations of dishonesty, stealing, crookedness, liquor and vice connected with gambling. They try to elevate certain forms of gambling to a "nice, social standing." It just can't be done. If we are willing to fill ourselves with the things of God and His word, we will not be led astray by the simpler forms of gambling which leads to greater forms.

WHO GAINS IN GAMBLING? With the slot machines, roulette wheels, horse racing, it is not the "bettor" that wins. He may get more back than he put in, but he is not the winner. There are always percentages which go to the owners of the machines, or the operators of the race tracks. But they are not the winners.

The winner is Satan himself. For when a man gambles, Satan wins that man's soul. Satan wins the man's reputation, his character, his self-respect for the finer ideals of life. He loses his money and the respect of his associates. Regardless of the type of chance game we play, we are selling ourselves cheaply to the leader of Evil, Satan himself.

We young people of the Church should be very careful along this line. There is honest occupation enough for all of us. Even if we are out of work we should not feel that we must try gambling to get money. It is as Proverbs tells us, "Better is a little with righteousness, than great revenues without right."

DOES LICENSE MAKE IT RIGHT? A great source of income of our nation is the tax on races and kindred things. Our daily papers carry pages of "horse race selections". We can always find people with "tips" on the races. It would seem that the freedom of this would make it right. Not any more than the licensing of liquor makes drinking it morally right.

When we make our decisions as young people we will not find any encouragement from the world. To decide for the clean and the right is to decide for God and the Church. This will take the power of Christ to do this. Our righteousness with Christ will enable us to overcome. Picture ourselves as workers for God in a world of pagan darkness and evil conduct.

CAN GAMBLING BE INNOCENT? Sometimes we attempt to rationalize our actions in certain forms of gambling by saying that the end justifies the deed. Here we are referring to raffles, bingo parties, block parties and social chance games. They appear innocent enough, and we satisfy our conscience by thinking that we are helping some church or school or social organization. A church or organization which must depend on specialized gambling to survive does not deserve the right to survive.

The "innocent forms" of gambling are even more dangerous than the open and shameless forms. For these are as slimy serpents in the brush ready to sting as an adder. There is no such thing as innocent gambling. We young people must avoid all types and forms of chance games. These include punch boards, for prizes, slot machines, candy raffles. In fact, anything on which the amount we pay or get in return depends on our chance choice of a number drawn, must be completely avoided.

KEEPING WHAT WE HAVE. In gambling we always lose. Let us strive to abstain from it in any form. Without gambling we have our standing in our church and community. We have our testimony as Christians. Without gambling we have the personal ambition to earn an honest living. Then, after we have earned that living, we can spend our dollars for the things we need. Without gambling we have a stability in life which the gambler never sees. For one day he may be rich and the next day broke.

Home and virtue are not built on the instability of riches one day and poverty the next. A sound life is built on honest, hard labor on the part of earnest, sincere Christian faith.

Without gambling, as Christians, we have a true faith in Christ. He is our Master. We must follow Him. Gambling has no part in His Program. Let us keep what we have, and follow Him each and every day.



Christianity's Challenge
To the Laymen and Lay-workers of the Brethren Church

(Continued from page 11)

enemy of war. If Christianity had been an enemy worth reckoning with, in nineteen hundred years it would have done something, and, as a matter of fact it 'has offered no relief'." Let us only hope that this man's statement was only an afterthought, for had he relied upon Christianity to offer relief from war in the first place his thinking would have certainly been right. If it was not an afterthought he was certainly an enemy of Christianity and not an apostle.

If we should have been permitted to ask this world famous traveler to what he would turn for release from war and suffering, he'd have undoubtedly suggested many releases. One could have been INTERNATIONAL LAW. But has international law done anything to release suffering? Has not international law been in existence and in application for centuries of time? And is it presumably good law with as much force in it as any good law has or can have? It is good in the sense that it is eternally right, humane, moral, wise. Yes, but if Christianity, however described or defined, has been a failure in preventing war, so has International Law and that not because of its defects or uselessness, but because it indicated lines of conduct and practice to which men and nations have given assent and approbation, BUT to which they have not given obedience in PRACTICE.

You would readily say, "Oh yes, International Law has failed because it has been set at naught by the Germans today in their ruthless bombing of cities; by the Japanese in their ruthless slaughter of men trying to save their lives by the parachute. But remember there are not advantages in Law except in OBEDIENCE to law. That exact same is true of the Christian precepts.

There is no doubt that the destruction of life and property on such a horrifying scale as we are witnessing today by this war is not only a fearful shock to all people, but has been an occasion for some serious and confused questioning of the very existence of God. The dreadful slaughters and massacres of whole towns of people, as demonstrated by the Germans at the Czecho-Slovakian town some days ago; the flying fugitives, the desolation of millions of homes, have horrified our minds. Yes, thousands may raise the question, "Can it be possible that there is a God?"

But let us look at another traffic much more deadly than that of even war. In the years preceding the World War I, it was conceded that the traffic in liquor did more to destroy the Youth, the Home, the Social Setup, than all the millions affected by the carnage of war. Yet, will you answer me this one question? Please tell me how it happens that people who have been patrons and apologists of the liquor traffic have never assumed it to be inharmonious with the existence of a good God that such destruction should go on? How did they come to the opinion, all of a sudden, that God is an undesirable and unnecessary person in the world because of the killed and wounded and the missing of the war, when the killed, wounded and missing from the liquor fiend had been so many more than those of the war? This, my dear Brethren, is in plain TODAY. No longer can we sit passively by as Church Laymen and with folded hands say, "The eighteenth amendment is our saviour we put it across and all is well." That curse is back with us—and why?

Let us look again as Christian Laymen to the reason why Christianity has not done more for us to prevent the second Great World War which is on us.

What is true for the arguments of Christianity is true also for the moral law of the Ten Commandments, even though incorporated into the Christian code and given to the world in the form of a religious and moral code fifteen hundred years before the coming of our Christ. We may easily affirm that the moral law has been imperative in the world for at least thirty-five hundred years. Tell me why then, it has not prevented vice and immorality? Can you say it is anywise because the Ten Commandments are deficient or lacking? Let me say here that the Moral Law is God's Law, as also Christianity is God's law and Gospel. You cannot tell me that the law is impeached by continued immorality, nor is even Moses, who presented the Law of God impeached by the ruthless slaughter, the war, the adultery and the vice that exists.

Why then have the Ten Commandments not prevented these vices which have been known and operating over three and one-half thousand years? The answer would simply seem to be this: Vices herein forbidden by the law prevail because men—yes, laymen—have been lax in the execution of the law—if you please—in seeing to it that these laws do become FACT. Vices prevail, then, because men in their practices have been disobedient to that law and laymen of the church have been too passive in their efforts to execute the law. Would you then repudiate, repeal, ignore the moral law, or would you call on men to repent and to obey it?

In the same manner I have heard, yes, even read, that critics of Christianity regard it as merely an institution with varied organizations, methods and formulas. Yet this is not the clear view of Christianity as I see it, any more than a view that the state is a test of the Moral Law. But even if we do concede that Christianity is an institution which exists in the world and does not prevent war, we must not take the opinion that institutional Christianity (I mean the church) is to be distrusted.

The Family, too, is an institution which has existed as the first great institution of the world, with the mother and father as the heads and the children as part of it. Yet look at your courts today and you find the Church countenancing disruption in the family—the institution breaking, in many instances, by decree of law. You do not say to me—"Well the family institution has failed—it should be done away with." I have even heard, and I think you will bear me out, that the family must be cemented even in closer bonds and this affliction of defeatism must be swept away. You are so quick to defend this as an institution. Why then not your Church? Laymen, it is just as important that you look to the progress and propagation of the Church as to the propagation of the Family as an institution. Where else but to you may we look for this? Certainly not to the Nazi Germany with its broken Church, its state governed home life and its infamous dictator! We cannot look to the Japanese with their slaughter of our missionaries, who went to Japan to save them to Christ and give them the Good Life! No, it is to you here at home that we must turn for the salvation of the Church in this time of crisis.

(To be continued)

IT SEEMS TO ME

No greater challenge has confronted the Brethren Church, or larger opportunity faced it in recent years than at the present. The challenge should stir to activity, and opportunity always involves moral obligation to profit by it. The Lord will abundantly reward the Church if it accepts the challenge and seizes upon the opportunity. Or so it seems to me.

The Mentor

Dr. Campbell Morgan tells of a question hour which he attended some years ago at a Northfield Bible Conference, when the late Dr. John Willis Baer read from a piece of paper a question turned in by a young person: "How can we raise money for foreign missions?" Quick as a flash, Dr. Baer answered: "Don't raise it, give it."—Dr. Wilbur M. Smith.

"When things go wrong, as they ofttimes will;
When the fight you're making is all 'up hill';
When funds are low and your debts are high
And you try to smile but are forced to sigh;
When cares sap your energy, every whit—
Rest, if you must, but don't you quit!"

Ownership

A noted drinker of a country town;
Just listen a moment to what he drank down:
He drank up his crops before they matured;
Drank a yoke of oxen, by appetite lured.
Six cows, four horses, one pig, and a goat,
All traveled down the road of his throat.
He drank up his chicks while still in the shell,
While hopes of high heaven he drank up as well.
He said he could drink or let it alone;
Part of the statement was true, we must own!
For he drank up his farm; he trifled with God;
Now all that he owns is six feet of sod.

—Anon

Laid to Rest

TINKLE—Francis Tinkle, son of Henry and Martha Tinkle, passed away on January 7, 1942, at the age of 77 years, 7 months and 9 days. He became a member of the Flora First Brethren Church by baptism in November 1919.

One daughter, Flora, survives, as he was preceded in death by Mrs. Tinkle (Rhoda Repogle). She had been baptized into the faith in the year of 1886. Services by the pastor.

Bert Hodge

SIEBER—On January 11, 1942, we suffered loss in the passing of John F. Sieber, who was aged 86 years, 5 months and one day. He was born in Juniata County, Pennsylvania, the son of Christian and Mary Sieber.

In 1885 he was united in marriage with Laura A. Fisher, who survives. He was a devoted member of the First Brethren Church of Flora, Indiana; was a good neighbor and a loyal friend. We of the church shall long remember his constant and faithful attendance at all services as he was able and this for many, many years.

Bert Hodge

ALLBAUGH—Mrs. Lucinda Allsbaugh, born of pioneer stock of this community, was united in marriage to Lincoln Allbaugh in 1889. She departed this life on April 25, 1942.

She, with her husband, come into the Flora, Indiana, First Brethren Church by baptism in November 1889. Her splendid patience in her last illness must surely have been but the outward manifestation of her calm faith. The husband resides with a daughter at Frankfort, Indiana, since her demise. Funeral services by the writer.

Bert Hodge

HUMBERD—Phoebe Flora Humberd, daughter of John and Anna Flora, was born February 21, 1869, and passed away at the Robert Long Hospital in Indianapolis, Indiana, on May 31, 1942. Her passing came after a brief illness, during which time she asked for the anointing service which was performed by her pastor, Bert Hodge, assisted by Rev. Zellars of the Grace Church of the Brethren of Indianapolis.

She was united in marriage with John Humberd in 1889. In 1895 she, through baptism, entered into active membership in the Flora, Indiana, First Brethren Church, and remained a most faithful and constant soul. Her quiet devotion will be missed among us. Services by her pastor.

Bert Hodge



News From Our Churches

TRAVEL FLASHES

(Brush Valley, Pa.)

If anyone doubts that I have been traveling, let them see the thousand miles my speedometer has registered in less than three weeks, since starting for this Brush Valley. It is the first place I have ever been where I noticed valleys on the hillsides; because, this church is in such a location. On down and down you go to the Alleghney River where many—or most—of its members were baptised. Our "home" being twelve miles from the church is responsible for the mileage more than anything else. Yet, one deacon drove a bit farther with his family every night save one and and some them did not miss that night.

This is one of the oldest Brethren Churches. (Progressive, I mean). Its members of the older half have heard about all of our best preachers, reaching as far back as the original

Henry Brown, and down to its aggressive pastor, Chester Zimmerman. They are of that type who do not surrender for anything, for being separate from other churches too far for successful circuit arrangements, they must "shift" for a preacher and have done so, using College men and students from 160 miles distance often. They gave birth to a child which has repudiated them—the one at Kittaning.

We did have a fine and wonderful time. It was an experiment with me for I had not preached for more than a year, yet had gradually tested myself in other forms of service until I was confident that I could again serve the Lord preaching. Our coming through better than when we started, together with the "triumphal entry" into Ashland, the second Sunday of the meeting, to give the Baccalaureate Sermon—the most unanimously commended message I ever delivered—has set me again to aspire to "be at it" against the Devil and his Gang. In fact I am already dated for another meeting at Terra Alta, West Virginia, beginning June 19th. Then, I hope there will be still another.

Our average attendance during corn-planting and house-cleaning was around ninety, more than half the crowd coming by walking across the hills— mountains to us. Their faithfulness was a challenge to all of us. Their hospitality was limitless and their appreciation amply manifested in an offering made up largely of dollar bills. The response of the young people both in attendance and the offering was the outstanding inspiration of the meeting.

The Zimmermans are a fine young couple. Chester, a student while I was pastor at the College and Evelyn Lucile, whom I baptized and watched as she grew up and "picked off her man," daughter of the faithful Deacon Andrew Miller of the Ashland Church. She at the piano, he as platform leader, were faithful and diligent to the extent of getting two bad tire troubles for it. Whew! And at such a time as this!

We closed with a beautiful Communion Service for which I remained two days longer and we believe there will be a revival in the goodness of the lives of the members and an increase in God's good time. It was seemingly a time of seed-sowing. We hated to leave them and their valleys on the hillsides and promised to return again if the Lord wills and leads.

Charles A. Bame

SOUTH BEND, INDIANA

We have had in mind to write since the close of our evangelistic meetings on March 22nd. However our writing becomes somewhat of a burden with our correspondence incident to our mission program. We are hoping that some other person may be found who will accept the responsibility in the vital missionary program of our church, which must assume ever greater proportions. More churches must be established in this country and our foreign work must and will greatly expand. I believe our people are ready to press forward in a much larger evangelistic and missionary work. The Brethren Church has a vital message for the world in her distinctive emphasis on obedience. Why not preach it and teach it?

After six months in South Bend we begin to feel at home and the church has been very gracious and naturally we begin to love our people more fervently. I am sure the measure of love and grace of God in our own hearts is evident to the extent of our loving service and peaceful ministrations in the Spirit, rather than our pulpit oratory (if we have any) which may easily be an exploitation of our own vanity.

We have a large field and we have some cause to rejoice in the response of our people. Our attendance and offerings have increased. We have received 34 new members, about as fine a group of new families as any church could hope to receive. My conviction has always been that the only hope for much growth is in new members who take their place in the church. New blood gives new life and revitalizes the entire body. Our people work at all hours of the day and night and I am sure that our attendance is somewhat less because of the rush of the defense program.

The various auxiliaries of the church are carrying on in a commendable way. Our Christian Endeavor is pushing forward with an enlarged program. We have some very capable young people and expect to hear more from them in the future. We are quite conscious of the difficulties facing every church these days and know that growth comes only by faithful and persistent labor, but there are many people to be reached and we have quite a large number on our immediate prospect list that will only be won by kind and patient ministry.

Claud Studebaker

REVIVAL AT SMITHVILLE, OHIO

We spent two delightful weeks laboring with Rev. J. G. Dodds and his good people at Smithville, Ohio. The lovely little city is 28 miles from Ashland and is a fine and prosperous community. I saw larger fields of potatoes than anywhere I have been. Mrs. Studebaker went out with me, but the next morning went on a bus to visit our daughter at Midland, Pennsylvania, and after the meeting I went out to Midland and on to Bedford, Pennsylvania, to visit our son and then back home for our Wednesday night prayer service. It is really just too bad to have such unusual grandchildren and then get to see them only every few months.

The Smithville church had prepared for the meeting in a very thorough manner by prayer services in various sections of their parish. This is about as wide-spread a congregation as you will find, members coming from Wooster, Orrville, Rittman, Sterling, Creston and other ports. Probably there is no more substantial congregation in our brotherhood, although not a large church. They have a lovely building, well equipped for their program and carry on in a fine way. They have especially good singers which adds much to the services.

Our home was with the E. C. Crider family, which home would be any preacher's delight. We took our noonday meal in the various homes and of course these were great experiences in fellowship, as well as perfect satisfaction to the appetite.

So far as my reaction is concerned, fellowship with Rev. Dodds was perfect. We labored faithfully in calling and solicitation. He is becoming famous as the father of Gilbert Dodds who is stepping to the front as a long distance runner and making Gregg Rice step lively to keep ahead. The Dodds have a lovely family and home. He is held in high esteem by his people and is doing a good work.

We had good regular crowds, but the people who are not church people did not come in very great numbers. All seemed to feel that we had a very helpful meeting. We thank all the Smithville people for their many kindnesses and pray God's richest blessing on them.

Rev. E. A. Duker supplied one Sunday morning and the Christian Endeavor programmed a debate for the evening. Rev. M. A. Stuckey came out from Ashland for the other Sunday of my absence from the South Bend Church. We hear good reports of all and our work was well cared for in our absence. We crave an interest in your prayers and we shall not forget to pray for you.

Claud Studebaker

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INTERESTING ITEMS

IT SEEMS THAT IN SPITE OF THE UNREST and uncertainity in our country as to what is in the future that our young people still have a desire to fit themselves for Christian work. Reports are coming as to the summer camps and they are all encauraging. Camp Juniata reports that they had a great camp in their first period. Shipshewana Camp is just getting under way as we write these lines. There is time enough yet for the Indiana and Ohio young people to get ready to go.

WE OBSERVE THAT THE GOSHEN, INDIANA, Church planned an "Old Folks Day" as of June 7th. The Loyalty Class furnished the transportation and all people 70 years of age and older were seated together.

EVIDENTLY THE THIRD BRETHREN CHURCH of Johnstown, Pa., has a very active Cradle Roll Superintendent one who keeps right up to date in enrolling the babies of the church, for Brother W. S. Crick lists the names of 43 babies on their active Cradle roll. This is one of the fine tasks that is so often neglected in the Sunday School, for it goes without saying that if the babies are enrolled and attention paid to both baby and parents that it is quite likely that both baby and parents will become faithful members of both Sunday School and Church. A new baby is always a potential church worker.

THE FINAL NUMBER OF VOLUME I of Elkhart's monthly paper, "Paper and Ink", is before us. Brother Delber Flora, pastor of the church, has been the editor throughou the year. We congratulate the Elkhart Church on this newspaper. We have appreciated its coming to the Editorial offic this past year. Brother Flora announces that he hopes to begin with Volume II in October.

We glean the following from the regular weekly Elkhar Bulletins:

On May 31st a "Service Flag" was presented to the churc by the Scout Mother's Club. At that time twelve of the Elkhart church were in the service. That three members wer added to the church on June 7th is also reported.

THE YOUNG PEOPLE OF THE ASHLAND, OHIO CHURCH are continuing their Christian Endeavor activitie right on through the summer. These societies are very active The Juniors meet at the regular 6:30 hour. The Intermediate and the Seniors meet after the City Union services and, sinc those services begin at 8:00 p. m. and close at 9:00, they hav been holding their meetings jointly beginning at 9:15, usuall closing with a camp fire service on the lawn back of th church. These meetings are unusually well attended and th services impressive. Mr. and Mrs. Larry Patten, Mr. and Mr Carl Mohler and Rev. L. V. King are sponsoring these organizations.

EVERY MEMBER OF THE OHIO DISTRICT should ver carefully read the outline of the New Ohio District Forwar Program that appears in this issue of **The Evangelist.** Tha will be either effective or ineffective as it is worked by th membership of the churches.

WE ARE GLAD THAT IN THREE DISTRICT CONFERENCES particular attention was given to the necessity of greater distribution of Brethren literature and especially t the obtaining of more subscriptions to **The Evangelist.** W appreciate the attitude of the W. M. S. of the districts, particularly since they have made **Evangelist** subscriptions or of their local goals. Now let's all get behind the load an PUSH.



EDITORIALS

WHY GO TO CONFERENCE?

The Editor has had the privilege of attending two very fine and outstanding District Conferences, one in part and the other in its entirety.

Coming back to the duties of the publication office and attempting to commit our reactions to writing, we have a sense of our inability to send out into the brotherhood the definite urge that came into our heart from the actions of these two conferences. These two districts, Indiana and Ohio, each closed their conference, not in the usual lackadaisical fashion, with the delegates slipping away to go back into the even, undisturbed tenor of their way, but with a lightened step; a joyous heart; a song on the lip and a prayer of thanksgiving going up to the Father that progress had been made and that plans for the future had been carefully laid. For in each of the conferences there appeared to be a very definite "urge" to be "up and doing."

Urges and Actions

But "urges" are not worth while unless the urge is translated into action.

A great many people base their actions on what they call "hunches." But there is a vast difference between the human "hunch" and the Spirit filled "urge." Conferences such as these do not produce "hunches"; they produce definite "spiritual urges."

As the speakers in our conferences bring their messages, there comes into the lives of the delegates and attendants an inspiration and an impulse to be away and "at the task." Resolves are made to go home and seek to put the plans of the conference into action. To see that the tasks set forth are accomplished.

But.

And how much we can find in that little word "BUT." It carries a whole catalog of "ifs" and maybes" and "after-a-whiles." I have a very good friend who has an expression which will apply here. That expression is, "The time to get tarts is when tarts are passed." It is, of course, a play on the old thought, "There is no time like the present." Each resolve made during the heat of the conference becomes valueless unless **immediately** translated into action.

Jesus once said to one who urgently asked that he might be permitted to go with Him on his preaching and teaching journey, "Go home and tell what great things the Lord has done for thee." We are wondering how many of the delegates went home "to tell" what the conference planned and how the local church might fit into the plans of the conference for the forwarding of the plans thus made? In this issue of **The Evangelist** will be found the goals of the Ohio District Forward Program. That program is of extreme value to the denomination if taken up and worked by the local churches. It is valueless if left to remain on paper.

Why Programs, at all?

Sometimes we ask ourselves, "Why go to all the bother to work out a conference advance program? The stakes are set rather high, and we feel that our church cannot reach the highest peak set forth. Therefore we feel that we do not care to bother with it." But suppose that the individual soldier in the army would feel like that and act accordingly: what then? It is not a perfect analogy, but it illustrates what we mean.

Programs in the Brethren Church are meant to correlate the work of the local churches in such a manner that when the whole is examined it forms a complete pattern of the work desired. These programs present a unity of effort and growth in final results.

Why a General Conference?

There has been a slight questioning as to the holding of our General or National Conference. This has been because of the desire to conserve rubber for essential industry. But, may we ask, just what is more essential than the church and her business? Just how are the general plans to be made without delegated bodies getting together and planning for their work for the coming year? Just how far is this country of ours going to work out post-war plans for the rehabilitation of a war-torn world and leave out the MOST IMPORTANT element—spirituality as represented by the Church of the Risen Lord?

There was a feeling in the various district conferences that the General Conference should be held. That it is important, not only to the local churches and the brotherhood-at-large, but also to the general public and to the morale of the constituency of the church. We dare not let down now, any more than the government dares let down their gigantic effort to win the present world conflict. But to win the world conflict and make a peace which contains no spiritual content or intent would be equivalent to making no peace at all.

So we believe that we are expressing the sentiment of the brotherhood when we say, "On, now, to General Conference to plan for the future."

F. C. V.



He Hath Made CHRIST To Be Sin For Us Where and How

Rev. S. E. Christiansen

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Corinthians 5:21.

To be able to understand this scripture we must know the Word of God to some extent—in order to know something about the Father; to know something about God the Son, and something about Man.

It will be impossible to know the reason God could make Jesus Christ to be sin for us unless we have such a knowledge of the Word of God.

I. What we must know as to God the Father

We must know the sovereignty of God the Father, namely, His Justice and His Grace.

The Father's sovereignty is set forth in this, that the Father made Him (Christ) to be sin. His justice required the Just to die for the unjust, the ungodly.

Jesus was made a sacrifice and an offering for sin. The grace of God was presented in Jesus Christ, as the Righteousness of God. The grace of God was freely given unto all, through Jesus Christ. No flesh could be justified except through a Just One.

1. Only the sovereign God could extend this free grace to all. That we may get that Righteousness of God in Christ Jesus, God dispensed with the Law so far, that He who knew no sin was made sin, and we who had sinned were permitted to go free through Him.

The sovereign Father appointed the Servant of Jehovah to do this. "Lo in the volume of the Book it is written of me. I come to do Thy will, O God." None other could have made Him to be sin for us. The whole foundation of this wonderful transaction sets forth the sovereignty of God, for He was all and over all.

2. Again, as we think of the justice of God, we read, "He made Him to be sin." That is, sin was imputed unto him. Unto Him was reckoned all the sins. They were all laid on Him. All the suffering for our sins was laid on Him. He, who was forsaken by all, became our "scapegoat." He carried our sins away, casting them behind Him to remember them no more. Remember we are speaking of the sinner saved by grace. It was OUR sins He cast away, to remember them against us no more.

We became the partakers of His righteousness. As He became the Servant, in taking away our sins in His blood, He lifted us into sonship and daughtership with God. It was unto us imputed. This was all by the justice of God that we could be accounted to be His.

God could save us in no other way than by making Christ to be sin for us.

3. The grace of God is the next attribute. The whole plan and purpose of God is set forth in grace toward His creatures. We may just as well use the word, creations.

You may ask, "What was God's aim?" It was that we might become His righteousness, or as it is written, "That we may be the righteousness of God in Christ Jesus." Free from sin before God; for we are in the righteousness of God.

II. The Things Concerning Christ

Let us call to remembrance the things concerning Christ.

1. His innocency, that is purity. "He knew no sin." II Cor. 5:21.
2. Then His suffering. "He was made to be sin."
3. His merit. What is it? "That we might become the righteousness of God. We can understand this by faith and faith alone.

There are many things in the scriptures which direct us to the spotless purity, the righteousness and the holiness of the Lord Jesus Christ. "Behold the Lamb of God which taketh away the sin of the world." "He had no sin, neither was guile found in His mouth." I Peter 2:22. See also Hebrews 7:26. Jesus was both holy and undefiled—apart from sinners.

As we think of the Lord Jesus, we can grasp this by faith. He had no sin. In other words, sin was far apart from Him.

He suffered. He was made sin. Was it any wonder that when the sin of the world was pressed upon Him that He sweat as it were, great drops of blood, in the garden? God's requirement of judgment upon sin was rendered in Jesus Christ, who became our substitute.

When we ourselves are convicted of sin, how dreadful it feels to be at outs with a Holy God. How must Jesus have felt when He, the guiltless One, was placed upon the cross, bowed under the sins of the whole world! He, who knew no sin—yet He bore it all.

The effect of God's justice upon sin will not fully enter our hearts, yet we are looking forward to the glory which we shall share with Him.

We have considered God the father and God the Son, and now we will consider:

III. The Things Concerning Man

Let us consider our sin and guilt. "He was made sin for us." Could I not turn this inward and say, "Jesus was made sin for ME?" It is then clear that we are sinners.

We should remember the deliverance from sin. You may ask, "Is it possible that I am a sinner; that I am lost; that I am without God and without hope in the world?" All this is true. But we were delivered from sin and eternal death. Not by anyone saying so; not by angels interposing—but by Jesus Christ suffering unto death for us.

God would have us remember that Jesus Christ bought us with a price, not of gold nor of silver, but His own precious blood. We are bought to be the children of God. To be the Temple of God in which the Holy Spirit may dwell. I am bought—I am not my own—I belong to God. Therefore I must mortify my members. Reckon myself to be dead to sin, but alive unto God in Christ Jesus.

This last is the duty of every Christian. For it is not I, but Jesus Christ, who pleased God by emptying Himself to become a servant. Remember that when He emptied Himself of all glory, He then became willing to bear our sins. How did he accomplish this great act? On the cross where He died for me. It was there he paid the last farthing of my debt. Here He took my poverty and granted me riches. And free in Him I stand as a child of the King.

Through the cross of Christ I have confidence in God; that mine is the eternity with God. By this I know that Christ has gone into heaven to prepare a place for me. For He said "where I am, there ye may be also." This prepared place is for a prepared people, for those who love and try to serve the Lord.

Jesus said, "If ye love me, ye will keep my commandments." "Hereby shall all men know that ye are my disicples, in this, that ye love one another." "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Out of the abundance of the heart, the mouth speaketh."

And what is the abundance of the heart? Fullness —that which moves and motivates our being. Is it others and Jesus—or worldliness and self?

—Georgetown, Del.





With the Laymen



Christianity's Challenge to the Laymen of the Brethren Church

Professor Allen R. Thompson

(CONTINUED FROM LAST WEEK)

Let us then see what Laymen of the Brethren Church can do to prepare for the eventual return of peace and to hasten this return. Let me mention a few things that the local church groups may do in the stress of war to save the United States, first for Christ, and also have a hand in saving the world for Christ and the Church.

In the first place it is the duty of all laymen of the Brethren Church to ask themselves the frank question, "What is the justification for the existence of the Brethren Church—both locally and as a denomination?" If this cannot be satisfactorily answered, then we, as laymen, had better quit the church and get into some enterprise more fitting to the building of the Kingdom of God. If, however, you say to yourselves, "There is every possible reason for the existence of the Brethren Church"—then why do you so laggingly and lackadaisically follow instead of leading.

Let us look to some of the things that give the Brethren Church power in a community.

First, "Spirituality" is a main power of the church in a community. Perhaps the first of all justification for the continuation of a local Brethren Church lies in the fact that it is a spiritual entity. Spirituality is not to be thought of as something unreal or intangible, but as a factor in any "common sense", every-day life.

Secondly, the Brethren Church headed by the lay-membership should stand out in beautiful contrast to the every-day world about it. And I believe it does. The world outside the church is full of gaiety, called pleasures, but which brings pain and anguish. I fully believe that there is a contrast in the pleasures enjoyed by the truly spiritual Brethren laymen with that enjoyed momentarily by the non-Christian. The world outside, Laymen, may be full of rivalries and business importunities which leave the mind weary and the body weak, but the Church, if true to its purpose, will give that spiritual tonic which brings back such balance and poise that God is honored in all business affairs and life is ennobled by victory.

A third point would be that the existence of the Church is justified by a brotherly love and Christian fellowship. Where is there any more interesting and better fellowship than in the Brethren Church?

A fourth justification for us to exist as a Church, supported by all laymen, is that GOD NEEDS US. Without the laymen becoming apostles of Christ's work the plan would fail. And God needs us today more than ever before.

I shall not go farther in my citations of proof for the need of the Brethren Church in the world, though I could continue indefinitely. What then, you ask, is the strength of the Brethren Church to be? How may we succeed in building the Kingdom of God? I should answer that the strength of the Brethren Church will lie in many different interests, all of which should, **and must,** be upheld by a vigorous, working and active Laybody. I mean active Men's Organizations; a well supported College; a supported and useful Publishing House turning out much Brethren literature which you should use; a broad evangelistic program supported by you. Your leaders are citing you daily to many others.

Now of this laybody we have in the Brethren Church a splendid and well organized working group in the W. M. S. But the W. M. S. is not the whole representitive of the Brethren Church laity, though sometimes the lack of interest and of push by the men of the local churches would lead us to think so. Therefore, I feel that one splendid opportunity is being lost by many of our Brethren ministers when they do not put forth a much stronger effort to organize our men and PUT THEM TO WORK. There is no time like the present for a firm and joyful cooperation between men of the church and the ministers. I know it to be a fact that there are men of the church who would, if properly guided and interested, become power-houses for the Brethren denomination. Therefore I should like to place before the ministers of the Indiana Conference today, the challenge to use these laymen and the National Laymen's Organization of the Brethren Church far more during the coming year.

It is my honest opinion that there are Brethren Churches that do not know that the Brethren Laymen's organization of the Brethren Church has taken over something of a National aspect; that there were during this last year fifteen more societies added to the National Laymen's organization of the Brethren Church; that any organization of men may pay into the National Treasury only 25 cents per member per year from the local Brethren Church and affiliate with the National Association; that one hundred dollars was sent to both the Vinco, Pa. and the Stockton, California Brethren Churches to install windows in their new buildings; that plans were laid for the sending of a field man over the Brotherhood for the purpose of organizing and supporting Laymen's work, and lastly, but certainly not the least, when the Laymen's organization of the Brethren Churches of Indiana decided to do so, they paid over One Hundred Dollars for the purchase of a lot at Shipshewana Lake upon which to place a large building in the near future for the GOOD OF THE BRETHREN CHURCH.

Of course these things are not known to all churches but they certainly are to your pastor.

I again implore a closer relation of Laymen with the work of your pastor and of the Pastor with your laymen.

It would not be amiss for you to read again the Objectives for The Laymen's Association for 1941-1942. Some one in your congregation must surely have a copy.

I should also think it necessary to tell you here that the ministers and laymen are planning to exchange address before their meetings at National Conference this coming August. The purpose is to give the ministers an opportunity to suggest ways of closer cooperation of the two groups in

ıe future and a finer fellowship with in the local churches the coming year.

Now let us take just a moment to think of some of the ıings which Brethren Laymen, both men and women, may do ıis next year for their denomination. Let us also as mem-ers of the Laymen's Organization of Indiana look ahead with ıese goals in mind.

If we are to be of assistance in the rebuilding of this nation ıd the world for Christ and the Church, we must begin at ome to build a HOME FRONT. We must plan to train mis-onaries and ministers to do reconstruction work at home and broad when this war is over. When is a better chance than ow for laymen to help recruit young people for the work of ıe ministry. Just the other day I heard of another Brethren hurch without a pastor. The war is taking young men fast—ou need not be told that. What are you doing about it? At ast you are thinking now about what the churches are to do the future when the older ministers are ready to retire. I are say that it took war to cause much thought at all about VHO COULD BE SENT TO ASHLAND COLLEGE FROM OUR CHURCH to prepare for the ministry of the Gospel and keep Brethren doctrine alive for our prosterity. Laymen, I issue that challenge to you.

I dare say that few of you laymen gave serious thought to the fact that Brethren young men and women can get a much better doctrinal teaching for the Brethren Faith and ministers of the Brethren Church at Ashland College than they do at your State Universities or other schools! Have you ever spoken to one of the young people in your Church about this fact? Have you ever tried to organize a boy's organization in your church which would feed the Laymen's Organization with prospective members in the future? Have you ever thought that many times young men are in this way won to Christ? Have you ever come as a body to your pastor on Sunday morning and said, "What is the thing the church needs to do next? We need work outlined for us or we might grow stale in our work, and our organization might not succeed."

I challenge you with these questions to make the year 1942-1943 the biggest year in the history of the Brethren Church, Remember—without Laymen the Pastor's job is always doubly hard. Do not let your pastor down. Do not turn down Christ when the world needs Him most.

—Ashland, Ohio

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Program of the Fifty-Third Pennsylvania District Conference of the Brethren Church July 20-23, 1942



BERLIN BRETHREN CHURCH
OUR MEETING PLACE

BERLIN BRETHREN CHURCH

Berlin, Pennsylvania

Rev. N. V. Leatherman, Pastor

Conference Theme: "CHRIST IS THE ANSWER:"

Conference Text: "I can do all things through Christ which strengheneth me."—Philippians 4:13.

CONFERENCE PROGRAM

Monday Evening

7:30 Song Service.....Leader, Edgar Berkshire
Scripture and Prayer.....Rev. D. C. White
Special Music

8:00 Sermon, "The Brethren Church in a World at War." Rev. Freeman Ankrum

Tuesday Morning

8:30 Simultaneous meetings
Ministerium
Woman's Missionary Society
Laymen's Association

9:30 Conference Business Session
Song service
Scripture and Prayer.....Rev. C. Y. Gilmer

9:45 Address of welcome A. M. Cober
Response by delegates

10:00 Moderator's Address—"The Brethren Church for our Day." Rev. N. V. Leatherman

11:00 Bible Lecture "Pilgrim Progress." Rev. Dyoll Belote

12:00 Adjournment—Dinner

Tuesday Afternoon

1:30 Pennsylvania District Missions Session. Rev. N. V. Leatherman, president, presiding
Reports:
Secretary, Rev. William S. Crick
Treasurer, H. W. Darr
Mission pastors

2:30 Sunday School Session
Rev. Floyd Sibert, presiding
Reports of Camp Juniata

White Gift

3:00 Adjournment

Tuesday Evening

5:30 Supper

7:30 Song Service
Scripture and Prayer Rev. Arthur Baer
Special Music

8:00 Sermon "Christian Priorities"
Rev. William S. Crick

Wednesday Morning

8:30 Simultaneous meetings
Ministerium
Woman's Missionary Society
Laymen's Association

9:30 Conference Business Session
Song service
Scripture and Prayer Rev. Elmer Keck

9:45 Minutes of the Secretary
Reports of Committees
Credential Committee
Committee on Committees
Ministerial Examing Board
College Trustees
Sunday School Board
Others
Election of 1942-43 Conference Officers

11:00 Bible Lecture Subject to be announced
Rev. John F. Locke

12:00 Adjournment—Dinner

Wednesday Afternoon

1:30 Ministerial Association Session
Rev. Elmer M. Keck, presiding

2:00 Home Missions Session, in charge of Rev. J. Ray Klingensmith, Secretary of the Missionary Board of the Brethren Church

2:30 Young Men's and Boy's Brotherhood Session
Rev. C. Y. Gilmer, presiding

3:00 Woman's Missionary Society Public Session

3:30 Adjournment

Wednesday Evening

5:30 Supper

7:30 Song Service
Scripture and Prayer Rev. E. J. Black
Special Music

8:00 Sermon...."Our Present Denomination in our Present World" Rev. J. Ray Klingensmith

Thursday Morning

8:30 Simultaneous meetings
Ministerium
Woman's Missionary Society
Laymen's Association

9:30 Conference Business Session
Song service
Scripture and Prayer Rev. Floyd Sibert

9:45 Minutes of the Secretary
Final Business Session
Reports:
Auditing Committee
Committee on Moderator's Address
Conference Treasurer
Others

11:00 Bible Lecture Subject to be announced
Rev. John F. Locke

12:00 Adjournment—Dinner

Thursday Afternoon

1:30 Foreign Mission Session
Rev. J. Ray Klingensmith in charge

2:00 Board of Publications Session

2:30 Benvolence Board Session

3:30 Ashland College and Seminary Session

Thursday Evening

5:30 Banquet and Young People's Rally

8:00 Sermon Subject to be announce
Rev. John F. Lock

8:45 Presentation of New Officers

9:00 Adjournment by New Moderator

MINISTERIAL ASSOCIATION PROGRAM

Tuesday Forenoon

8:30 Devotions
Business
Paper....."What Should be the Attitude of th
Brethren Minister in a Nation at War?"
Rev. Wiliam S. Crick

Wednesday Forenoon

8:30 Devotions
Business
Paper...."What Inducement does the Ministry have
Offer to Young Men?"
Edgar Berkshire

Thursday Forenoon

8:30 Devotions
Business. Election of Officers
Paper.....Subject to be selected
Rev. Everett J. Black

WOMAN'S MISSIONARY SOCIETY PROGRAM

Tuesday Forenoon

8:30 Devotions Mrs. Edgar Berkshi
President's Report
Secretary-Treasurer's Report
Appointment of Committees
Plans for the coming year.....Mrs. D. C. Whi

Wednesday Forenoon

8:30 Devotions Mrs. Arthur Ba
An Address on Tithing Rev. J. Ray Klingensmi
Special Number Waynesboro Socie

Wednesday Afternoon

3:00 Memorial Service in charge of the Meyersdale W.
S., to be held in the auditorium following the afte
noon conference session

5:30 Woman's Missionary Society Banquet

Thursday Forenoon

8:30 Devotions Family Altar, presented by Mr. a
Mrs. Harold Parks and children, Roberta and Har
Election of Officers
Unfinished Business

LAYMEN'S ASSOCIATION

Tuesday Forenoon

8:30 Devotions Ralph Singer
A general discussion of problems and accomplishments

Wednesday

8:30 Devotions Floyd Hibbs
Address H. W. Darr

Thursday Forenoon

8:30 Devotions John Rishel
Election of Officers
Plans for the coming year

SISTERHOOD OF MARY AND MARTHA PROGRAM

Program Leader: Genevieve Crick
Song Leader: Sue Vickroy

Tuesday Morning

9:00 Devotions Berlin S. M. M. girls
Discussion of local society work, led by Mrs. Victor G. Holtzapple

Tuesday Afternoon

3:00 Sisterhood Hike, in charge of the Berlin Sisterhood

Wednesday Morning

9:00 Mission Story Hour Miss Mildred Furry, leading
Devotions Johnstown First Brethren girls conducting Stories to be told by representatives of: Pittsburgh S. M. M.; Vinco S. M. M.; and New Kensington S. M. M.

Wednesday Afternoon

6:00 Banquet
Genevieve Crick, Toastmistress
Devotions Masontown S. M. M.
Special Music Waynesboro S. M. M.
Speaker Mrs. J. Ray Klingensmith

Thursday Morning

9:00 Mrs. Victor Holtapple, presiding
Devotions Johnstown Second Brethren S. M. M.
Speaker Rev. John F. Locke

PENNSYLVANIA DISTRICT BRETHREN CHURCHES 1942 REPORT

1. Berlin	353	10. Raystown	22
2. Brush Valley	141	11. Sergeantsville	51
3. Calvary	49	12. Summit Mills	125
4. Cameron	23	13. Uniontown II	92
5. Highland	78	14. Valley (J. M.)	66
6. Johnstown II	94	15. Vinco	135
7. Johnstown III	268	16. Waynesboro (Loyal)	50
8. Masontown	278	17. White Dale (T. A.)	30
9. Pittsburgh	195	18. N. Vandergrift	98
		19. Quiet Dell	30

Churches Not Reporting

Meyersdale; Mt. Olivet, Del.; Mt. Pleasant; New Kensington; Yellow Creek; Aleppo; Conemaugh; Johnstown I; Sugar Grove.

Mrs. C. Y. Gilmer, Statistican

ANNUAL HOME COMING

The Annual Home Coming of the Cambria, Indiana, Brethren Church will be held on Sunday, July 12th.

Prof. M. A. Stuckey will be the Guest Speaker both morning and afternoon. Dinner for all will be served under a tent erected for the purpose.

A cordial welcome is extended to friends and Brethren.

W. R. Deeter, Minister

REPORT OF THE EDUCATIONAL DAY OFFERINGS BY DISTRICTS

May 17th to Date

The college year extends from June 14, 1941 to June 10, 1942, and since the date set for the Educational Day Offering falls so near the end of the year, some churches did not report until after the books were closed on June 10th. After this date offerings received are applied to next year's income. In the report, however, the receipts are recorded to June 10th with those received since June 10th to June 26th. The report is not complete and will not be complete until all Educational Day Offerings are in.

This report is, therefore, general and will not coincide exactly with the financial report of the College submitted at National Conference. This report is designed to show only the offerings by districts from the churches within the districts. In 1941, $812.47 came in after the books were closed and the last offering was received on March 3, 1942.

This report includes only the Educational Day Offerings and does not include $1,000.00 from the National Sunday School Association, nor $2,032.00 received from the Woman's Missionary Society. It does not include the 101 Club Memberships amounting to $350.00, nor Loyalty Club Memberships amounting to $126.00 from members of the Brethren Churches. (These appear in the report that follows) The annual gifts from the Sunday School Association and the Woman's Missionary Society are designated for the Seminary. The total annual gifts for the Seminary are, therefore, $3,032.00 which are applied against Seminary costs which amount to $7,800.00 per year. The Educational Day Offering and the regular gifts from the Sunday School Association and the Woman's Missionary Society fall far short of supporting the Seminary. The Church should support the Seminary in full and the College in part.

The tabulated district report follow:

INDIANA

Burlington	$ 18.02
Denver	10.00
Tiosa	10.65
Cambria	6.70
Huntington	3.25
North Liberty	17.10
Elkhart	200.00
Milford	18.00
Brighton	10.00
Muncie	32.50
	$326.22
Received since June 10th	
Ardmore	45.00
Mexico	13.50
College Corners	16.00
Sidney	1.00
Bunker Hill (Loree)	25.00
Total	$426.72

SOUTHEASTERN

Hagerstown, Md.	$ 10.00
Hagerstown (additional)	237.50
Georgetown, Del.	18.32
Lost Creek, Ky. (Mr. and Mrs. Drushal)	5.00
Maurertown, Va.	31.80
Oak Hill, W. Va.	15.30
	$317.92
Received since June 10th	
St. James, Md.	4.00
Bethlehem, Va.	30.26
Cumberland, Md.	7.25
Total	$359.43

PENNSYLVANIA

Meyersdale	$ 90.00
Johnstown (1st)	31.00
Allentown	25.00
Pittsburgh	15.44
Johnstown (3rd)	37.75
Berlin	76.88
Brush Valley	8.60
Waynesboro	77.00
Johnstown (2nd)	23.50
	$385.17
Received since June 10th	
Vinco	37.55
Cameron, W. Va.	4.00
Masontown	32.75
Mt. Pleasant	1.50
Valley Brethren	15.00
New Kensington	10.55
Total	$486.52

MID-WEST

Mulvane, Kansas	$ 14.97
Hamlin, Kansas	10.09
	$28.06
Received since June 10th	
Morrill, Kansas	10.00
Total	$ 38.06

OHIO

Gretna	$ 15.00
Ashland	231.00
N. Georgetown	10.50
Rittman	33.00
W. Alexandria	9.50
New Lebanon	63.18
Canton	38.10
	$399.78
Received since June 10th	
Louisville	$106.25
Bryan	50.00
Pleasant Hill	$25.56
Mansfield	7.50
Williamstown	3.00
Total	$592.09

CENTRAL

Waterloo, Iowa	$ 59.60
Received since June 10th	
Milledgeville, Ill.	136.65
Total	$196.27

NORTHERN CALIFORNIA

Lathrop	$ 4.00
Manteca	5.00
	$ 9.00
Received since June 10th	
Manteca (additional)	15.00
Total	$ 24.00

SUMMARY

OHIO	$ 592.09
PENNSYLVANIA	486.52
INDIANA	426.72
SOUTHEASTERN	359.43
CENTRAL	196.27
MID-WEST	38.06
NORTHERN CALIFORNIA	24.00
Total to June 25th	$2123.09

CLUB AND ORGANIZATION RECEIPTS

June 14, 1941 to June 10, 1942

From members of the Brethren Church
in addition to the above.

101 CLUB

Mr. and Mrs. Dave Erlsten, Bryan	$ 25.00
Mrs. Florence Truman	25.00
Dr. R. R. Haun, Ashland	25.00
Mrs. Clara W. Miller, Ashland	25.00
D. F. Benshoff, Johnstown	25.00
Mr. and Mrs. Frank Lonero, Ashland	50.00
Dr. Harry Gehman, Kenmore, N. Y.	25.00
Dr. and Mrs. E. G. Mason, Ashland	50.00
Dr. R. R. Haun, Ashland	25.00
C. M. Bird, Meyersdale	25.00
Charles E. Bird, Meyersdale	25.00
Dr. M. P. Puterbaugh, Ashland	25.00
	$350.00

LOYALTY CLUB

Mrs. W. H. Beachler, Eaton	$ 2.00
Doris Stout, Ashland	15.00
Mr. and Mrs. Geo. Conard	5.00
Mr. and Mrs. John Becknel, Nappanee	5.00
Dan Sargent, Falls City	4.00
Dorothy Carpenter	15.00
Mrs. Lee Stump	2.00
Union Omart	10.00
Arthur Arthur	5.00
Pauline Senseman, Ashland	1.00
Dyoll Belote, Uniontown	3.00
Mrs. Mildred Wissinger	1.50
Dr. E. E. Jacobs, Ashland	10.00
Mary E. Rieger, Falls City	1.00
Union Omart	20.00
Arthur Arthur	10.00
Mr. and Mrs. Vern Stoffer	5.00
Dorothy Carpenter	10.00
Miss Maude Wingard	5.00
Mrs. W. H. Beachler	2.00
	$126.00

ORGANIZATIONS

National Sunday School Association	$1,000.00
National Woman's Missionary Society	2,032.00

E. G. Mason, President

New Ohio District Forward Program

(Adopted at the Ohio District Conference, held at Smithville, Ohio, June 23-26, 1942. Five Year duration)

Local Goals **Points**

STEWARDSHIP

I. Self:
1. At least one decision for full time service 35
2. Active personal workers group 20

II. Substance:
1. 25% of membership tithing 20
2. 15% increase in Mission offering 20
3. 15% increase in offerings for:
 a. White Gift 10
 b. Publication Day 10
 c. Benevolences 10
 d. Education Day 10
4. Yearly increase in minister's salary 10

EDUCATION

I. College:
1. Representitive student in Ashland College 20
2. Partial support of Ashland College student 30

II. Church Education:
1. Annual Bible Conference or study (Three days or more) 10
2. Weekly Bible study 10
3. Brethren Emphasis program. 10
4. 50% of families taking **The Brethren Evangelist** 25
5. 100% of families taking The Brethren Evangelist 40

III. Child Education:
1. Daily Vacation Bible School 25
2. Instruction Class for new and prospective Christians 25

SUNDAY SCHOOL

I. Offerings:
1. 10% increase over previous year 20

II. Attendance:
1. 10% increase over previous year 20
2. 10% increase in enrollment 30
3. 50% of enrollment in average attendance .30

III. Camps:
1. Help one or more to attend 20

IV. Organization:
1. All adult classes fully organized 10
2. At lease four cabinet meetings scheduled yearly 20

CHURCH

I. Attendance:
1. 10% increase in membership 40
2. 75% of Sunday School attending church services 30

II. Sunday Evening:
1. Regular services held 30
2. 50% morning attendance at the evening service 30

III. Revival:
1. At least one each year 20

AUXILIARIES

I. Prayer meetings:
1. Weekly meetings 10
2. Average of 10% of church membership ... 20

II. W. M. S.:
1. Society meeting State and National Goals 30

III. S. M. M.:
1. Society meeting State and National Goals 30

IV. C. E.;
1. Organized and in full cooperation with National work 30

V. Laymen:
1. Regular weekly meetings 10
2. Meeting required National C. E. Goals 20

COMITY

I. Auxiliary Relations:
1. W. M. S. 20
2. S. M. M. 20
3. C. E. 20
4. Laymen 20
 (Points given for at least one meeting with neighboring groups)

II. Delegate Groups:
1. Visiting at least one neighboring revival .. 20
2. Reasonable group visiting at least 2 neighboring Brethren morning worship services each year 30

II. Pastors:
1. Exchange pulpit at least once a year with another Brethren pastor 20
 Statistican appointed and report in by June 10th, both District statistical blank and report covering the above district goals 60
 (Give yourself either full credit or NONE at all)
 TOTAL POSSIBLE POINTS 1000

Report of the Fifty-Fifth Indiana District Conference

Rev. A. E. Whitted, Secretary

The 55th Indiana District Conference of Brethren Churches opened at Shipshewana Lake, Indiana, June 16, 1942 at 7:30 P. M. central war time. Moderator S. M. Whetstone introduced the Conference Music Director, J. M. Bowman, who led the conference in singing, "One Day", "Heavenly Sunlight", "There's A New Day Dawning", and "The Inner Circle". These hymns were spiritedly led and heartily sung.

Dr. I. D. Bowman led the conference in the opening prayer.

W. I. Duker welcomed the delegates to the conference grounds and conducted the devotions reading and commenting upon James 1:1-11, speaking of Christian fellowship that is joyous and pure.

Moderator Whetstone appointed the Conference Membership Committee as follows:—J. Milton Bowman—Chairman, W. R. Deeter, Arthur Tinkle, Delbert Flora.

Also the Committee on Committees as follows:— G. W. Rench—Chairman, G. L. Maus, Mrs. S. M. Whetstone.

J. M. Bowman led the conference in singing, "Glory for Me" Brother Bowman praised the New Hymnals, "Christian Service Songs", informing the delegates the hymnals were purchased by the Young People's Camp last summer

A trio from the Nappanee church sang two numbers which were very highly appreciated. The Vice-Moderator then introduced Rev. G. L. Maus who had been selected to deliver the conference sermon. He spoke from the subject, "Building For God." He announced these texts, I Cor. 3:11ff, and Eph. 5:27. Building for God is a tremendous task. It includes these considerations:

1. The life of the man who preaches the infallible word of God will color the results of his ministry.

2. The people in the pews affect the preacher and his preaching.

3. The message that is preached affects the results obtained by preaching. We must stand by these three things,—

1. The integrity of the Holy Scriptures.

2. The Deity of the Lord Jesus Christ.

3. Salvation by the blood of Jesus Christ.

"Revive Us Again" was sung and the session closed with prayer by C. C. Grisso.

The Wednesday morning session opened with singing the chorus of "Heavenly Sunlight" which the Music Director chose to be the theme chorus of the conference. "Since Jesus Came Into My Heart" was also used and Brother Bowman sang "the Glory of His Presence." Dr. Rench led in prayer. Moderator Whetstone granted a delay to the Membership Committee to finish their report and we sang, "It Is Wonderful".

Two members of the loyal group of the Peru church were reported present and received instructions as how they might be seated as delegates.

A motion prevailed that the four new ministers in the district be accepted as delegates.

W. R. Deeter of the membership committee reported 16 ministerial delegates and 100 lay delegates.

A motion prevailed that the report of the membership committee be accepted and the committee continued.

The Committee on Committees reported their nomination of Rev. A. E. Whitted for Secretary-Treasurer. The report was accepted by properly sustained motion. The Committee on Committees then read a further report as follows:—

Committee on Placement:

Mrs. Martha Wray—Corinth
Mrs. Roselee Garrett—Muncie
Mrs. Hazel Warner—Goshen

Committee on Resolutions:

Bert Hodge
A. R. Tinkle
Mrs. W. R. Deeter

A motion prevailed to accept this report. Conference then sang, "Stand Up For Jesus" and the chorus of, "A Share in the Atonement". Rev. Peter Pontius led in prayer.

The Vice-Moderator introduced Moderator Whetstone who brought us an inspirational message on the subject and text the conference theme, "I Will Build My Church". Following this timely address conference sang, "If Your Heart Keeps Right." An old-fashioned testimony meeting followed with Moderator leading. Many fine testimonies followed, praising God for salvation, for keeping power, for healing and other benefits of God's Grace.

The session closed by singing, "My Hope Is Built On Nothing Less." Mrs. H. H. Rowsey led in the closing prayer.

The Wednesday afternoon session opened by singing "Heavenly Sunlight", and "Jesus Is Always There". Rev Geo. Jones led devotions by reading I Cor. 12 and leading in prayer.

Rev. W. I. Duker was presented and spoke at some length on the Shipshewana Camps for our youth. He also gave an outline of the program for the summer at the Lake. The Dunkard Brethren met in their General Conference the first part of June. Our own State Conference June 16-19. In July the three camps each covering one week. July 6-28. If not disrupted by the government a Methodist-Christian conference will convene the first part of August, and a Mennonite group will meet at the same time as our National Conference. He closed his remarks by calling attention to the health growth through the years, 1927-1942.

The conference sang, "He Lives". Following the singing of the hymn Rev. Bert Hodge presented the Sunday School interests in a very able fashion out of his wide experience in this line of Christian work. He closed by giving some comparative figures, as follows:—

1907- 2,400,000 officers & teachers—Total 25,000,000
1924- 3,520,000 officers & teachers—Total 33,000,000
1936- 3,150,000 officers & teachers—Total 37,000,000

Awaken to the beauty God has built into His creatures and our Sunday Schools will grow. The session closed with prayer by W. I. Duker.

The Wednesday evening session opened with the singing of our theme chorus, "Revive Us Again" and Beyond The Sunset". We were then favored with two numbers by a male quartet from the Goshen church. Rev. C. C. Grisso led the devotions by reading from Col. 1:9-22, and offering prayer. The Missionary sermon of the conference was brought by Rev. J. H. Rowsey. He called our attention to two texts, "Ye Shall be My Witnesses" and "Tarry Ye at Jerusalem". The message was full of meat from the WORD. It was ably and forceful presented, stirring our hearts to a greater urge and zeal carrying the gospel to the corners of the world. Our then chorus was sung after which the Senior and Junior Sisterhoods of the Nappanee church presented a Missionary Play. The girls received an offering of $27.00. The session closed with prayer by Mrs. J. Milton Bowman.

(Continued on Page 14)



Our Children's Department

Mrs. Lorreta Carrithers
Superintendent



ear Children:

Do you remember whom the Lord told Moses to choose for leader of the Israelites in his place? Yes, Joshua. When loses had gone to heaven, God spoke to Joshua and told him o be strong and brave. Perhaps Joshua, who had loved Moses o much, feared he could never be wise enough to take his lace. But the Lord told him that He would be with him, as Ie had been with Moses, and that he must always be strong nd of good courage.

Those who are afraid can not do much, can they, children? ometimes a little child is afraid of the dark. How very fool-sh that is, when God takes care of us at night just as He does uring the day. I want all of you to be brave and strong, as od told Joshua to be.

The people had been many, many years in the wilderness ut now Joshua told them they were really to go into Ca-aan, the beautiful country which God had promised to give hem. They were near a river called Jordan, which separated hem from Canaan, and Joshua told them to prepare food and et every thing ready, for in three days they would cross the iver. Then he called the men and asked them if they were eady to fight and they answered that they were ready, and vould do whatever he told them to do, go wherever he told hem to go and as they had obeyed Moses, so they would obey im. They, too, told him to be strong and of good courage, or they were sure that God would be with him as He had een with Moses.

Joshua then sent two men to Jericho, the city across the iver. Do you remember the ones whom Moses had sent into anaan? These men were called spies, as were those, and hey were to see how strong the city was and whether the Is-aelites could take it. After they had seen the city, they went o the house of a woman whose name was Rahab.

While they were there, the king of Jericho heard that spies ad come to see his city and it made him very angry. He did ot want the Israelites to know the strength of the city, so he ent his soldiers to take the spies. But when they came to ahab's house, what do you think she did? She was very rave and she wanted to help the spies, because she believed hat God loved the Israelites and had taken care of them ever ince they had left Egypt. Her house had a flat roof and she uickly took the men up there and hid them under some flax, r grain, which was spread out to dry, so the soldiers could ot find them.

As soon as the soldiers had gone, Rahab went up to the oof and told the spies how afraid the people of Jericho were f the Israelites because God had done so many wonderful ings for them. She said that she knew they would take ericho and she asked that her family be kept safe because he had been kind to the spies. The men promised that they ould never forget her kindness and that no harm should come to her on her family. They told her to hang a scarlet cord, or string, out of her window and when the Israelites saw it, they would not hurt any one in that house.

Then Rahab, whose home was built upon the wall of the city, took a strong rope and let the spies down out of the window. They did not dare to go through the gate lest the king's soldiers should find them. Then they went back to Joshua and told him how kind Rahab had been to them and how afraid the people of Jericho were of the Israelites.

The Israelites were very glad to get this report, for they were now ready to go and take the city, as God had told them to do. We shall see the next time how God blessed them as they followed His will. Like wise God blesses us when we do His will.

With love, in Christ's Name
Aunt Loretta



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for July 26, 1942

THE TIME TO SAY "NO"

Scripture Lesson: Proverbs 4:14-19; Acts 4:17-20

For the Leader

Tonight we are interested in how to overcome temptation, leading to the committing of sin. Of course we cannot avoid temptation; there is no sin in being tempted. But we must learn how to keep these temptations from becoming sins. All of our thinking and discussion should lead us to the eternal fact that Christ is the power of our lives which can enable us to overcome temptation.

Our chief word in this study is the word "avoid." Much distress and agony of sin could be avoided if we would do more to stay away from the places of temptation.

For Discussion

VICIOUS EVIL DOERS. Whether we are aware of it or not, there are men and women who literally lay awake night and day thinking up new amusements and lures to attract young people. These people live for one reason, and that is to destroy the innocent virtue and faith of young people. Every new invention has been used by this group of corrupters to entice the youth of our land into sin.

Everywhere we go we see the temptations to engage in sin. Our movies, dance halls, etc., broadcast their ideas of amusement. High School students circulate suggestive literature.

This same literature can be bought by boys and girls at most all newsstands. Of course these things appeal to the baser nature of our make-up. A continual following of these things will shortly file off the virtuous edges of our conscience, leading us into the committing of vile sins, leading to the dregs of earth and hell.

Young people by the thousands are falling victim of the vicious bait of these agents of Satan. Chiefly because they feel they want to go with the crowd and "have a good time." These pitiful young people apparently do not know the godlessness of their deeds, nor the loss of respect which they bring on themselves. The temptations of drink and immoral practices are at hand. Many young people yield. Do we have to?

It would be hard for us to live a day without seeing or hearing about drink, dance and kindred evils. But because we hear and see these things is no reason to suppose that we must partake of them. This is the time for us to say, "No." Proverbs tells us to "Avoid it, pass not by it, turn from it." Thus we are to shun places where these things will be put in front of us. We have the power to direct our footsteps. Let us, by the help of Christ, direct them into the paths of righteous living.

EVIL LIVES OF AMUSEMENT OPERATORS. Have we EVER heard of, or known of a person who was an operator of a movie house, tavern or a dance hall that was an attendant at a Christian Church? They are rarer than the proverbial hen's teeth. They would be as out of place as the slime pits of hell would be if located in one of the celestial palaces of heaven.

Immorality, sin and lust are too often prevalent in the lives of these characters. These people thrive only because of the people which support their amusements. Now, why would any Christian want to help support people and institutions which are not sympathetic to the cause of Christ?

A sincere Christian is made sick at the sight of the marks of sin, ungodliness, lust and greed written upon the faces and bodies of the people who make their living by dealing in the souls and virtue of young men and women. Truly they eat the bread of wickedness and drink the wine of violence.

Yes, the attractiveness of these places is "superb." And at times the temptation to go along with the crowd is very strong. This is the time, with a prayer in the heart, to say, "no."

THE RESULTS ARE DARKNESS. "The way of the wicked is as darkness." Today it is old fashioned to say that engaging in worldly amusements is wicked. It would seem that the day when young people can do anything wicked is passed. Yet the plain command of Paul when he says, "Abstain from fleshly lusts, which war against the soul" must surely convict us that it is still "wicked" to engage in fleshly amusements. The Bible is still true.

So we say, then, that the ways of the wicked is as darkness. The yielding to sin, constantly, and the partaking of sinful pastimes leads only to spiritual darkness. Regardless how glamourous or inviting these things are, let us remember that their final end is darkness. Compared with the promised brightness of a Christian life, there is too much difference to risk indulging in worldly pastimes.

Yes, we will be tempted, and also—we will sin. If we sin, unwillingly, we have an Advocate with the Father, even Jesus Christ, in whom we must believe.

WHAT OUR ANSWER MEANS. Temptations will come to us every day. If we willingly yield, our lives will shortly become a filthy spring of sin and hate. This life-spring of ours will be loathful to the eye and foul to the nose. Sin will soon write its dreaded marks upon us. Many people have tried to indulge in sin and still stay youthful and beautiful. It can't be done! Our bodies and our souls both show the marks of sinful living. When tempted, by inward desire, or, by the urge of companions, it is time to say "No."

If we say, "No" our lives will be a spring of refreshment, life, health and beauty. Innocence and virtue are scoffed at and laughed at by the world. But when once destroyed they can never be regained. These two things are the pride and joy of Christian young people. They are the product of avoiding the places of temptation. They remain because young people, through the strength of Christ, know when to say, "No." By Christian living in our own lives we can be instrumental in leading other young people to the wells of eternal water in the name of Christ. Living the Christian life may cost us some friends, but when considered with the values of life, it is worth all it may cost.

Indiana Conference Report

(Continued From Page 12)

The Thursday morning session opened with the singing of "Jesus Saves", "My Redeemer", and "He Keeps Me Singing". Jean Rowsey favored the audience with a Violn Solo, "The Old Refrain" which was enthusiastically received. The devotions were led by the secretary who read the First Psalm and a portion from the tenth chapter of John's gospel, commenting briefly and leading in prayer. Rosemary Roose of Nappanee rendered a beautiful piano solo. An additional report of the membership committee was given. They reported additional credentials raising the number to 27 ministerial and 133 lay or a total of 160 delegates. A motion was properly sustained to accept the report and continue the committee. The minutes of the conference sessions were read and approved by proper motion.

Our Moderator brought a partial financial report as follows:—

Received of H. E. Eppley	$72.73
Paid out—H. E. Eppley	8.00
For printing	13.00
Leaving a Balance of	$51.23

The report was approved by properly sustained motion and the balance of $51.23 turned over to the Secretary-Treasurer.

An additional report of the Committee on Committees was given. Upon the refusal on the part of one of the men chosen to act—the partial report was approved by properly sustained motion and the committee continued.

The report of the Placement Committee was given. They reported that since no church extended an invitation to entertain the 1943 conference that we meet at Shipshewana again in 1943. The report was approved by properly sustained motion.

The Statistician gave his report. The report was accepted by properly sustained motion and a vote of thanks give the Statistician for the most excellent work done. The business session closed with a Saxophone solo by Mrs. Russell Rodkey. Dr. G .W. Rench brought the Bible Lecture of the hour. "The Religion of the BOOK". Dr. Rench lifted up into heavenly places in his powerful message. Rev. O. C. Lemmert closed the session with prayer.

The Thursday afternoon session opened by singing "Jesus Lover of My Soul". W. R. Deeter led the devotions by reading portions of scripture dealing with the prayer life of the Christian-closing his remarks by reading the little poem, "God's Bank Ain't Busted Yet", and leading in prayer.

"He Lives", was sung after which our Moderator introduced Prof. Allen Reid Thompson of Ashland College who delivered a fine message representing the Laymen. He used as a background for his remarks Acts 22:6-14. "I Have A Share In The Atonement" was sung.

(To be Continued)



News From Our Churches

GREETINGS FROM MULVANE, KANSAS

It has been many weeks, maybe months, since you heard from us. No more can we say a "hot and dry land." We have had an abundance of rain, praise the Lord. Sometimes we have felt that it was too much, but we do not want to complain because all things works together for good for those that love the Lord. It has been exceptionally cool here this summer. A few hot days, but very few.

An event happened here a week ago Saturday evening—June 21st—that I thought would be of interest to a number of people. A very disastrous tornado struck in this community, killing four people and injuring a number of others, not critically however. Several thousand dollars worth of property was destroyed. The "twister" completely circled the town of Mulvane. Our parsonage was destroyed, declared a total loss by the insurance company. The people living there lost considerable of their personal belongings, including household furniture, chickens and some clothing. The house across the road and a little to the east was completely blown away. All that was left was the silo. They lost the most of their live stock and all of their machinery and personal property. One of their pans was found a mile east and a mile south. Also one of their curtains was found in a tree on the Fred Rennick farm south of the church. Any one knowing this country will remember that this is two miles east and a mile and a half south of the scene of the storm. George Iverson lived on this farm. They were alive, but Mrs. Iverson was injured slightly.

The farm on east was completely destroyed. Mr. and Mrs. Walter Howard and their son, Elmer Howard and wife were under the house in a small cellar. They were badly bruised also. They saved part of their household furniture and stock, although they lost several chickens. A mile north and a half mile west of the parsonage another farm was completely destroyed. The occupants of the home—a Mr. and Mrs. Rivers and two children were killed. Practically all that was left was the dog and he refused to leave the place.

Yes, everyone alive and unharmed in the vicinity of Mulvane should feel very thankful to be alive. I know many of us were very close to the jaws of death and but for the grace of God we might have lost our lives. We at Bethel were so thankful we were all allowed to be present Sunday morning a week after the storm. It was rather a stormy Sunday following the storm, so no one ventured out.

In this day and age we all have so much to be thankful for, with war all around us, almost within our own borders. If never before in the history of the world, people should see the hand of the devil all around them and want to turn to the Savior of all the troubles ever to beset man, our Lord Jesus Christ. If they would just realize there is One that can and will take away all of our troubles if we will but let Him. The field is white unto the harvest. Oh, where are the reapers?

We are still without a Brethren pastor out here at Mulvane and **we still want one.** We have a wonderful man of God preaching for us. He is not one of our Brethren, but he knows and fears God. He believes in the Bible, the Whole Bible and Nothing but the Bible. He just does not interpret some parts as we do. We still would like to have one of our Faith. If any of our ministers want a pastorate and want to fight for God in a hard field we will receive them with open arms and hearts. I will not "kid" anyone. This does seem to be a hard field, but there are a few of us still faithfully sticking to our faith in God and belief in the Bible and Brethren principles.

We give the Lord the praise and glory for all our blessings. We ask the prayers of all our Brethren in Christ, Jew or Gentile.

Mrs. Olen Davis, Sec.

(We have received a picture of the destroyed Mulvane parsonage and hope to present it to the readers of **The Evangelist** in our next issue.—Editor.)

TRAVEL FLASHES

Terra Alta, W. Va.

A ten-day revival is a much abbreviated affair to one accustomed in many years of evangelism when meetings lasted from three to five weeks. But that was as long as this one was planned and so it stopped as most short ones do, too soon. One just gets well started in that time: the children come and the opportunity of working longer and further with the parents is cut off. But of course, summer revivals must, in a measure, fit into the agricultural picture with most Brethren Churches. Meetings closing the evening session before dark is another new venture as we follow the use of war (clock) time.

Terra Alta is a Co-operative Brethren Church. As long ago as 1935 I came here to help these two groups of Brethren people to a method of co-operation. In 1936, at the close of a brief revival, we helped them to the adoption of a constitution that has served them unchanged to this time and today there is a growing list of co-operative Brethren members that may soon reach another third, along with the other two-thirds of Brethren and Church of the Brethren members. No one can by looking, tell to which third anyone belongs. They are happy in their opportunity to serve and worship together and many times I have heard them say: "our church has about as large attendance, or larger, than the other churches" in the town and countryside.

That these people are living a fine type of Christian life is evident as one goes among the people of the town and country who witness to their high standing as citizens in the community. Their church building is inadequate and off from the center—in the country—and one of these times these people may show other communities of mixed Brethren membership how to worship together and to build a new building dedicated to consecrated, whole-gospel Christianity. I believe that this is just in the offing and altogether possible for these people. Vinco has proven some things worth evaluating in aspiration, effort and achievement. They, with the help of other churches, may also have set a pattern for progress.

I am loathe to leave this place. This report is being written at an elevation of 2,600 feet in the hospitable home of Miss Iva Welch, whose parents and ancestors have a record of hospitality and faithfulness to Brethren ideals and principles she is maintaining. It has been so generous and splendid that my wife has been unable to pry me loose now to the third day after the close of our meeting. But we'll go tomorrow. The temperature one morning was as low as 48. Umgh! How one eats here!

The meeting closed with seven baptisms, all of the converts uniting with the church and joining in the Communion the

same evening. This was unique in the number of members of other churches at the Lord's Table (Methodists, United Brethren and Presbyterians), all of whom testified to the enjoyment of a communion, the like of which some of them had never seen. Too bad that all churches do not provide such a communion. It is a blessed thing to be able to do some things we are sure Jesus did and wants us to "follow in his steps." I always invite myself back here as often as I think they will welcome me.

Our next meeting in Mathias, West Virginia, is planned to begin August 2nd. Pray for us that "the Word of the Lord may have free course."

Charles A. Bame



Laid to Rest

SOHN—George Miller Sohn, son of Lewis and Barbara Sohn, was born in the city of Ashland, Ohio, July 11, 1899. He departed this life on June 27, 1942 at the age of 42 years, 11 months and 14 days. The deceased was married to Bernice Humphrey August 31, 1926.

Mr. Sohn was employed by The Ohio Public Service Company for nineteen years, and served as line foreman for about five years. While at work for the company in Ashland he slipped and contacted a wire carrying 4,000 volts of electricity. Aid was given him by a group of trained workers, by a doctor and hospital attendants, but the burns proved fatal.

Early in his youthful experience George united with the Peace Lutheran of Ashland. After his marriage he transferred his membership to the First Brethren Church of Park Street, Ashland, where, with increasing faithfulness, he served until death.

Mr. Sohn was a kind husband and a lover of his home. In his own neighborhood he was held in high esteem. As a workman he was competent and trustworthy. As a Christian he took delight in the achievements and progress of the church he loved.

Survivors, who lovingly remember him, are his wife; one sister, Mrs. Don Messmore; other relatives, and a host of sympathetic friends.

The body was interred in the Ashland City Cemetery and the services were conducted by the undersigned.

M. A. Stuckey

A TRIBUTE TO A BROTHER BELOVED, ELDER MARTIN R. GOSHORN

About 15 years ago while living at Leon, Iowa, it was my privilege to labor in a three weeks meeting at Clay City, Indiana. The occasion for this meeting was made possible through the kindness of the pastor Rev. Mark B. Spacht, a very fine minister of the gospel, with whom I had labored in a meeting at the Pleasant Grove Church, near Millersburg, Iowa, and for whom I had agreed to conduct a union meeting of several churches in and around Millersburg. In the meantime however, Rev. Spacht moved to Clay City, hence our meeting at Clay City. Rev. Spacht's eyes weakened to the extent that it was difficult for him to carry on in the pastorate. I have not heard from him for some time and I hope he reads this and is faring well, and his family, for I esteemed them very highly and they passed through deep waters of affliction.

At this meeting Elder Martin Goshorn and his family were active in the leadership of the church. Clay City was not a large church but it seemed to me one of the most appreciative, cultured and spiritual congregations it has been my privilege to serve. They seemed to delight in my quotation of the scripture so freely. I had more preachers in attendance there than at any time before or since. They gave me generous offering, asked me to come for another meeting, even insisted that I come as pastor and tendered me a generous offer and had great hopes of a much stronger and larger church. This is not a report of the Clay City meeting of 15 years ago, although quite a number of those fine families' names crowd into my mind and I would name them if I was not afraid of slighting some.

Elder Martin Goshorn did not give himself to the preaching ministry in the church but to the very definite spiritual leadership. He lived on a farm near Clay City, but at that time was serving as a member of the State Conservation Board and later was appointed director of Shakamak State Park, and moved to Jasonville, Ind. He had a lovely family of two girls and four boys. The two girls are teaching at South Bend and Mishawaka. Rev. Leatherman had moved from Clay City to South Bend and the girls became active in the church here. One of the sons was killed in an automobile accident probably two years ago.

It was a sad mission to respond to a call from the family to officiate in the last rites, conducting the funeral service from the Clay City church on Friday, June 26th, to a very large number of sorrowing. He was nearing his three score and ten years, but he and his good wife evidently had a pleasant journey together and the years were kind to them. She will be extremely lonely because of their constant companionship. He had told her, if anything happened to him, he wanted me to preach the funeral. It was some satisfaction to be able to gratify his request and bring the comfort of the gospel in this hour of great sorrow. The entire family was present.

Brother Goshorn was a very dear friend and brother greatly loved. I admired his unqualified stand for the "Word of God." To him Jesus Christ spoke the very words God the Father desired him to speak. These were recorded in the Bible and were for us to obey. His stalwart stand for the continuance of the Brethren church in her distinctive emphasis on obedience, was a source of great encouragement to me. When I was writing articles, over a period of years seeking to maintain our historic stand against those who would change it to a new emphasis, I would get words of commendation in his letters to me, which I prized very highly.

The Brethren church has lost a most worthy and loyal member. A man of strong conviction and he had taken time and thought to reduce that conviction to an elaborate theses, setting forth the great facts as set forth in the gospel and to be literally obeyed by us that we might receive the fulfilment of God's precious promises to us in Christ Jesus. He not only believed in obeying the ordinances of the gospel of Christ, but the words which Christ spoke and recorded in the Holy Scriptures, exhorting us to love, peace, gentleness, goodness, meekness and many other attributes of Christian faith were well exemplified in his life.

He was a very capable man of affairs and honored by his community and state with responsible positions, but was with it all a very devout Christian gentleman that compelled the esteem of his large circle of friends. May God bless the Clay City church and raise up leaders to take the place of our dear brother Goshorn to guide and keep her true to the faith. May our dear Lord comfort the grieved hearts of this family and especially Mrs. Goshorn in her bereavement and lead the children forth in the strong faith of their honored father.

Claud Studebaker,
1214 S. Mich. St.
So. Bend, Ind.

The Brethren Evangelist

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ASHLAND COLLEGE.



"Behold He Cometh With Clouds!"

Are There Not Already Enough?

In This Issue

The Divine Foolishness
The Reverend John F. Locke

Growing in Argentina
Dr. C. F. Yoder

Ashland Theological Seminary
ASHLAND, OHIO

The Brethren Evangelist

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FIRST THINGS LAST

When he gets up at four o'clock to deliver papers, they call him a go-getter.

If church work required getting up at four, they would say, "That's expecting far too much."

If she spends eight hours away from home for the cannery or the bean patch, they call her an enterprising housewife.

If she did the same for her church, they'd say, "Religion has gone to her head."

If we tie ourselves down with $30 a month for the pleasure of a car, we know we must pay, and we pay.

But if we were to walk instead and pledge the $30 to the work of God, people would call us crazy.

This is a crazy world, where first things come last and last things come first.—*Southern Witness.*

A Prayer List

1. For two of our young men who are serving for the summer in churches, both of them for the first time holding charges. Woodrow Brant is at Fort Scott, Kansas, and Fells Lam is at Lathrop, California. We have inspiring reports already from both of these boys.
2. For our Mission work in South America. These are times when our Brethren should uphold at the Throne of Grace our workers and growing mission projects there. Two new films from South America enjoin upon us the solemn responsibility we have as a mother denomination to that splendid body of Brethren people there. They are ever looking toward us. Pray for them.
3. For our own local churches and pastors in these days when gasoline rationing and departing young men make the church folks look strangely around at times.
4. For the General Conference and the leadership of the Lord not only there but in the local church which sends its delegates. Much planning will have to be done to save gasoline and tires. Let us pray for a spiritual conference.

God's Out-Stretched Bow

One of the greatest strains of life is the strain of waiting for God. God takes the saint like a bow, which He stretches and stretches, and we get to a certain point and say, "I cannot stand any more!" But God goes on stretching. He is not aiming at OUR mark, but HIS OWN, and the patience of the saints is that WE HOLD ON until He lets the arrow fly straight to HIS goal.—**Oswald Chambers.**

Of George Muller it has been said that he prayed daily for 60 years for the conversion of more than one person. True prayer is persistent. Intercessory prayer does not depend on circumstances or on time, but God and his promises. Time is nothing to God—or to God's child; the personal quality transcends time, as well as all other earthly limitations.—**The P. H. Advocate.**

He that remembers not to keep the Christian Sabbath at the beginning of the week, will be in danger of forgetting, before the end of the week, that he is a Christian.—**E. Turner.**

The following astounding information has been published by the American's Youth Bible Reading Crusade:

There are 3,400,000 fewer children in Protestant Sunday Schools than there were six years ago.

"Everywhere in Every City"

1 Corinthians 4:17

J. Ray Klingensmith, General Secretary of
The Missionary Board of The Brethren Church



Two District Conferences recently attended gave vidence and witness of definite forward programs n many of our churches. The Southeastern District onference at Linwood and the Ohio Conference at mithville have been of great comfort to the writer n that they both set before themselves concrete and ar-reaching objectives for the immediate future. Vord has reached us of a united forward movement lso in the Indiana District. The Southeastern Dis- rict has reported its meeting and undoubtedly the hio Conference has also, but let it be said further hat the Five-Year Program thrown into motion at he Ohio Conference is going to change every hurch's tempo considerably. We consider this a dy- amic program. So great a challenge unanswered by local church will bring shame to any people who laim spiritual vision.

But Already

But already our own Mission Board has felt the ef- ects of our denomination's better efforts. **For con- ider the fact that this year's report as of June 30 hows an increase of $15,000 over that of two years go at June 30. Our denomination gave to missions lone over $6,000 more this year than last year, and e believe every other board also received substan- ial increases.** May we reverently say "Praise God" or this awakening among our people. Furthermore, onder the very considerable funds raised in some of ur local churches for their own building programs, nd you will thank God again for a people who are iving evidence to their faith by their good works. f the reader will remember that such churches as ayton, Ohio; Elkhart, Indiana; Vinco, Pennsylvan- a; Berlin, Pennsylvania; South Bend, Indiana; and a oodly number of others have been making heroic fforts in their own work at home in this particular, ou will know that our people are giving well. We are eeply thankful.

One Common Objective

It seemed the consensus among our people at these onferences that all of us can accomplish a great mount of good by enlisting all of our families into he subscribers roll of **The Brethren Evangelist.** Now t us not fail in this splendid objective. For our de- omination's pulse is felt through our church paper. lere is a good work we can all have part in.

However, do not overlook the fact that merely as- enting to a thing of this nature does not bring it to ass. Let our Sunday School cabinets and classes and fficial Boards consider and work out ways in which groups will sponser this program of bringing our paper into every Brethren home. You will be glad for your effort.

Washington, D. C.

For the past month we have been laboring among 140 Brethren people here in the District who were "resolutioned" out of the Church they had faithfully served for years. The least comment about such an injustice as they have suffered is the best comment; therefore, we will but request your good prayers and interest. Tonight we have just returned from a very inspiring Bible study and prayer meeting where ap- proximately 40 of us met in the home of Brother and Sister Guy Tampkin. Somehow there is an abiding joy and an added sense of the closeness of the Lord in such gatherings. Our Sunday School attendance varied a bit just above and just below the one hun- dred mark. And the Sunday evening services have been happily and faithful attended. Last Sunday eve- ning six fine young men and women, headed by Pres- ten Campbell conducted a program somewhat like "Information Please" on the subject "Is it more dif- ficult to be a Christian today than in the days of the early Church?" The discussions were so interesting that they were almost exciting.

Woman's Missionary Society

Mrs. Anne Stuckey has just sent us another check for $1,000 from the Woman's Missionary Society. Where in the world would our denomination be with- out these wonderful workers for our Lord? This group of people always has a program, always had and we suppose always will have. May God continue to strengthen and use this mighty organization. We surely are thankful for this help.

Long Beach

We were also glad for a check in the amount of $230 from Rev. L. S. Bauman, of Long Beach, for Foreign Missions. And tonight at prayer meeting we received another $35 for Dr. Yoder's work. We believe our Foreign Offering will much exceed last year's.

And from South Bend our good brother and sister Raymond Kuns send us another $125 to be used for a special fund in sending one of our seminary boys out this summer and for films from South America. Thank you, Mr. and Mrs. Kuns. If we had one hun- dred more like you what could we do next year?

The Divine Foolishness



By the Reverend John F. Locke

Editor's note: There is no more serious business than preaching the Gospel in this world of need. We have requested the Reverend John Locke to permit us the use of his splendid addresses that he delivered to our Seminary. We hope that any of our young men who read these articles will become challenged to enter the work of our Lord in the ministry. With this hope, and with the realization of the great inspiration that will come to every minister from reading them, we publish the first one in this issue.

"...in the wisdom of God (the world by wisdom knew not God) it pleased God by the foolishness of preaching to save them that believed." I Corinthians 1:21.

Preaching is God's idea. Preaching is God's method. If you do not believe that, by all means, find something else to do! When I was a small boy an elderly man of God was visiting in our home. He asked me the customary question asked of small boys, "What are you going to be when you grow up?" To this, with juvenile confidence, which has since not been too richly justified, I said, "I am going to be a preacher." The white haired, kindly preacher gave me a rather shocking answer. He said, "Well, don't preach unless you can't get out of it." I think that he must have seen my amazement for he went on to explain more fully what he meant. Now after fourteen years of preaching I still see that which he meant more clearly, and I still am more convinced that he was right.

It makes a tremendous difference how a man enters the ministry. As Dr. Jowett once said, "There is a door to this sheepfold and there is some other way." Men have entered the ministry merely because someone urged them to. They have entered the ministry because it looked to them like a nice profession offering the opportunities of cultured leisure. Some have sought the loaves and the fishes which preaching offered after comparing the attractions of certain secular professions. But no man should enter the ministry who does not have the profound conviction that he is constrained by the eternal God to preach the good news about His Kingdom. There must be the divine necessity laid upon him which St Paul felt. I am not going to say what the call should be like for you. Surely the call of Amos, the sheep herder and dresser of sycamore trees, was not identical with that of Isaiah, associate of kings. Nor was the feeling that stirred in the heart of Ezekiel in Babylon the same in all respects as that that fell upon the soul of Jeremiah. But in no case do we find any of the true prophets of the Lord choosing their calling just because it offered such attractive opportunities to associate with the best people, an excellent salary, and an annual vacation, not to mention opportunities to lecture before various learned groups such as this, where one is not so well known.

There were prophets, persons who claim to speak for God, of whom the Lord said, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." The man who has not the clear call to preach the Gospel of Jesus Christ will find the ministry foolishness, and he will perpetrate foolishness upon the sheep of his flock. He will preach on Abraham Lincoln in Illinois, or devote evenings to Brahams and Mozart, if he belongs to one school of the prophets whose speciality is Gospel robbing, or he may calculate the number of the Beast and discuss the place of Japan in prophecy, if he is numbered among those who seem to feel that "I only am left, and they seek my life to take it away." These brothers are so overwhelmed at times with the sense of their own importance that their amazement at their unusual gifts gets in the way of their message. Both groups have need of some good people like Priscilla and Aquilla to show them "the way of the Lord more perfectly."

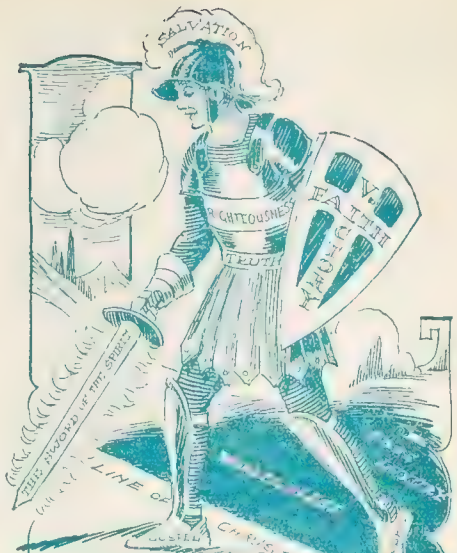
Dr. Robert Norwood tells the story of his own experience as a young divinity student. His father was a minister in Maine. He came home to his father's church to preach his first sermon. After church they went home and his father said nothing about the sermon at dinner. Nor did he later in the afternoon nor that night, nor even the next day as they were driving to the station. The boy could wait no longer ...he finally asked his father, and the older preacher replied, **"There are only two kinds of sermons, on**

ou are in front of the cross, in the other you are be-ind it," That was all he said, but he said enough.

This phrase which I have taken as a text for these ectures has haunted me a long time. There is so nuch in it! If I were attempting to preach a sermon should like to dwell on the thought that **the world y its wisdom knew not God.** Take Babylon for ex-mple, that will be less embarrassing than a discus-ion based on America or the British Empire. (We now the Germans are not wise for they are ruled by frustrated house painter, a club footed propagand-st of hate, and a bulbous fellow who loves gaudy niforms and sends boys who ought to be in school o blast cities, cathedrals, libraries and hospitals which men have labored centuries to build.) Nebu-hadrezzar said on one of his inscriptions that his heart loved Babylon better than any other city." Babylon was big. Twenty million people dwelt there. t was rich. Downtown the most imposing sight was he temple of Bel or Marduk, the chief god. Herod-tus says that this temple rose rom a base 200 feet quare, in terrace fashion like a New York skyscrap-r, to a height of six hundred feet. The Royal palace ad many "chambers and lofty towers", and to lease a queen who sighed for her native hills, there vere Hanging Gardens with hills and valleys and oundations, trees, and flowers, all supported by uge arches and walls. Rawlinson says of Babylon, Hers was apparently the genius that excogiated the lphabet; worked out simpler problems of arithme-ic; invented the implements for the measuring the apse of time; conceived the idea of raising enormous tructures with the poorest of all materials, clay; iscovered the art of polishing, boring and engraving ems; attained to high perfection in textile fabrics; tudied with success the motions of the heavenly odies...elaborated a system of law;...in almost very branch of science made a beginning, thus naking it easier for other nations to proceed with he superstructure." With all of that Babylon dis-ppeared! Today the name Babylon is but a symbol f cruelty, immorality, frivolity, combined with a plendid material civilization.

Why have I made this excursion with you across nilleniums to a city which time had so completely ob-terated that for a while, until archaeology un-overed it, some even doubted if it had ever existed t all? Well, this is why: To remind you that **the reaching of a young messenger of God outlived the reat city;** to remind you that **to be a voice for God s the greatest of all callings, for, though men may uild cities or study the stars; though they may be ich and wise, if they know not God, all else they now will perish, futile and unavailing.**

Today the modern debacle of civilization with its vars and tyrannies, its damning ideologies, its con-entration camps, its bureaucracies say loudly to us, f we have ears to hear, "The world by its wisdom



will never know God." I say all of this in the beginning of these periods of opening my heart on the subject of preaching because there is always some one who shouts after each new contribution to human knowledge that this gadget or vitamin will outmode the Ten Commandments and end the necessity for Christian religious teaching and preaching. These brethren should form still one more denomination and get together in it. I make bold to suggest a name for it, "The Lo here and Lo there, but likely nowhere Brethren in astonishment." I have heard these men arise in ministerial gatherings and make grave pronouncements on the need of a new Gospel or Bible or they might even have suggested a new God since the invention of the telephone, radio, etc. The most recent expression is due the state of alarm over the war. "We must fight," they say, (with appropriate destain for the teaching of Jesus who suffered crucifixion under Pontius Pilate after the crowd had yelled, "We have no king but Ceasar)..."We must fight for 'Christian Civilization.'" If that be so it is a pity that Jesus didn't know that and call legions of angels then and there to the defense of Christian civilization. But God chose preaching. Preaching by John and Peter and Stephen and Paul, will that ever get anywhere against Roman cruelty, pagan lust and pagan philosophy? The answer is, it did! And the reason that it did is this one which Paul wrote to the Corinthians, **the preaching of the Gospel of the crucified Savior is God's method. It is His way of saving Christian civilization.**

When a delegation came from John who was shut up in prison, Jesus sent him a very peculiar message as the world would read it. "Tell John that the poor have the gospel preached unto them." That was the strongest credential that God had really come to earth which Christ could send to John. It was enough.

He may have had on offer from Herod of his freedom if he would give up preaching, as we are told Neimoller received and rejected.

All the apostles had was a message. As they hurried and were harried from place to place they preached "Jesus and the Resurrection." **In all the history of the church one thing stands out, the message is the main business. When the church loses that it loses everything. Cathedrals become tombs of religion without the Gospel message. That will always be so.**

Behind the Gospel is Christ. The Apostles did not preach conjecture, but certitude. He chose twelve that they might be WITH Him. "I know whom I have believed" is a vastly different message from some that have been emptied out on the people from some so-called, liberal pulpits. Surely these pulpiteers are not liberal with their proclamation of the truth, but liberal with lumps of theological speculation and sociological panaceas. **The only respectable motive which should carry a man into the ministry is a love for Christ and His Cause.** "If you cannot preach Christ," someone should say to those who are content to present little sections of the Gospel as moral soothing syrup, "then don't ask for your salary."

The Gospel message is in a class by itself. Neither man nor devil can make headway against it. **It is a message with the greatest events of history behind it.** Calvary is there, the old, old, story of Jesus and His love. Pentecost is behind it, the power of God. The empty Tomb is behind it. He who conquered Death is with His servants who preach. It is a message that is vindicated by history. Twenty centuries of fighting, persecution, and human frailty has proved its value.

All the message needs is proclamation. It is axiomatic, it proves itself. Its appeal is not your eloquence but the Truth. It pleased God to save them which believe by the foolishness of preaching. He expects to reach a lost world. He will never do it if it is dependent on the gifts of the messenger. The power is in the message. Let it be faithfully told and the foundations of hell quiver. Let the church stick to preaching. **There is just one way of getting people saved. It is the Gospel.** Worship is fine, suppers, recreation, social uplift may have their place, but human nature will not be changed by the mere improvement of surroundings any more than smallpox is to be cured by repapering the patient's room.

It is the Gospel that is to be preached, not 40 percent of it, 50, or 80 percent of it, but the whole Gospel. There are preachers who are guilty of giving people doubts, but not the doctrines of the New Testament. Others among the clergy bring about excitation, but not ethical behavior. Ethical problems are all wound about you. The Gospel of Christ gives you power to do right. The Christian conscience is the enlightened conscience. It not only recognizes that there is a right and a wrong, but it says which is which. **Preaching should help those who hear to grow.** Jesus said, "Ye have heard that it hath been said, but I say unto you". There are too many people living ethically on the level of 2000 B. C. There was a day when you could kill your enemy, and boil him and eat him. There was a day when you could expose your child to the beasts or allow him to be carried away to be raised as a slave, and still be a respectable Roman citizen. You could cut up your slave and feed him to the fish because he was your property. Why not now? Because the Gospel was preached. People were helped to feel God. They were incited to action and thought, their character and their ideals were changed because they beheld the glory of God in the face of Jesus Christ.

I read a good story in a book on preaching by Dr. James I. Vance. He tells of two men coming down the church steps after listening to a sermon destructive to all that Christian faith holds dear. "What do you think of the sermon?" said one man to the other. He replied, "I feel like the tramp whose breakfast was stolen by a dog while he had his back turned, discovering his loss he sighed. Well, thank God, my appetite is left." **You cannot feed hungry souls on moral reform, current events, new thought, civic corruption, but if you feed them upon the Bread of Life, moral, social and civic affairs will take a turn for the better.** Jesus sent out His disciples not to be normal reformers or social agitators, they were sent to preach the Gospel. The Gospel is the best thing in the world for a man's soul. There is no salvation in anything less than the Gospel of Christ. When this message is released "the dark line of evil retires before it and the dawn line of hope brightens."

Preaching is great as God is great, broad as the world is wide, solid as the truth is enduring, as intricate as sin, as glorious as Redemption. The glorious calling is defined in the Master's words, "As Thou hast sent me into the world, even so have I also sent them into the world." We share in the same glorious commission He had when He was made in the likeness of man. If we would understand our own appointment we must study His. "He hath sent me to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised and to proclaim the acceptable year of the Lord." He came to emancipate, to enlighten, to comfort, to announce. In every word the iron prison gates swing back and there is the sound of the song of freedom. Our mission is to be like His

He said, "I send you forth as sheep in the midst of wolves." He came as the Lamb of God amidst the wolves. The Lamb sends forth His sheep.

It seems foolish to send forth sheep against the wolves of cruelty, lust, greed, indifference, ignorance, hate and every form of sin. But I come back to

(Continued on page 13)

Growing In Argentina

Dr. C. F. YODER

It has been my happy privilege to visit again our missions in Rosario and Buenos Aires and it is a pleasure to report the progress of the work in both places. On the way to Rosario I stopped off at a town called "San Jose de la Esquina" or "Saint Joseph of the Corner". How it got that name I do not know, but it is a prosperous town of about 8000 people and has no mission. A family of believers who formerly lived in Hernando are now living in San Jose and would like to have us open a work there. It is about "three hours by train" from Rosario and possibly we can arrange to have occasional visits at least to try out the place.

In Rosario we had five evening meetings besides several day meetings and a great many visits in between. Brother Zeche has always made a success of his pastoral work because in addition to fervent preaching he is constant in his visiting, both among the members and among those who are not believers. Our mission in Rosario has thus gotten the name of being a live, spiritual mission, and that is attracting a good class of people.

All of our meetings were well attended, but the Sunday School broke the record with about 250 persons present. The hall only accommodates fifty and so the meeting had to be held in the open air. The people present were not all members, but were all friends and occasional attendants. The special attraction on this occasion was the taking of a moving picture to send to our churches in North America.

A picnic was held on May 1st in honor of brother Juan Garcia who was the founder of the work and labored for it for many years without help from the board. The people appreciate his sacrifice and honored his fifty-fifth birthday by attending this picnic. I was not able to attend, however, because I was programmed to be in Buenos Aires that day.

In Buenos Aires I first attended a two-day conference of the Federation of Evangelical Churches. This consists of a group of ten denominations or societies which cooperate in such phases of their work as permit cooperation, such as raising and sending money to relieve the sufferers from the war. There were delegates present from Uruguay, also, and a good program was prepared. Several of the strongest denominations in this country do not cooperate with others in this way. This is a great pity for it limits the Christian fellowship which should exist between all evangelical bodies. The Mennonites had two of their pastors there.

I spent only four days with our mission in the district of Gerli, but we had several meetings each day besides the evening meetings. These were all well attended, but, as the work is comparatively new, the membership is still small and the opposition is still great. We had meetings in two places about twelve squares apart and found a place where we will perhaps be able to start a third mission in the home of a family of believers.

In this way we can evangelize a large district in which there is no other mission. Brother Anton is another who spends hours every day visiting among the people and making friends, his wife and daughter go together to visit the women and girls. We have a good Woman's Society already and will probably soon have also a Christian Endeavor Society. Brother Anton's daughter Magdalena is studying the books of a Bible school and thus preparing herself for her work as a missionary. His son Jose had also expressed his desire to prepare for missionary work.

Both in Rosario and Buenos Aires I had visits from workers with other denominations who desire to work with us. The Gospel advises us to prove all such first.

I also visited the work in Veinte Cinco de Mayo, giving Bible studies three times a day for three days. There are some eighty believers here including several country districts round about. I baptized three more and there was one man converted in one of the meetings. These believers are very eager to learn and very appreciative of the teaching they received.

Here in Cordoba we are planning a systematic canvass of our district in an effort to find the best location for our permanent center of work. We have meetings in two halls thirteen squares apart and wish to find another, forming a triangle with them. We have just celebrated Mother's Day with a good program and eighty people present, which is encouraging.

Brother Iztueta, with his large and practical experience is a valuable helper in the general work while preparing himself for his special work among the Jews. It is very interesting to read the Jewish periodicals and books which give us their point of view in the world events. We already have the children of one Jewish family in part of our meetings and the father has purchased a Bible. We expect to issue a printed 12-page paper from now on instead of the 8-page mimeographed paper.

An Incident Worth Repeating

God's Purpose

A young man was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than He does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—**Selected.**

* * * * *

Fervent Prayer

Once, in North Africa, there was a mother named Monica, who had prayed through the years for her wayward son. Ere he left for Italy she prayed through the night that he might not go, but with the light of morning the ship sailed. Later on the son wrote: "That night I stole away and she was left behind in weeping and prayer. And what, O Lord, was she with so many tears asking of Thee but that Thou wouldst not suffer me to sail? But Thou, in the depth of Thy counsels, knowing the main point of her desire, regardest not what she then asked, that Thou mightest accomplish the greater thing for which she was ever imploring Thee." Yet, though long delayed, the mother's prayers were answered. And her boy became Saint Augustine.—Herbert Lockyer, in **The Presbyterian.**

Oh, for more!

Methodist laymen in western New York state have agreed to fill the gaps left by the lack of clergymen. Some 75 are "on call", according to Thomas B. Day of Buffalo, conference lay leader. Oh, for more to follow these in Christian service!

* * * * *

The Rice of Life

The following story came direct from Rev. Mr. Cunningham of South China:

One day a well-dressed, intelligent-looking man came to the Street Chapel. He sat and listened well for some time, then left. This was repeated three consecutive days. Then he rose and addressed the missionary, saying—

"I have heard you speak three times and you always have the same text. Why don't you change it?" Mr. Cunningham somewhat surprised asked, "What text?" "Jesus Christ", was the reply. After a moment's silence the missionary replied—

"Sir, before answering your question, may I ask you: What had you for dinner today?"

"Rice," replied the man.

"What food had you yesterday?" Again came—

"Rice."

"And what do you expect to eat in the future," the missionary asked.

"Rice, of course. Rice gives me strength. I could not do without it. Sir: It is—he hesitated as if for a strong enough word— Sir: It is my very life."

The missionary raised his hand, "That is just what I wanted from you. What you have said of rice, Jesus Christ is to our souls. He is the RICE OF LIFE."—**Selected.**

In Church

Hoffman, the famous German chemist, once related an experience he had. In 1890 he visited Glasgow, arriving in town late Sunday night. The following morning he went to call on Sir William Thompson, afterward Lord Kelvin. The doorbell was answered by a maid, of whom Hoffman asked if Sir William were at home. "Sir, he most certainly is not." "Could you tell me where I might find him?" "You will find him in church, sir," was the reply, "where you ought to be."—**Sunday School Chronicle.**

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The American Bible Society recently announced that in the 125 years of its existence it has not yet received, from all gifts of all kind, the equivalent of the cost of one first-class battleship. Yet the Society's annual distribution at home and abroad exceeds 7,000,000 Gospels, Testaments and Bibles.—**Selected**

* * * * *

Prayer—Work

When Luther first set out on his great work, his friend Myconius expressed sympathy, saying, "I will remain and pray while you toil:" But as he prayed day by day he began to feel uncomfortable. One night he dreamed that the Saviour himself approached, showed him his pierced hands and feet, and said, "Follow me." He took him up a lofty mountain and pointed westward. There Myconius saw a great field of standing grain. One reaper was trying to harvest it all. The lonely laborer looked spent and exhausted. Myconius recognized in the solitary reaper his friend Luther. "It is not enough," he said when he awoke. "'that I should pray. The fields must be reaped. Here am I; send me." And he went forth to share his friend's active labors for Christ.—**Selected.**

The Warp and Woof of Our Faith

In other years there has been a disposition to think of the foreign missionary program of the church as a religious luxury, to be indulged providing there was plenty of money with which to pay the costs of operating the church on the home field, and some to spare for the foreign field. For the most part, the foreign missionary program of the Protestant church has been operated on the left-overs.

Foreign missions are not merely another "interest" of the Christian church. They are of the very warp and woof of our faith. The church that is not missionary is not really Christian, for if our concept of God is truly Christian, then the missionary program of the church becomes an inevitable expression thereof.

In the Christian missionary enterprise of the church there rests the one great hope of ultimate international peace. It is not alone a question of saving brands from the burning; it is our hope of putting out the fire. Missions are no longer a cause to which we can give what is left over—this program is the only thing that will save the church.—Roy L. Smith, editor of **The Christian Advocate.**

According to **Revelation,** the British government has voted the sum of 500,000 pounds (nearly two and a half million dollars) to be given to various foreign mission agencies to make up the deficits that have arisen due to war conditions. Part of this money is to be used for Scandinavian and even German missionaries who have been cut off from their home supply. —**Selected.**

Word from the West

Lathrop, California
June 22, 1942

Dear Brother Klingensmith:

I would have written sooner but have been quite busy. I arrived here June 14th. The train was overloaded with war materials—soldiers and sailors. It took five days and nights to make the trip. I had to buy a six month round-trip ticket, cost $102.60 with tax.

Anyway I am here at last and preached twice yesterday and we had one prayer meeting Wednesday night. The first Sunday there were only 18 at church, but last Sunday there were 36 at the evening service. By faith and prayer, we hope, along with a lot of visitation and work, to have many more next Sunday.

The people are helpful and treat me grand. They sure feed me plenty. Ha! I have a bicycle and I use it to call and to go to and from the church. A boy loaned me the wheel.

I am staying at Sister Helen Mattes's. Brother Ronald Mattes, her husband, is now moderator here. I eat breakfast and lunch with them and dinner at Brother Wilbur Wolf's.

With all of the building now in progress, there is a wonderful chance here for the growth of our church. I love my work here, many of the older people are inspiring and really have faith in Christ.

If you have any suggestions, I would be glad to have them. I can never thank you enough for the opportunity that I have this summer. I consider it the most glorious chapter in my life so far—just being able to work for Christ among these wonderful people. We need the churches' prayers here and you can be certain that the church has ours.

All for the love of Christ,
Fells S. Lam

- o -o-

They Are Saying . . .

As long as there are millions of homeless people in the world and millions of homes without Christian faith, the world can be neither safe nor free.—**Howard N. Reeves, Jr.**

* * *

It is high time that we learned that **every Christian** must win others to Christ if America is ever to become a Christian nation. You can't teach a man to be Christian by teaching alone, for religion, like measles, is caught and not taught. Live the life before him, then tell him about your Saviour. —**Boyd W. Hargraves,** a Christian lawyer.

* * *

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—**Melancthon.**

* * *

Prayer is a key to open the gate of heaven and let grace out;

Prayer is a lock to fasten our hearts and keep grace in,— —**Thomas Adams.**

In 70 countries of the world today the Christian church has been established; more than that, an institution and individuals exist who are committed to Jesus' new way of life, a way which condemns the oaths of hatred and revenge in its quiet program of transforming lives and social systems into a creation which more nearly approximates the family of God. The supply line of this household of Christians runs to the doorstep of everyone of us. It is fed by the missionary enterprise.—**World Outlook.**

* * *

The home mission task will never be completed until every man, woman and child has at least a fair opportunity to know and accept Christ and to live a normal Christian life in a Christ-governed community.—**Hermann H. Morse.**

* * *

The more you know Him, the better you will trust Him; the more you trust Him, the better you will love Him; the more you love Him, the better you will serve Him.—**John Newton.**

* * *

You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.—**Ralph Spaulding Cushman.**

The Church's Best Product

The best product of the church is not a saved man, but a saved man who will save other men.—**The Lutheran.**

LIVING STREAM

May God forgive the wars of all the earth
And teach us what
The peace of God is worth;
Show how the living stream
Of His own might
Avenges evil, sanctifies the right,
Leads out the living soul
Within the dust
To upward paths
To God by peaceful trust;
And overcoming wrong by active love
It works the peace of Christ
And God above
And spreads for all
In friendship's tide of good
A flood of love, the bond of brotherhood.



Faith

Men buy and sell by faith; the forges burn,
The drays are laden, countless mill-wheels turn,
Great ships are chartered, trains run to and fro;
Though faith directs them all, they scarcely know
This spirit of the life of every day.
Will she desert them when they seek to pray?

A day—a single day—if faith were dead,
No field were sown, no oven fired for bread.
Faith is the hand-maid in a toiler's guise
Of all the world of workers. To tired eyes
With solace she appears at the close of day
To lift their burdens when they seek to pray.

Laura Bell Everett.

For The Taking

God makes a promise.

Faith believes it.

Hope anticipates it.

Patience quietly awaits it.

Selected.

* * *

Prayer

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make—
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, are with Thee?

Richard Chenevix Trench.

* * *

Resignation

In the rainbow hues of the Someday, dear,
The dark of the present shall disappear,
And we shall know
As soft winds blow
The mists that hide much from our vision here;
When the race is run,
And the heights are won,
We shall see it all as the light gets clear.

In the Someday land we shall see and know,
And the hope whose fruition seems far and slow,
The why and how,
That puzzles now,
When we've climbed far up and the mists are low;
And the fruitage rare,
In the upper air,
Shall be sweeter the steeper the heights we go.

And He—He has trod the selfsame midst,
With the tired feet that the spikes had kissed,
And shall we then,
Of the sons of men,
Show a faltering from or at all desist,
Until we win through,
Through the mists He knew,
And we stand on the heights that are heaven-kissed?

Judd Mortimer Lewis

This Year's Easter Offering

Herewith we are beginning the report of the Easter Offerings received by The Missionary Board of The Brethren Church this year. In the coming numbers of the Mission Number of **The Brethren Evangelist** each church and donor will be listed. Your church will be reported in due time.

Berlin Brethren Church:

Mr. & Mrs. Fred W. Brant	$ 25.00	
Miss Ida Kimmel	15.00	
Mr. & Mrs. John G. Glessner	10.00	
Mrs. S. M. Hauger	10.00	
Miss Clara Menges	10.00	
Mr. & Mrs. Frank Boyer	10.00	
Mrs. E. S. Kimmel	6.00	
Mr. & Mrs. P. R. Stahl	6.00	
Miss Geneva Altfather	6.00	
Mrs. H. G. Hay	5.00	
Miss Blanche Kimmel	5.00	
The Rev. & Mrs. N. V. Leatherman	5.00	
Mr. & Mrs. Frank H. Meyers	5.00	
Y. P. S. Christian Endeavor	5.00	
Mrs. Minnie Menges	5.00	
Miss Mary Menges	5.00	
Mrs. J. M. Musser	5.00	
Mrs. Harry Shultz	5.00	
Mrs. Homer Fritz	5.00	
A. B. Cober	5.00	
Mr. & Mrs. A. M. Cober	5.00	
Mrs. Lloyd Bird	5.00	
Mrs. W. A. Seibert	5.00	
Miss Emma Cober	5.00	
Mrs. Hulda Pyle	4.00	
Junior Dept. of Sunday School	3.00	
Mrs. James Lynch	3.00	
Mrs. A. J. Long	3.00	
Charles Cober	3.00	
Mrs. H. E. Landis	2.00	
Mr. & Mrs. J. A. Hepler	2.00	
William Shultz	2.00	
Miss Margaret Coughenour	2.00	
Mrs. A. L. Lowry	1.50	
Sunday School Class 8	1.05	
Joe Glessner	1.00	
Mrs. Homer Hay	1.00	
Mrs. D. Jay Musser	1.00	
Paul Bird	1.00	
Mrs. Jane Schrock	1.00	
Mrs. Pearl Pritz	1.00	
Miss Pauline Pritz	1.00	
Harry S. Shultz	1.00	
Mrs. Howard Weller	1.00	
Kenneth Altfather	1.00	
Robert Lea Altfather	1.00	
Daniel Gregory	1.00	
Lynn Sarver	1.00	
Henry Fritz	1.00	
Mrs. Robert Fritz	1.00	
Mrs. Bertha Buckman	1.00	
Ben Scheller	1.00	
Mrs. Susan Brant	1.00	
Woodrow Brant	1.00	
Lawrence Brant	1.00	
M. O. Barkley	1.00	
Mr. & Mrs. Harry Boyer	1.00	
Miss Thelma Saylor	1.00	
Mrs. Roy Thomas	1.00	
William Cober	1.00	
E. E. Knepper	1.00	
Mrs. W. H. Boyer	.60	
Miss Fay Glessner	.50	
Mrs. J. Jacob Glessner	.50	
Ronald Walker	.50	
Joe Shultz	.50	
M. O. Barkley, Jr.	.50	
H. M. Knepper	.50	
Miscellaneous	4.60	$233.85

Allentown Brethren Church:

Mrs. Mary Turner	$ 2.00	
Mr. & Mrs. W. H. Schaffer	10.00	
Anson S. Kline	10.00	$ 22.00

Bethlehem Brethren Church:

Mrs. E. G. Goode	7.00	
I Will Class	32.22	
Mrs. P. G. Wenger	10.00	
Mr. & Mrs. H. A. Logan	10.00	
Mark Logan	10.00	
The Rev. & Mrs. John F. Locke	5.00	
Miscellaneous	17.03	$ 91.25

Cumberland Brethren Church 3.50

Elkhart Brethren Church:

Mrs. C. R. Eddleman	$ 1.00	
Church	413.99	
The Rev. & Mrs. Delbert Flora	10.00	
Mr. & Mrs. E. C. Feerer	20.00	
Mr. & Mrs. H. E. Robbins	5.00	
Mr. & Mrs. Harry Gilbert	5.00	
Mrs. Clara Wambaugh	5.00	
Mr. & Mrs. Herman Anderson	3.00	
Mr. & Mrs. Jon Loape	2.00	
Mr. & Mrs. William Struble	2.00	
Mr. & Mrs. Fred Baugher	2.00	
Mrs. Ollie Pickrell	1.00	
Mr. & Mrs. Ray S. Yoder	1.00	
Mrs. Ruth Mogle	1.00	
Mr. & Mrs. Porter Orr	1.00	
Mrs. Cora Gerney	1.00	
Mrs. Sue Piper	1.00	
Mrs. Leaffie Schmidtendorff	1.00	
Harvey Bowman	1.00	
Mr. & Mrs. Louis Berger	1.00	
Mr. & Mrs. C. E. Smith	1.00	
Mr. & Mrs. Louis Ehret	1.00	
Viola & Catherine Decker	1.00	
Mrs. Mae Defreese	.50	
Mr. & Mrs. Harold Evans	1.50	
Friends	5.00	
Signal Lights	13.84	$501.00

Hagerstown Brethren Church:

Mrs. Angela Reichard	$ 5.00	
Mrs. W. H. Beachley	5.00	
Mrs. J. M. Tombaugh	5.00	
Mrs. J. K. Funk	5.00	
Mr. & Mrs. John Shank	5.00	
Mr. & Mrs. J. G. Smith	5.00	
Mr. & Mrs. J. I. Hereter	5.00	
Mr. & Mrs. Oscar S. Stoffer	10.00	
Mrs. J. R. Laughlin	10.00	
Mrs. Ira Downey	5.00	
Mr. & Mrs. H. C. Keplinger	20.00	
Mrs. Henry Rinehart	5.00	
Mrs. Margaret Yessler	5.00	
Mrs. Ella Bovey	15.00	
Miss Emma Newcomer	5.00	
Mrs. Clara Hartle	5.00	
Miss Mary Bentz	5.00	
Mr. & Mrs. C. H. Rohrer	25.00	
Mr. & Mrs. G. W. Spielman	5.00	
Mr. & Mrs. J. L. Carnochan	5.00	
Theodore W. Fahrney	10.00	
Allen Long	5.00	
Mrs. Georgia Rohrer	5.00	
Mr. & Mrs. J. P. Spedden	10.00	
A. Roy Sprecher	5.00	
Miscellaneous	143.04	$333.04

Akron Cooperative Brethren Church	$ 25.00
Ardmore Brethren Church	50.00
Burlington Brethren Church	33.38
Cambria Brethren Church	6.25

Center Chapel Brethren Church:

Mr. & Mrs. James Stone	$ 1.00	
Thelma Stone	1.00	
Mrs. Skillman	1.00	
Homer Bidlestetter	1.00	
Miscellaneous	1.75	$ 5.75

Clay City Brethren Church:

Mr. & Mrs. Martin Goshorn	$ 45.00	
Mr. & Mrs. Cletus Long	5.00	
C. C. Long	2.00	
Miscellaneous	.35	$ 52.35

College Corners Brethren Church	$ 20.35
Corinth Brethren Church	25.06

Denver Brethren Church:

Mr. & Mrs. John Patton	$ 5.00	
Mrs. Mildred Flora	5.00	
A friend	5.00	
A friend	10.00	
Mr. & Mrs. Augustus Maus	1.00	
Mr. & Mrs. N. B. Brower	1.00	
Mr. & Mrs. Rufus Carlin	1.00	
Emma Berkhiser	2.00	
Mr. & Mrs. Carl Maus	15.00	
Charles Eikenberry & family	7.00	
A friend	1.00	
A friend	1.00	
Ray Miller	1.00	
Fayette Shoemaker & family	3.00	
Eldon Fahl	.25	
Mrs. Fern Maus	.50	
Harriet & Leslie Kitner	.50	
Junior Church	1.00	
Miscellaneous	4.50	$ 64.75

Dutchtown Brethren Church	$ 24.00

Lanark Brethren Church:

Mrs. Sadie Puterbaugh	$ 50.00	
Mrs. Florence Truman	25.00	
Mr. & Mrs. Roy Greenawalt	10.00	
Mr. & Mrs. Wayne Deets	10.00	
Modern Marys Class	10.00	
Mr. & Mrs. H. B. Puterbaugh	10.00	
Builders Class	5.00	
Mrs. Edna Hawbecker	5.00	
T. E. Lego	5.00	
Mrs. Riley Lotzbaugh	5.00	
Berean Class	5.00	
United Workers Class	5.00	
Kenneth Truman	5.00	
R. G. Truman	5.00	
Mr. &Mrs. Earl Wilkin	5.00	
A friend	5.00	
Junior Department	3.11	
Mr. & Mrs. Harry Tallman	3.00	
Mr. & Mrs. H. A. Gossard	2.00	
Mr. & Mrs. Walter Martin	2.00	
Mrs. Sylvia Puterbaugh	2.00	
Mr. & Mrs. Harry Engles	2.00	
Mrs. Bertha Anderson	2.00	
Mr. & Mrs. Willard Rahn	2.00	
Mr. & Mrs. Marvin Wenzel	1.50	
Miss Charlotte Flickinger	1.00	
Mrs. Allie Lutz	1.00	
Mrs. Harve Hepner	1.00	
Mrs. J. E. Rahn	1.00	
Mrs. John Klock	1.00	
Mr. & Mrs. Theodore Millier	1.00	
Mrs. Earl Grimes	1.00	
Mrs. Clara Snavely	1.00	
Mrs. Luella Peters	1.00	
Mrs. Rose Herrman	1.00	
Beginners Class	1.00	
Miscellaneous offering	8.90	$204 51

Lathrop Brethren Church:

Mr. & Mrs. Cecil DePriest	$ 10.00	
Harold Wolfe	25.00	
Mrs. Nile Elliott	10.00	
F. L. Kleist	10.00	
Sunday School	7.84	
Ronald Mattes	5.00	
Peter Tacata	5.00	
Miss Rosie Miniaci	1.00	
Miss Petera Kuhl	2.00	
Phillip Mattes	1.00	
Miscellaneous	3.25	$ 80.09

Manteca Brethren Church:

Enid Ruth Sewart	$ 5.00	
Dr. & Mrs. George Wilson	10.00	
Mrs. Fortuny & children	1.00	
Elmer Gall & family	10.00	
Alice Dowhouse	1.00	
Lois Shank	2.00	
Mr. & Mrs. G. Mathews	5.00	
Miscellaneous	1.00	$ 35.00

Bryan Brethren Church:

Hazel Keiser	$ 2.00	
Mr. & Mrs. William Musser	5.00	
Mr. & Mrs. Harold Leonard	1.00	
Mr. & Mrs. Charles Hineman	1.00	
Mr. & Mrs. C. D. Oxenrider	5.00	
Mr. & Mrs. Howard Davis	5.00	
Mr. & Mrs. Herbert Hageman	1.00	
Mr. & Mrs. Russel Snyder	5.00	
Mr. & Mrs. C. L. Jody	1.00	
Mr. & Mrs. George Manning	1.50	
Mr. & Mrs. Oscar Robage	1.00	
Mr. & Mrs. Verle Rotsel	.75	
Mr. & Mrs. S. E. Lockhart	1.75	
Mr. Mrs. Arthur Morton	1.00	
Mr. & Mrs. Denver Lockhart	1.00	
Mr. & Mrs. Wayne Partee	1.00	
Miss Betty Partee	.30	
Miss Ruby Kunkle	.50	
Mrs. Mabel Fraker	2.00	
Mrs. Del Peltis	.50	
Mrs. Minnie Schad	5.00	
Mrs. Sara Quackenbush	1.00	
Miss Emma Kimmel	1.00	
Roy Gaskill	.50	
Jack Oxenrider	10.00	
Mrs. Harriet Luke	1.00	
Miss Mayme Hendricks	1.00	
Miss Faye Ridnour	1.00	
Miss Louise Calvin	10.00	
Mrs. Ray Stockton	1.00	
Mrs. Carrie Zimmerman	3.00	
Mrs. Katherine Lawrence	1.00	
Mrs. Jennie Pierce	1.00	
Mr. & Mrs. D. A. Erlsten	25.00	
Miscellaneous	10.93	$118.73

Cerro Gordo Brethren Church $ 1.00

Milledgeville Brethren Church:

Mrs. Belle Miller	$ 5.00	
Frank Deets	1.00	
Orville Allen	2.00	
Mrs. Ed. Meyer	1.00	
Eveready Class	1.00	
Mr. & Mrs. Kenneth Allison	2.00	
Mrs. LaRue Deets	1.00	
Ralph Allison	1.00	
Frank Hutchinson	1.00	
Gail Deets	1.00	
Mrs. Evelyn Hanna	5.00	
Mrs. Wesley Nesemeier	1.00	
W. M. S.	10.00	
Amanda & Alice Livengood	5.00	
Mrs. Ida Beard	1.00	
Mr. & Mrs. C. A. Livengood	2.00	
P. A. Knox	1.00	
Mrs. Dorothy Bott	2.00	
Albert Peters Family	2.00	
Kum Join Us Class	11.50	
Mrs. Harvey Schreiner	2.00	
Mrs. Minnie Kicks	1.00	
Loyal Daughters Class	3.00	
Dr. & Mrs. W. S. Bell	50.00	
Miscellaneous	18.30	$130.80

Waterloo Brethren Church:

Joan Bucklin	$ 1.00	
Mrs. Frank Scroggy	1.00	
Mr. & Mrs. H. E. Moser	1.00	
The Rev. & Mrs. W. C. Benshoff	10.00	
Mrs. B. F. Puterbaugh	5.00	
Mr. & Mrs. George W. Buns	2.00	
Mr. & Mrs. Dan Lichty	5.00	
Miss Frances Shanlis	.50	
Mrs. Floy Armstrong	12.00	
Mrs. M. Dumbauld	1.00	
Miss Alice Miller	1.00	
Service Circle Class	11.00	
F. H. McCartney	5.00	
M. H. Thompson	1.00	
Mr. & Mrs. R. K. Maust	1.00	
Miss Faith Benshoff	10.00	
Mr. & Mrs. O. C. Gnagy	5.00	
Mrs. Ray Johns	1.00	
Mr. & Mrs. Melvin Peck	2.00	
Emma & Harry Miller	5.00	
Mr. & Mrs. L. L. RuLon	10.00	
Mrs. Anna Weighley	1.00	
Bob Smith	1.00	
Jennie Harrison	2.00	
Mrs. W. H. Brown	5.00	
Glenn Brown	2.50	
Mr. & Mrs. J. B. Holmes	2.00	
Mr. & Mrs. Clyde Smith	5.00	
Mr. & Mrs. J. H. Gessner	5.00	
Dale RuLon	1.00	
Mrs. J. F. Dietz	.25	
Mrs. C. L. Woalsey	5.00	
Mrs. W. H. Miller	2.50	
Mrs. Herbert Jordan	1.20	
Friendship Circle Class	3.00	
Mrs. Ida M. Lichty	5.00	
Mr. & Mrs. G. E. Miller and Marilyn	25.00	
Mrs. F. R. LaBarre	5.00	
Anna M. Hoover	2.00	
Mrs. E. Van Schoyck	10.00	
Mr. & Mrs. K. F. Hoard & Irlowaine	5.00	
Genevene Klein & May Lichty	3.00	
Junior C. E.	1.28	
Sunday School	53.18	
Miscellaneous	30.25	$266.66

The Divine Foolishness

(Continued from page 6)

the place where I started. It is God's idea. It is His method. Preaching may seem foolishness to the pagan anti-Christian mind of some moderns, but it is the divine foolishness. It pleased God to save those who believe by this method. It is the greatest of all callings. Its success is already guaranteed. The wolves will be conquered. "These shall make war with the Lamb and the Lamb shall overcome. . . And I beheld, and in the midst of the throne stood the Lamb." We are sent as He was sent. He did not fail. We need not fail.

I will repeat the words of Phillips Brooks uttered on an occasion similar to this, "Among all the good things in life you have chosen the best in choosing the Christian ministry."

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for August 2, 1942

YOUTH AND ADULTS

Scripture Lesson: Acts 16:1-5

For the Leader

This relationship of youth and adults ties up very definitely with the Christian home and the Church of Christ. As there is a place for both youth and adults in the home, there is a place in the Church for both groups to work.

Yet we find a constant jealously and misunderstanding between the groups. Youth cannot see things the way parents do, and parents have trouble keeping up with the new ideas of youth. These things can easily become a source of friction, or they can become a sweet, mutual subject of increasing friendship and companionship.

The way to overcome the differences of youth and adults is to sit down and discuss together the problems. This should begin in the home. Where Christ is the head of the home, this can be done. Tonight we want to look into some of the problems which come up between the youth of our day and the adults of the present generation.

DISCUSSION

DIFFERENCE OF IDEAS. With the coming of adulthood there invariably comes a more or less freezing of values and ideas in the minds of people. In the day that the present parents were growing up, certain things were in vogue. Home discipline was of one form. Methods of business, courting, Church attendance were somewhat different than they are now. But adults find it hard to realize the change. (We will be the same when we reach full age.)

Parents may "freeze solid" on their methods and ideas and try to thrust them on a youth of a different era. This causes friction. Again, the youth of today meet with new ideas and methods of doing things. Oft times they try to change their parents to their new methods. This too, will cause friction.

But friction need not come. If parents and youth will recognize that changes come, they can talk matters over and much trouble will be averted. Regardless of the changing standards of life, and methods of doing thing, there is no change in Christ, our Lord. In Him, adults and youth can find a common meeting ground. Christ should be kept uppermost in the hearts of both youth and adults, for in Him can we find a bond of mutual fellowship that can make life sweeter than anything else on earth.

If there be friction between parents and children, let them talk it over in a prayerful Christian way. The results will be amazing.

EACH NEEDS THE OTHER. Homes are composed of both parents and children. This is the only basis for a home. Here is represented the wisdom and experience of adulthood, coupled with the vigor, enthusiasm and new ideas of youth. And how badly both ages need the other. As young men and women, we need the valuable counsel of our parents. They have just been over the road of life we are beginning to travel. They know of many of the pitfalls and upsets along the way. And when they try to warn us and help us, it is only because of their love for us and desire to see that we do not make the same mistakes which they did.

Modern youth has a "know-it-all-at-once" phobia, and naturally resents the "advice" given by adults. It is hard on our "ego." We don't want to be told. Yet how badly we need the wisdom of adulthood. If we will listen and profit by their experiences, our lives will be made that much easier.

Parents, too, in the home, need the presence and help of youth. Parents grow old. Their step and movements and strength are not what they were when they were boys and girls. Each passing year they will need our help more than ever. They have given of their life for us. We should ever stay by them, no matter what their condition of health or mind. Our parents will more and more look to us for help. Whereas, up to this time we have looked upon them as a source of stability, now they will begin to look to us for stability and strength.

For this duty of love we will need the patience which they had with us. We will need the grace and help and love which is found at the feet of Christ our Lord. Our parents will always stay young in mind if there is the right cooperation between parents and youth. Parents should be interested in youth's ideas, for by living with youth, a person can keep young, regardless of the years.

So, instead of friction, let us live, youth and adults, in the common bonds of love and fellowship in Christ, forgetting the difference in the physical ages.

BOTH GROUPS NEED THE CHURCH. When we see the broken homes, open adultery and divorce in America today we begin to wonder about the future of our homes. Without the home, there can be no social civilization such as is present in America. Children need good home training to become good parents tomorrow.

Our home is a God-given institution. It was established in the Garden of Eden. Sincere marriages today have the blessing of God upon them. The union thus made is made on earth and in heaven. God recognizes no break-up of a home except in case of adultery. Should this happen, the parties cannot remarry. Thus we cannot sanction easy divorce and remarrying as is evident today. Then, these things have their lasting marks. Already we see the breakdown of morals as a result of broken homes.

These alarming facts are the reason both adults and youth need the Church of Christ. Let the fathers and mothers bring their children to church for instruction in the things of God; let parents teach their children how to live as Christians at home; yes, let each member of the family give their lives to Christ, and that home will not see the destruction which has come to so many homes today.

It is encouraging to see the number of families which come as a unit to the services of the church. But there should be more. There must be more if our form of civilization is to continue. Our principles of democracy are basically Godly principles. Unless youth and adults attend church and learn of these principles, they will be forgotten and democracy will rot.

ONLY A FABLE, BUT HOW TRUE. We contend that many of the problems of youth and adults are a result of misunderstanding, selfishness and lack of patience. If we have been guilty of such, this fable should serve to warm our hearts and sweeten the relationship between adults and youth.

In a certain home, the aged father was living with his daughter and son-in-law. The young couple had a son of six or seven years. Old grandad was getting feeble and unsteady, for he had worked hard when younger to provide a good home and living for his wife and daughter. Now he was old and was unable to eat without spilling the food and dropping some on the table cloth. The daughter and son-in-law became very im-

patient toward the old man, and finally put him to a small table by himself in a far-off corner of the kitchen.

Shortly after that, this couple found their young son sitting on the porch trying to fit two pieces of wood together. Both parents asked him what he was doing. He answered, "I'm making a table and wooden bowl for you and dad to eat off of when you get old like grandad."

Needless to say, old granddad was at once reinstated at the family table and was not asked to eat by himself anymore. And that is just where adults should be in the hearts of youth. Right in the center of our lives. With Christian grace and spirit the relationship of youth and adults can take on a new power and feeling which will make for harmony, both at home and church and in society.

WORTHY OF MEDITATION

Two little owls sat in a tree
Looking as wise could be,
Said one to the other, " 'Tis very clear,
The less we speak the more we hear."

—Marie-Anne Jordan

"In his life Christ is an example, showing us how to live; in his death he is a sacrifice, satisfying our sins; in his resurrection, a conqueror; in his ascension, a king; in his intercession, a high priest."—Martin Luther.

The Book of Psalms is a vase of perfume broken on the steps of the Temple and shedding abroad its odors to the heart of all humanity. The little shepherd has become the master of the sacred choirs of the universe. David is the Psalmist of Eternity.—Lamartine.

The Cross pervades all Scripture.
The historical books prove its necessity.
The Levitical foreshadow its meaning.
The Psalms portray its experience.
The prophets foretell its experiences.
The Gospels describe its fulfillment.
The Acts proclaim its blessing.
The Epistles explain its doctrine.
The Revelation exhibits its fruits.

—The Indian Christian

The love of liberty, we must ever remember, was not born in an automobile, lullabied with radio, nourished with quick-frozen foods, raised in central-heated houses, clothed in synthetic fabrics, entertained in movies or educated in palatial structures of granite and marble! It was born in a dungeon—in the fetters of tyranny.—H. W. Prentis, Jr., Pres., Congress of American Industry.

How a preacher may make himself interesting. First, throw the subject into yourself; next, throw yourself into the subject, and then throw yourself and the subject into your hearers.—John Gregg.

ON TO ASHLAND

NATIONAL CONFERENCE IN 1942

Dr. E. G. Mason, Conference Moderator

Many times the question is asked, "Will we have National Conference this year." The answer is "Yes." Some weeks ago, as the present moderator of the Conference, I wrote letters of inquiry to the members of the Executive Committee asking their view points on the matter of continuing our plans for the National Conference. Nearly all replied, and everyone said that we should plan to go ahead with the arrangements. No spirit of hesitation was shown. Some said that our Conference would not be as large as usual but there seemed to be no good reason why the people of the Brethren Church should not continue to plan and work in this hour of need. This is no time for the Church to lay down on its mission, this is the time for the Church to arise to its challenge.

The question was put also to the delegates at the Ohio District Conference at Smithville. The same response came and it was unanimous. Of course, the problem of transportation for the Ohio delegates is not so great as it is for the delegates of other Conferences. But it is assumed that the opinions of the members of the Executive Committee representing the various districts would reflect the opinions of the Churches in general.

Transportation is a problem, but is was not so considered thirty years ago. We got together then and we can do it now. The problems that face the Church are great and a National Conference may help materially to furnish the solutions and certainly will be an inspiration to all of us. It should inspirt us to make our present plans work to a better advantage; to formulate new plans to meet new conditions; and to increase our efforts to make our beloved church a greater factor in moulding the lives of men and women in a turbulent and critical world condition.

Let us begin to plan now to send our full delegations to Conference this year. The difficulty faced in transportation by automobile should serve as a challenge to find another way to get there. The date set by the Conference Executive Committee is, August 24 to 30, and the place is Ashland, Ohio.

The entire object of true education is to make people not only do the right things, but enjoy the right things; not merely to be industrious, but to love industry; not merely to be learned, but to love knowledge; not merely pure, but to hunger and thirst after justice.—John Ruskin.



There Is Something To Do

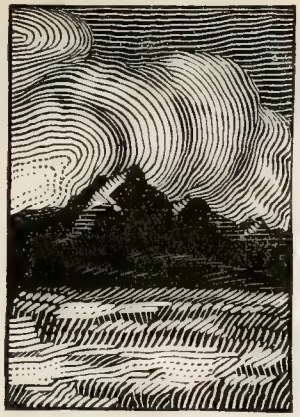
Did you ever see the person who is in desperation with the boredom of life because there is nothing to do? Books do not appeal to him; music is painful; church is far too drab; folks at home do not understand; school is unnecessary; the office is unbearable; and now he can't get gasoline! This is a master stroke of fate for such an one.

In these days could a Brethren Believer be so unoccupied? Consider the joy it would bring to find someone and bring him to the Lord for the first time! Measure the joy you would always feel in recruiting some young man for a future ministry, persuading him to go to our College and Seminary. How much better would the ideal person feel if he devoted a few afternoons or mornings to gaining subscriptions to our **Brethren Evangelist.** How better could he spend his time than finding some boy or girl who would love to attend one of our Summer Camps. Or what would be a better investment of time and effort than to sit alone with your Bible and attempt to master one of its sixty-six precious books? Life is sometimes ruined by its omissions. In modern language we call it "missing the bus". It could better be said "missing the best".

Think upon the Pilates and Herods and Pharaohs and Agrippas and Rich Young Rulers and Judases and Saphiras who all ommitted life's best things. They missed the best though they might have ever so much.

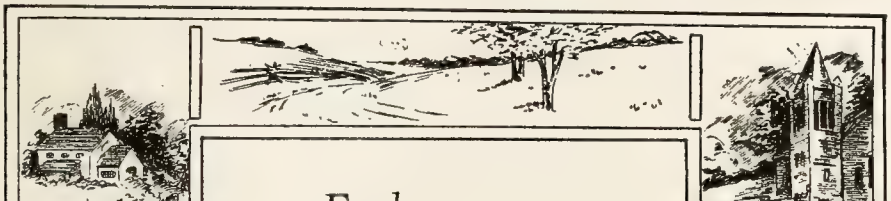
These are days that demand action or survival sinks into oblivion. Don't just be busy; be busy at business that counts. Jesus said, "I must be about My Father's business." Let us all say so.

ASHLAND COLLEGE.



THE BRETHREN EVANGELIST

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Give us one little space each day,
Removed from agonies that blind
The eye, and wear the heart away;
Let calm seep through the troubled mind.

Give us one little space each day,
In which the hush of peace unrolls;
In which to poise—to softly pray:
Dear Father, mend our tattered souls!

—Annabelle Merrifield



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INTERESTING ITEMS

BROTHER CHARLES JOHNSON, PASTOR AT CARLETON, NEBRASKA, reports the birth of a brand new baby Young People's Camp. It will be held at Huntress Park, Clay Center, Kansas, from August 10-14. More definite announcement is to be found elsewhere in this issue.

THE FIRST REPORT OF THE ASHLAND COLLEGE FINANCIAL CAMPAIGN appears on the back page of this week's **Evangelist**. Dr. Mason informs us that it is his purpose to keep the brotherhood informed as to the progress of this canvass week to week. Watch the hand go round and do your best to help it go fast.

BROTHER W. S. CRICK OF JOHNSTOWN reports that their "West End Union Daily Vacation Bible School", in which more than eight churches participated had an enrollment of 186. Our own church ranked second in number of attendants. He also announces the Annual Men's Bible Class Lawn Fete which is to be held on July 30th. This is quite an affair.

FROM BROTHER W. C. BENSHOFF, pastor of the Waterloo, Iowa, Church we learn that Brother S. M. Whetstone and family spent at least a part of their vacation in Waterloo. Brother Whetstone was formerly the pastor of the Waterloo Church. We note that he preached at the morning service on July 5th.

WE NOTE FROM THE MILLEDGEVILLE, ILLINOIS bulletin that while "Father" Benshoff (here "father" only tells the relationship) was having a guest speaker, "Son" St. Claire Benshoff, pastor of the Milledgeville Church was also entertaining a guest speaker in the person of Rev. Virgil E. Meyer, pastor of the Gratis, Ohio, Church, who was also vacationing, (or should we say "honeymooning"?) at Milledgeville. Brother Meyer was a former resident of Milledgville, the bulletin tells us.

AND WHILE WE ARE WRITING ABOUT GUEST SPEAKERS—we learn from the Goshen, Indiana, bulletin, Brother H. H. Rowsey, pastor, that Rev. and Mrs. E. J. Beekley were spending a vacation period in Indiana and that Brother Beekley, who is pastor of the West Alexandria, Ohio, Church, spoke at the evening services, Sunday, July 12th. Mrs. Beekley, formerly Miss Margaret Gill of Goshen, was Secretary to Dr. Mason of the College last year. Both Brother and Sister Beekley are identified with the Young People's Camp at Shipshewana.

WE ARE SORRY TO ANNOUNCE THE DEATH OF MRS. B. H. Flora, wife of the late Rev. Ben. F. Flora, of North Liberty, Indiana. A newspaper clipping from a South Bend paper brings us this information. Mrs. Flora was the grandmother of Brother Delbert B. Flora, pastor of our Elkhart, Indiana, Church. Rev. G. L. Maus, pastor of the North Liberty Church officiated at the funeral services in the First Brethren Church at Flora, Indiana and burial was made in the Flora Cemetery beside the body of her husband. We trust that we shall have a full account of her life and the service which closed it in the near future.

WE HAVE IN OUR HANDS a very neat program of the Brethren Berean Band Summer Camp Program, which was conducted at Twain Harte, California, from June 22 to 28. We are presenting to the readers of **The Evangelist** some of the messages delivered by the young people. This is done through the kindness of Brother Frank Gehman, who we understand had charge of the camp.

ASHLAND COLLEGE.



EDITORIALS

WHAT IF....?

Suppositions, conjectures and the like go a long way in making up the thinking and speaking of the age in which we live. We are prone to say, "What if...." and then go on with a great line of suppositions and wonderings, which, if left to take their course oft times end up in an entirely different avenue than we expected them. And, all to often, the result is an absolute negation of the original thought we had in mind.

First of all "what if" Christ had not suffered for us, the just for the unjust? "What if" there were no means of salvation from the sin of the world? Even though the present world situation presents about as dark a picture as the inhabitants of this globe have ever faced, yet if Christ had not furnished a "way out" the picture would carry a far graver and more far-reaching aspect. Material problems are nothing to compare with spiritual ones. Material problems are momentary—spiritual problems carry an eternal implication. Material problems may have many different solutions—spiritual problems have but one source of solution.

Consequently this "what if", permitted to run its course through the human family, might do infinite damage to the whole race.

But here is a "what if" that can be wiped out with one noble sentence, "Now is Christ risen from the grave and become the first fruits of them that slept."

"But what if" he had not established his Church? "What if" men had no way of learning the truth about Him?

Again we may wipe the slate clean with one sentence, "On this rock will I build my church and the gates of hell shall not prevail against it." There can be no assurance so great as that which comes from the lips of the Lord himself. There is no "what if" with Him. Neither dare we suppose or conjecture what might have transpired if...., for there is no such thought in the plan and purpose of Almighty God. His word is "Yea and amen."

Someone has said, "Every insinuation casts a doubt." Each time we seek to question a truth we come away poor for having done so. Sometimes questionings only come because someone desires to make conversation. Not knowing what other topic to use the question of eternal things serves as well as any other. But too often it is a subject concerning which the conversationalist knows little or nothing. Consequently the questioning, and the subsequent use of "it might be...."

But remember that the Lord once said to Peter, "Wherefore didst thou doubt?" Go back and read over that story again and forget your doubts.

I Wonder....

To wonder concerning the events of life is no crime. For wonder causes us to investigate. There is that little "bump of curiosity" which prevades the human mind and which was put there for a cause. Faith need not be altogether blind. Even Jesus said, "Search the scriptures." And Paul said, "Prove all things." To wonder causes us to delve deeper into the truths of the Word.

And Why....

Because it is all worth while. And there is no reason whatsoever why the effort to "tell it" should not be a continuous effort throughout the entire year. We are so often told that Satan takes no vacation. Nor should we when it comes to the efforts of the church. The Word tell us plainly that "Now is the day of salvation."

Let us forget the "buts and ifs and whys" and keep the work going.

F. C. V.

WHY

Why is it in summer
When skies are so blue,
And birds are all singing,
(And we should be too)
That we're prone to forget
That when skies are the bluest,
That this is the time
We should all be the truest?
True to our Christ,
And true to His Church;
Right on the job,
Continuing the search
For souls that are lost—
Those deep in despair—
To tell them how deeply
The Master doth care,
Why, more souls are lost
In the summertime heat,
And through our folded arms
They go down to defeat.

So, while the sun shines,
"'Tis time to make hay."
So get down to work
For the Master today!

Man would never have dreamed of a living God had not that Living God been a reality, who did not leave the creation to find his Creator, but stepping from heaven, at the very beginning of our race, to find His creature.—Kingsley.



The Ministry of the Minister

Reverend Clarence S. Fairbanks

(Delivered at the Ohio District Conference Ministerium)

In the Fifth chapter of Judges verse twenty-three we read the account of the curse that was pronounced upon the inhabitants of Meroz because they would not help the hosts of Israel conquer the enemies of the Lord. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." Here is a city like Chorazin that is preserved from oblivion only by the record of a curse.

Meroz, like many men, is remembered because of her indecision and inability to stand for the truth when truth was struggling for her existance. The sin of Meroz did not consist of the things that she did, but rather in the things that she did not do. Like the man to whom was given one talent to invest for the Master, she held back and refused to help the Lord because she was afraid of the consequences of being on the side of the few. It is true that the sins of omission are sometimes the greatest of all sins. The priest and the levite were not condemned for what they did on the road to Jericho, but for the thing that they did not do. The rich man who refused to take notice of the poor Lazarus that lay by his gate was guilty, not because of what he did, but because of what he did not do. Many of us are refusing to help those in need and to speak a word of kindness that might lead someone to the mercy seat of God to beg forgiveness of their sin. We are trying to find another road down to Jericho so that we will not see the man that has been robbed and beaten, we are seeking another gate so that we will not see the begger who lies at our door, but are we not just as guilty as though we had come in contact with these suffering souls and had refused to help them?

The minister who contents himself with preaching one or two gospel messages a week and holding a mid-week Bible Class and refuses to do anything about all the suffering of humanity about him is already condemned and the curse cannot be long delayed. We sometimes feel that we are very busy and that someone else should help shoulder the burden, but we must awaken to the fact that the world is looking to us and that if we fail to bring help from the Lord that the task will never be completed.

In our ministry there are three things which I think every minister must remember as being his chief duty.

I. The Preacher is a Parson

The origin of the term "parson" came from the fact that the people looked upon their minister as **The Person,** since in many instances he was the only well educated person in the community to whom they could look for help and counsel. Soon the minister of the gospel became known as the parson.

It is too bad indeed that the minister of Jesus Christ is not now, in too many instances, the leading figure in the affairs of the community in which he ministers. This is due in a large measure because we have sought to live above and away from our people and not enough with our people. Of our Lord the scriptures tell us that, He was tempted in every point like as we are tempted and yet without sin. It is for this reason that he is able to understand our problems and to succor those who meet adversity along the way of life. We ministers set ourselves up too often as some sort of supermen who do not meet the temptations that are common to the average individual and therefore people do not have the confidence in us that should be theirs. We do not need to deliberately sin when temptation confronts us, but on the other hand we should not give the impression that we do not face the same temptations which are common to every man. Let us be real people and real people will be ours.

Again of Jesus it is said that "He went about doing good." As the minister endeavors to help those in his community, he should never lose sight of the fact that people are looking to his life as an example after which to fashion their own lives. As the two dignified men were condemned for refusing to help the beaten traveler that lay by the road to Jericho, so was the Samaritan called good and commended for doing a good work. There are many ways in which we can heal the broken hearted and bring light to those who sit in darkness.

II. The Preacher is a Pastor

In the fortieth chapter of Isaiah we read the command to prepare the way of the Lord, but in the same prophecy in the sixty-second chapter we read, "Prepare ye the way of the people." But before we can prepare the way of our people, we must find our people to prepare. The kind of preparation that is needed can only be learned through pastoral work.

Pastoral work presents the needs of our people and unless the preacher preaches to the needs of his people he might just as well not preach. You have all heard of the preacher who wanted some particular sin to attack from the pulpit that would not bring disfavor from any member of the congregation so he preached on playing golf on Sunday because there were no golfers in his congregation. Of this type of preaching, Dr. R. W. Soskman in his recent book "The Highway of God" states, "Long-range shooting at absentee sinners is a temptation of those too timid for straight-from-the-shoulder combat. And some ministers with a dogmatic manner and a clever discrimination get the reputation for courage by attacking safe subjects. They merit Thackeray's biting description of Dean Swift: 'His servility was so boisterous that it looked like independence.' It is amazing how slow the pew is in detecting false courage!" And again Dr. Sockman writes, "Denunciation of distant evils is one of our most devilish pulpit diversions, giving congregations the exhilaration of a false righteousness. Pious and frequent repetition of the prayer, "Forgive us our tresspasses," may leave our hearts unharrowed by genuine repentance. Collective sinning is a dire reality, but collective repentance is usually too diluted to be curative. Our sinfulness does not really come home to us until it is translated into the first person singular."

The preacher who does not keep in constant contact with his flock will be, to a great extent, preaching "hit and miss" and sooner or later will find himself preaching on subjects that are "safe" and have, therefore, no real value to the listeners. But on the other hand one must be careful not to attack individuals from the pulpit, for the preacher who indulges in this sort of preaching is a coward who cannot go to the individual and meet him face to face. Our preaching must meet the general needs of our people, the needs of the individual must be met through pastoral work.

Besides giving the preacher the subjects for his messages, pastoral work also gives him a personal interest in the people who make up his congregation. It was this personal interest in the common man that made Thomas Jefferson the great man that he was. "Felix Adler relates that while President of the United States, Jefferson was one day horseback riding with a group of younger friends. The party came to a swollen stream. On a bank sat a poor man looking ruefully at the raging flood he was unable to cross. The man watched the others ford the stream on their horses, but said nothing to them. Last came Jefferson. The man, not recognizing him as President, asked if he might mount behind him and cross the stream. Jefferson cheerfully took him across. On the opposite side someone asked the man why he had not requested the service of one of the other members of the party. He replied: "There are some faces on which is clearly written the answer 'No' to a question you intend to ask. There are other faces on which is written 'yes.' " Therein lay probably his greatest source of power—that answer "Yes" to the insistent, if humble, claim of the common man for his right. When preachers become so interested in the common man that "yes" is written all over their faces when the cry for help comes, they will have gone a long way in making their ministry a success.

III. The Preacher is a Prophet

No matter how we may define a preacher's work or what we may say his chief duty consists, his all-important task is preaching and his duty is to interpret the will of God. A minister may be a good man and even a good pastor, but unless he can preach good sermons and rightly interpret the will of God to his people, his ministry will be a failure and soon he will find himself looking for another manse.

In these days when it seems that the whole world is being shaken from its very foundations, the preacher must be the prophet of God and his message must be Jesus Christ, the Savior of the world. Dr. G. E. Swoyer tells of how during the last world war he was in a chaplains's training school in Kentucky when various speakers came to give lectures on the work for which the young men were preparing. Of all the men that came to lecture there was one message that stood out above all the rest. "We had listened to various speakers who visited our Chaplain's School, but Commandant Pruden gave the climax to the whole course. In his final message to us he spoke some words which shine like the sun at the perhelion—'When you men get to your destination, do not preach war. These men have had enought of war. Tell them of Jesus Christ!'

"Now that is a message not only for chaplains to give to army men, but it is a message for every minister and for every Church to give to the nation, to the world, to the souls of men."

When the preachers of America take Jesus Christ as the subject of their messages, the problems and the ills of our country will begin to take care of themselves. Dr. Rufus M. Jones in writing concerning the post-war problems of the Church pleads for the preaching of Jesus Christ in such a fashion that will make Him a living reality to men and women everywhere. "This Galilean life with its depth of reality, with its vast human sympathies and its divine tenderness, its inward peace and joy and serenity, its capacity to absorb pain and suffering without spoiling its joy, its confident assurance that life goes on forever into more and fuller life, is the healing balm in Gilead which our world desperately needs today. . .If the churches which in our cities and villages hold the key to the new day were once more swept with apostolic passion for him and for his way

of life, the issue would be settled. But a church busy threshing old straw, fighting battles long ago lost, trying to hold a fort that is no longer strategic, unaware of the new day, unconscious of the profound currents that are reshaping the world, is already defeated and 'mene' is written on its walls. In the long run the rank and file of people know whether they are being given the food that has vitamins or not."

What the world needs most of all today is the preaching of the gospel of Jesus Christ. There is a story told that many years ago in England there was a crystal spring. A man suffering from the painful affliction of rheumatism, came and drank of the water and bathed in its stream. The results were that he was cured of his affliction. He told his friends, who were suffering from the same malady, and they came and were healed. Soon a city grew around the spring. Theatres, business houses, and dance halls were erected, and in time the spring was forgotten. The people became so absorbed in the things that they had created with their own minds and hands that they forgot the healing spring. Is it not also true of the healing stream that comes from Calvary? We have forgotten the water that gives life because we have been satisfied with the things that we have built around Him with our minds and our hands. Let us from this day forward preach Jesus Christ and Him Crucified for the sin of the world.

When you go to your pulpit to preach, "do not preach war. These men have had enough of war. Tell them of Jesus Christ!"

—Fremont, Ohio



The Spiritual Awakening

« »

Rev. H. R. Garland

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Ezekiel 11:19.

This would God gladly do for the American people if they would let Him. Make no mistake about it—America does need a spiritual awakening.

For considerable time we have been resting all too comfortably upon the idea, and on the ideal, that this is a Christian country. "The evidences are on every hand," many are prone to say. "The motto on our coins, the oath of office, the Bible in the schools, democratic ideals, freedom of worship, large church membership—all these and more."

Let us be realists, though, while we seek to be idealists. Our practices do not square with our professions. Contentment with the prevailing order has led to a softening of our religious life.

In his book, "An Adventure in Ideas", Professor Alfred North Whitehead says: "The progress of religion is defined by the denunciation of gods. The keynote of idolatry is contentment with the prevalent gods."

In our modern comfortableness have we not become idol worshippers— pleasure, ease, luxuries, self-satisfaction?

The staggering moral let-down of our day—the social problems found in almost every community, with their deep moral implications—liquor, salacious literature, unwholesome amusements, gambling, Sabbath desecration: are not these all too prevalent problems of our times? And can the continued presence of these, and the increasing seriousness of these, be other than evidence of "contentment with the prevalent gods?" What has been the measure of progress of our religion against these evils? Could they exist today if, as a people, we had been religiously alive and spiritually awake? We may sing "This is my Father's world," but we have permitted the underworld to decorate the Father's world.

One of the current phrases is "the preservation of the American way of life." We are told that this is why we are at war; we are urged to sacrifice. Gladly do we sustain the ideal, and sacrifice for it. But solemnly and seriously should we question the preservation of that part of the way of life as expressed in low morals, loose living, thwarted practices of Christian brotherhood and all the elements contrary to a practice of Christian ideals.

It is **Christ's way of life** which should be our paramount concern. Preserve that and all the ideals of democracy will be secure.

The process of awakening is not always a comfortable one, but if we are to live, it is a necessary one. It is not always comfortable to confess our sins,

admit our failures, denounce our gods. But it is essential if we are to be religiously alive and spiritually awake.

Let us look at three conditions for a spiritual awakening:

I. It Must Come to the Individaul First

As I awaken, as I become alive and reach out in my enthusiasm, in my determination to denounce the myriad gods; as I purpose to make religion a vital, dominant thing in my life—then does the contagion of enthusiasm, the spirit of "victorious vitality" overcome the deadliness of a "passive submission" and religion becomes a primary and not a secondary force.

There needs to be created in the heart of each Christian, a Divine restlessness which is satisfied only in the fulness of life lived out in ceaseless activity for establishment of God's kingdom.

"Come, Holy Spirit, heavenly Dove,
With all thy quick'ning power;
Kindle a flame of sacred love
In these cold hearts of ours.

Come, Holy Spirit, heavenly Dove,
With all thy quick'ning power;
Come shed abroad a Savior's love
And that shall kindle ours."

II. There Must be a Clear Admission that We Have Sinned

To many people "sin" is a word which belongs to another day. It is a word not found in the average modern religious vocabulary. "Nice" people and "nice" congregations do not like the word; and some ministers like to please their congregations. What sin meant to our fathers and grandfathers is not what sin means to many people now. Definitions and meanings seem to have changed since then. We talk about war and city slums and class conflict, and we blame this condition and that. But are not the roots of these social evils in our own hearts—in selfishness and greed and ill-will?

There needs to come to each individual an acknowledged realization of the seriousness of sin. Let us not evade it. Let us not "dress it up." Let us confess that we have sinned.

The man of public life, who makes vigorous speeches condemning the liquor traffic and social evils, but who drinks at social functions in his own home, with the facetious remark, "Of course, this does not count," **has sinned** and guilt is upon him. His profession of being a Christian because he belongs to the church is entirely too professional. His spiritual awakening will come when his living is exemplary and not professional.

To quote Mr. Elmer LeRoy Hobbs when he says, "Sin does matter terribly, eternally. There are some things that are everlastingly right and others that are everlastingly wrong. No matter what cheap and comfortable philosophy one may adopt, eternal standards of right and wrong stand before us. And to disregard those standards is to bring disaster upon us, a thing which even now has happened to the world. Sin does matter."

III. Spiritual Awakening will come as the Result of Spiritual Experience

You may read the books of our most profound religious thinkers, as they discuss God; the Divinity of Jesus; the Trinity and similar subjects. But by reading you do not know the real meaning of the Gospel.

Nor will reasoning alone do it. It will prepare the way; it will lay the foundation—but your mind can never make you a Christian: it can never create a dynamic spiritual awakening. The actual believing, understanding is a function of the heart.

The awakening we need so greatly today will come as we surrender our wills to God's will, and as we realize and accept the fact that the Christian way is not some ethical code for comfortable living, but is a matter of inward personal spiritual experience which impels us into the ceaseless activity of seeking to bring in God's kingdom.

We cannot know unless we experience. We may read with great interest of some heroic rescue at sea, but who knows of the anxiety and terror of those aboard a sinking ship, as death is faced; and then the overwhelming joy on the part of those who thought they were lost, as the valiant ship and crew come to the rescue. Only those who were there will know. There can be no understanding of "the Christian way of Life" until one lives out the experience of that way. There can be no understanding of "saved from one's sins" until one is saved.

America, spiritually awake, can be the force which brings to pass Christ's way in the world—the only way of life that offers security in hope, faith, certainty and reality.

Cumberland, Md.

IT SEEMS TO ME

Biblical Christianity concerns itself with the essential truths of Scripture and does not spend its time on either a discussion or propagation of men's ideas of what makes for truth. Too frequently we measure truth in terms of our own understanding. This limits it to our capacity. We need to become aware of the vast outreach of truth that our capacity to receive it may become greater. Or so it seems to me.

The Mentor

Indiana Conference Minutes

(Continued from July 11th Issue)

The Moderator then turned the session over to the President of the District Board of Trustees, Mr. Chas. Colip who called for the treasurer's report. This report had been printed and was put into the hands of the delegates. Mr. Colip gave a further report of the board's work and called on Rev. Studebaker to receive an offering for the use of the board. This offering amounted to $76.68.

Brother Bowman led in singing "What A Friend We Have In Jesus."

Dr. E. Glenn Mason, president of Ashland College was presented by Moderator Whetstone and addressed the conference in the interests of our college on the subject, "The Value Of A Christian Education". "Heavenly Sunlight" was sung.

The moderator then introduced Rev. Fred C. Vanator who spoke in the interests of our publications using the theme, "The Value Of A Denominational Literature". The session closed with prayer by W. I. Duker.

The Thursday evening session opened by singing, "Heavenly Sunlight", "I Am Thine, O Lord" and "Dwelling In Beulah Land" Rev. Harry Gilbert was then introduced to the conference as our newest Elder and led the devotions reading John 14:6 and commenting briefly yet inspiringly and helpful, closing the devotions with an earnest prayer.

The Elkhart Choir rendered a selection, "Hear Our Prayer." Dr. Robert F. Porte brought the evening sermon on the theme, "New Testament Elements of Faith". Text, Heb. 12:2. A very helpful and profound message.

The Elkhart Choir favored us with another selection, "Glorious Is Thy Name O, Lord". "Revive Us Aagain" was sung and the Moderator presented Dr. J. Raymond Schutz who brought the closing address of the evening on the Theme, "What is Right With the Church". Moderator closed the session with prayer.

The Friday morning sessions opened by using, "Tis So Sweet To Trust In Jesus", in song. Dr. I. D. Bowman led in devotions leading the body to the throne in prayer, then speaking on the subject nearest his heart—"Indiana Churches In Action", using Rev. 1,2 and 3.

The final report of the committee on committees was given as follows:—

1. Statistician,
 C. D. Whitmer
2. Conference Board of Trustees,
 Chas. Colip
2. District Mission Board,
 C. C. Grisso
 Ministerial Examining Board
 G. L. Maus, J. M. Bowman, Claud Studebaker
5. College Trustee,
 C. G. Wolfe, Dr. J. Raymond Schutz
6. National Conference Executive Committee,
 H. H. Rowsey, A. E. Whitted
7. Auditing Committee,
 Paul Naff, Mrs. D. A. C. Teeter
8. Committee for naming delegates at large,
 G. L. Maus, R. F. Porte

The report was accepted by properly sustained motion.

District Mission Budget

1. That the usual 40c per member remain as the basis of funds requested.

2. That the board assume the interest charge on the mortgage of the Huntington church property.

3. That $250. be given the Shipshewana Association.

4. That a certain indefinite amount be given to secure a field man to do certain necessary work among the pastorless churches of the district. This sum not to exceed $200.00. Probably about $100.00.

5. We further recommend that our board stand ready to cooperate with the Missionary Board of the Brethren Church in securing and maintaining a pastor at some point to which we may be led by the Spirit as the year advances.

The election of officers resulted as follows:—

Moderator—Rev. Delbert Flora.
Vice-Moderator—Rev. Bert Hodge.
Secretary-Treasurer—Rev. A. E. Whitted.

The report of the resolutions Committee was read by Bert Hodge. This report, with a recommendation properly inserted, was adopted by properly sustained motion.

The report of the Auditing Committee was made by Rev. Naff, and was accepted by properly sustained motion.

The report given by the Treasurer of the Board of District Trustees given earlier in the conference was accepted by properly sustained motion.

"Only Trust Him", was sung. Retiring Moderator then presented to the newly elected Moderator, Delbert Flora the conference gavel, and graciously congratulated Bert Hodge the newly elected Vice-Moderator.

Rev. Whetstone then presented Rev. Claud Studebaker who gave the closing Bible Lecture on the theme, "The Beauty Of The Building".

The final report of the Auditing Committee was given and accepted by properly sustained motion.

Rev. W. F. Johnson pronounced the benediction and the 55th. District Conference of Indiana Brethren Churches was closed.

Moderator—Rev. S. M. Whetstone.
Secretary-Treasurer—Rev. A. E. Whitted.

Resolutions of the 55th Annual Conference of the Indiana District of Brethren Churches.

To the members of the Indiana District Conference of Brethren Churches, Greetings. We, your Conference Resolutions Committee hereby submit the following report:

1. Be it resolved that we hereby recognize the fine spiritual atmosphere which has prevailed throughout the conference, due largely to the splendid efforts of the officials and all who have assisted in the conference activities, and those who have so amply provided for our physical comforts.

2. Be it resolved that the Indiana Conference stand on record as desiring more earnest action in District and Foreign Missions, believing that unless we grow we die; That definite steps be taken in genuinely interesting our young people in promoting an evangelical message in word and deed; That more tracts, biographical history, and works of the founders of the church together with ample illustrative materials, and more articles with safe inspirational, and edifying motives be published in **The Evangelist** and otherwise made available generally among the churches; that, as we believe in the Whole Bible, and the Whole Gospel, let us pray, preach, and practice it in all its power for the needs of a troubled people today—its doctrines of justification, regeneration, sanctification, healing, etc.

3. Whereas, the Brethren Publishing Company is a necessary instrument in the spreading of the thought of the Brethren Church and its various interests and through its publications dispenses information throughout the Brotherhood; Be it resolved: that more support be given to this phase of the work and that we urge the churches in the district to bend every effort to touch every family in our churches with Brethren Literature.

4. Whereas the Brethren Church consists of a close relationship between the local congregations and the district and national conferences, and all the accepted church-wide organizations, the Indiana District Conference expresses:—

a. Our confidence in the one and only College and Seminary which is owned and controlled by the Brethren Church;

b. Our recognition of its importance in training and preparation of ministers, missionaries, and workers in the Brethren Church of the future:

c. Our recognition of the necessity of centering our efforts as individuals within the District upon the recruiting of earnest and consecrated young men and women for the ministry, missions, and lay workers in our beloved church; and

d. Our recognition of the need for a more extended use of the leadership and abilities of the Seminary and College men in the individual Churches.

5. Whereas we must by the nature of things take recognition of the broad front of the varied activities which are essential to the promulgation of the Brethren program, Be it resolved that we therefore more adequately support our Sunday Schools, our Shipshewana Camps, our Women's Missionary Societies, our Sisterhoods, our Brotherhoods, our Christian Endeavors, our ministerial groups, and all other auxiliary units which perform some specific task of the church.

6. Whereas both civil and religious elements of our social order have at least partially failed in the peace just past, Be it resolved: that as Brethren Members, under God, and as citizens of the world, we shall so build our church as to make its influence of measurable value, as we prepare ourselves and our children for the new peace for which we so humanely hope, for which we so sincerely pray, and toward which we must so diligently work, in order that the new peace on this earth shall have a more practical and a more permanent place in the hearts and minds of our fellowmen. That we also affirm our historic stand of being conscientious objectors to Christians engaging in war.

Respectfully Submitted:
Bert Hodge
Arthur H. Tinkle
Mrs. W. R. Deeter

We communicate happiness to others not often by great acts of devotion and self-sacrifice, but by the absence of fault-finding and censure.—James Freeman Clarke.

PASTORATE WANTED

Rev. H. R. Garland, now temporarily pastor of the Cumberland, Maryland, Brethren Church, is now open for a call into a full time pastorate. Able to accept October 1, 1942.

Please address all replies to:
Rev. H. R. Garland,
Route No. 4,
Cumberland, Maryland

If I am concerned about doing the will of God, he is infinitely more concerned that I should know his will.—Bishop William Culbertson.

With Our Christian Endeavorers

CHRISIAN ENDEAVOR MEETING

TODAY'S NEEDS

Margaret E. Lowery

(Given at Southeastern District Conference)

Today young people have many common problems. to face. It is difficult for them to apply the teaching of Jesus Christ in their daily conduct because of the wide-spread liberties and the breaking of conventionalities all around them. Therefore the Christian Endeavor movement has accepted the challenge and has adapted its program to meet the needs of the present day. It realizes that the surest and best way to cure all moral and social ills is by the application of the ideals of Jesus Christ as found in the Gospel of Christ. For this Gospel inspires education, charity, brotherhood, justice, piety, love and every other human virtue. It is a potent factor in all cases of individual or collective need.

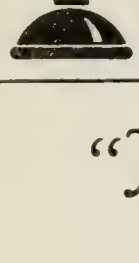
Christian Endeavor provides an avenue of expression for the religious life of the young. It gives the youth worth while tasks to do. It is devotional, evangelistic and inspirational; it is democratic and self governing. Its emphasis is upon service rather than study. The Christian Endeavor society supplies clean and helpful social life for young people. Its recreational programs provide excellent substitutes for the dance halls, poolrooms and taverns. Its Endeavorers are crusaders for evangelism. It is a training school, preparing youth to more efficiently present the claims of Christ to their associates. In home, church, community, state or nation Christian Endeavor is ready and able to serve you well.

Some of the things it does are: Strengthening the church work; encouraging and training youth to be more useful Christians; helping all youth, the world over, to be intelligent, informed and active citizens; establishing interdenominational, international and inter-racial fellowship.

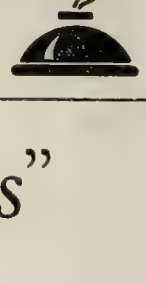
The society's principles all point to the development of Christian personalities, with grace, poise, seriousness, devotion, vision, brotherliness, sacrifice and consecration as valuable aids in living.

The needs of humanity in every land and under all circumstances become a natural part of Christian responsibility, and Christian Endeavor prepares young people to meet that responsibility in all its phases.

—Fairplay, Maryland



Editorial Comment



"No Atheists In Shell-holes"

Dr. Charles A. Bame

"In this fighting, many a soldier came to realize that selfconfidence alone was not enough to sustain the human spirit. I remember jumping into a hole a sergeant crouched lower to make room for me. Then all hell broke loose, and I wasn't surprised to find myself praying out loud. I heard the sergeant praying, too. When the attack was over, I said,

'Sergeant, I noticed you were praying.'

'Yes, sir,' he answered, without batting an eye, 'there's no atheism in fox-holes'."

This dialouge in the report of Lieut. Col. Warren J. Clear, General Staff Corps, U. S. A., set me to thinking, I asked myself, "Only when in fox-holes?"

It seems all too true that it is only then, with too many. "God bless America", is being lustily sung all around the land by all sorts and grades of humanity who either did not know, or did not care, for almost twenty-five years, that there was such a song—written during the last war, or World War I, as it has come to be called.

One is made to wonder if this is the only time America thinks of praying. Moreover, one is sure to reach a true conclusion if he decides that men—all men—pray most when the need is greatest—or the danger.

The evident answer is that it is never wrong to pray. It is always right. Just as obvious, if we are honest, it is that we do pray more and better when we are in the greatest need. I confess it—I wonder who will not?

Another interesting sidelight on praying in time of war is that of the "man with the Bible in one hand and a sword in the other." He is Sir Wm. George Shedden Dobbie, Commander-in-Chief at the Island of Malta. It is said he is so pious that he hates to fight on Sunday but does it. A member of the Plymouth Brethren Church, ruddy, sixty-three, strong and with a "simple and tremendous faith in Almighty God, which makes him completely fearless. He prays when he rises in the morning and leads his family in after dinner prayers." Have you not heard that the Isle of Malta is the most bombed place in the world, more than 2,000 times in all, and that the people are also devout catholics? The report also says that this orthodox protestant general and the Roman Catholic Bishop are on the best of terms.

Three things in these reports cause the writer to cogitate and conclude:

1. There are no real atheists. The depravity of the human nature is such that many try to convince themselves of the possibility; but I have lived too long to believe it and have long preached that atheism in reality does not exist. Depravity leads men far astray and ignorance leaves men in the gloom of superstition; but either can be overcome and "today is always the day of salvation" to any and all who "come unto him" who will cast none off. "He is able to save to the uttermost all who come to Him." He does and He will. Atheism makes men fearful, cowering and faithless. Belief makes them strong, fearless, courageous. Such faith is surely not 100% alike. (There is a wide breach between Catholic and Plymouth Brethren.) Not in the above and neither is it anywhere we find it. It is only the bigoted who clamor for place and power; who try to force freed minds into their mold. I am told that there are several Brethren of various kinds going as chaplains in this war. It makes me happy to know this for I have hopes that they will become so broadened in their ministrations to those of all faiths that they will return to their flocks and conventions to open and broaden the snarled, weasened, warped minds of boisterous bigots who have forced them formerly, to positions they can not now use and that never belonged to Brethren peoples nor to the house of God.

George Washington praying under the trees at Valley Forge; Lincoln praying all night before Gettysburg; Patrick Henry crying to God for recompense and protection against the cruel autocrats of Britain; Roosevelt bowing in prayer before the diplomats of America (North and South) are examples of devotion and dependence, which we commend; but, if their dogmatic formulaes must dovetail wholly with ours, they do not pray at all or can have no hope of an answer. What consumate egotism and intellectual suicide one commits to condone the prayers and

commend them and then deny that they could contact the Almighty who determines the times and the seasons of the ages and the boundaries and confines of the nations and governments?

2. There must be a common denominator in all religions. That, or at least one of them, must be prayer. Between the one who rushes into the presence of God as if it were an accomodation to the Almighty, to the one who pays his priest for the forgiveness of his sins, or the mother who offers her babe to the flames or the waters of the river as a sacrifice for sins, is a gap too wide for most of us to fathom. God knows and must interpret our intentions or we may as well stop praying. Who, of any age or intellect that has prayed over a stretch of years, has not concluded that at times, his prayers have been entirely wrong unless God did recast or interpret them for him? Indeed, in the "Our Father", the perfect prayer, we are taught to pray for bread and forgiveness and in the same prayer—"Thy will be done." He must be the judge in his answers and make them "yes" or "no" as it is right.

But, if there is a common denominator in religion, why not find it? Why not try to do so and instead of dividing our forces all the time into more and more and smaller units, try to find a way for the same generosity and benevolence in our actions between those most near and like us, even if we are too intolerant to try to find it in those far away from us? This is the conclusion of this paragraph and its main idea.

3. Now is the time to exercise fraternal goodness to all. What do you suppose those two men in the crater cared for denominational niceties? The thing that mattered was to get to God and receive help. Independent of each other, they appealed to the same God and needed no intermediary to lead, or ritualize them. They wanted help and got it. Strengthened in courage and power to resist and endure from God is what they needed and found. Found, surely enough to herald it to the world in a report of horror and suffering. Can we do better than to imitate and commend them?

"Many a soldier came to realize that self-confidence alone was not enough to sustain the human spirit" at Battan. I wonder when the theologians will come to realize it? When will selfish leaders of political parties discover it? In that sentence Col. Clear compressed the wisdom of the ages. It sustains all that God has tried to teach the human since sin wrought its fatal blow. If I am rightly informed, it is a problem with which we shall need to deal very soon, as a people, and may God grant us an easier way to discover it and also the way to release from intolerance, bigotry and egotism. We need not fear or hesitate for we are aligned with the world's sages, philosophers and the good, the great and the blessed. The "human spirit" is sustained when in touch with the loving, forgiving sharing of God of Heaven. To keep the favor of God, we need to treasure that right to retain the humble station we have found.

—Cleveland, Ohio

MID WEST YOUNG PEOPLE'S CAMP

AUGUST 10-14, 1942

at

HUNTRESS PARK

CLAY CENTER, KANSAS

Beautiful park, large auditorium athletic grounds, with Swimming Pool and shade galore.

Minimum Cost.....$3.00

A general invitation is extended to all over the age of 12.

For further information address:

Either —

Rev. C. E. Johnson,
Carleton, Nebraska

or

Rev. Cecil Johnson,
Falls City, Nebraska

The Tornado Wrecked Mulvane Parsonage



The above picture shows what is left of the Mulvane, Kansas, Parsonage after the severe storm reported in the last news letter. It was a two story building. It was turned almost completely around. The top story was blown completely off.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

The next morning after the spies had returned, Joshua arose very early and told the people to march to the river. There were a great many of them; the strong men, who were to fight for the country God had promised to give them, the women, the boys and girls, and the little children. Across the river was Jericho, which looked very lovely in the early morning, with its beautiful palm trees and the many gardens filled with different colored flowers, while about it rose the hills on which the sun light rested.

But between the city and the Israelites flowed the river Jordan. In the summer and fall it was not a very large stream, but now in the spring it was broad and deep, and its water went rushing and plunging along, carrying trunks and trees and other things. As the Israelites looked at it, they wondered how they could get across, for there were no bridges and they had no boats. Perhaps the people in Jericho thought they were quite safe because the river was too wide and deep to be crossed.

But God told Joshua that He would do a very wonderful thing, so that the people might all get safely across the river, and know that He was God and that He was with them just as He had been with them when Moses was with them. Joshua called the people together and told them that the Lord had said that the priests carrying the ark were to go first, and when their feet touched the water, it would stop flowing and a path would be made for the Israelites to pass over. You remember that the ark was the chest which was kept in the Tabernacle, in which the ten commandments written on tablets, or great stones, were kept and over which were the two angels made of gold. When it was taken from the Tabernacle, it was always covered with a beautiful blue cloth.

Now the priests in their long white robes lifted the ark and walked slowly down to the water's edge. When their feet touched the water, a path was made just as God had said, and the people crossed in safety.

Do you remember the path that was made across the red sea for the Israelites, so many years before, when they were trying to escape from the Egyptions? Was not God good to make a pathway through the water twice for His people?

The Israelites, after crossing the river, went on to a small place near Jericho where they were to stay all night. Here Joshua told the twelve men to pile the great stones which they had brought from the river, one on top of the other, to remind the people of the wonderful way in which God had made a path for them to cross the Jordan. He then said, "When your children ask you what these stones mean, then you shall tell them how God caused the river to stop flowing and made dry land through the river, so that all the people might pass safely over."

The people thanked the dear heavenly Father for bringing them safely into the land of Canaan.

What did they have to eat in the wilderness? Yes, manna, which came every morning. But now they could get corn so the manna stopped coming. I am sure they enjoyed the fruit and the corn.

But though they were safely across the Jordan, yet there was lots to be done. They set up their tents in a beautiful place where lovely flowers were all about them, but just beyond them were the high strong walls of Jericho, and they knew they must take the city.

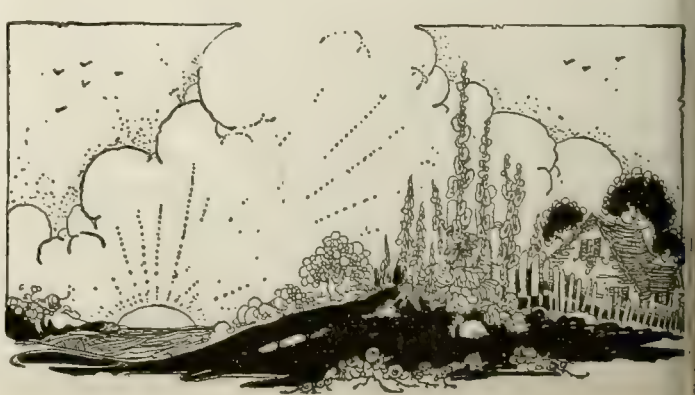
One day Joshua went off to be alone and to think how to take the city. The Lord spoke to Joshua and told him that He would be captain of his army. I am sure that he was no longer afraid to take the city. The Lord did not have them to fight with guns and swords, but to march around the city just as He directed, and then when the signal was given they were to shout, and to blow their trumpets.

Oh, how the people shouted and the priests blew! And, children, as the shouts were heard, down fell the great walls, so the Israelites could enter the city. The people who lived in Jericho had been so wicked that God said they must all be killed and their houses burned.

But there was some one who was not harmed at all, and who do you think that it was? Do you remember who was kind to the spies and saved them from the King's soldiers? Yes, Rahab. Joshua had told all the people to look out for the house which had the red cord tied in the window and to hurt no one in it. When the Israelites entered the city, they saw the scarlet cord in the window of a house on the wall and the spies went into it and brought out Rahab, her father and mother, her brothers and sisters and all that she had and took them to a safe place, because she had been so kind to the spies. After the battle, Joshua gave her a home and she always lived with the Israelites. Indeed, Rahab was rewarded for her great kindness.

With love in Christ's Name,

Aunt Loretta



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for August 9, 1942

YOUTH IN OTHER CHURCHES

Scripture Lesson: I Thess. 4:9-12

For the Leader

We are face to face today with unrest, turmoil and uncertainity. Too, we have a general feeling of distrust of one for the other. People are more than hostile and indifferent toward the Church. One has only to engage in true Christian church work to discover the lack of interest and concern of church people for their church.

Further, a real trick of Satan is to cause friction and jealously and distrust between churches and groups of Christians. Christian forces should be united for victory for Christ instead of being split up into small groups. If the church of tomorrow is to be a united effort for preaching the Gospel, it is up to us as young people to carry the torch. To do this we will have to have a better understanding of youth groups of other churches. Also we will need instruction in the Word of God. We will need consecration and service too, for Christ.

Let us consider some of the things which will make for a better and more effective evangelistic effort for Christ through a better understanding of youth groups of other churches.

DISCUSSION

THE NEED FOR UNDERSTANDING AND COOPERATION. From the armies of the nations of the world we learn the lesson of understanding and cooperation. Division brings defeat. The Church of Christ will never be defeated, but the lack of mutual cooperation of Christian people will bring a lessening of spiritual fervor and soul saving work.

We are "called unto holiness", and friction, disputing, and those things that go with them, are not a part of holiness. As young people we want to see that the youth of the other churches of our community are as human as we are. Churches differ in their interpretation of the Word of God, yes, some have even drifted into apostacy and modernism. These tragedies we cannot and dare not have any part with. As Brethren young people we must stick to our fundamental interpretations of the Bible, or we, too, will be caught in the deadly maelstorm of modernism and unbelief concerning the Word.

But there is much we can do as Brethren youth to help the cause of our Christ by being cooperative with the youth of other churches. Let us endeavor to work together, with our banners proclaiming that the one business of the church is to preach the blood-saving salvation of Christ for lost men.

THE WAY TO UNDERSTANDING AND COOPERATION. First of all, as youth of different denominations, we have a common interest. That interest is Christ and His Gospel. If a "church" has any other aim as its goal it cannot be classified as a church. Many groups go by the name "church", but an examination will reveal that Christ to them is little more than a man; the saving blood of Christ is never mentioned; world peace of this age is something which should have all our attention, and worship can be directed at most any god, spirit or influence.

Further, in cooperation and understanding we want to seek out youth of other churches which have a love for our Lord; who love the truth of the crucifixion and resurrection and who look for the imminent coming of our Lord. With such groups we can work as Christians. We are taught of God to love one another. How fine it is to be able to love those who share the same convictions which we do. With these young people we can study the Word, we can live it and teach it. Such groups should work together.

We must live our lives as Christians, and in so doing we will be fit companions for other young people of Christian faith. This is the way to cooperation and understanding. The world needs the benefit of such relationships among young people.

WORKING WITH YOUTH OF OTHER CHURCHES. First, we are told that we are to study to be quiet, that is, to study the Bible teachings, interpret them and discuss them. A cheerful study of Bible doctrines by any group, prayerfully, will quiet disagreements and differences. We need this agreement to work with our contemporary companions.

Then we are to do our own work, meaning to manage our own local society in its activities. There is no harm in a number of young people's societies, even in a small community. Each will have its own work to do.

Lastly, we are to work with our own hands. By this is meant that we are to produce results for Christ. There are idle church members, but not idle Christians. Through understanding, we can work with youth of other churches to do powerful things for Christ.

WALKING HONESTLY. All Christian youth are to be examples for young people outside the Christian fold. If we can cooperate successfully and present a united front to the unsaved, we will stand a better chance of winning them to Christ. Example is the best sermon.

Much can be done by the youth of Christian churches. The spirit of God is back of all endeavor for Christ. In this present age of unrest we need the united action of all Christian youth to put forth the good news of salvation and hope which comes through Christ.

Let us unite our efforts for victory in Christ.



CAMP BLACKHAWK NEWS

We desire to give as much information about the Camp as possible.

1. This is a Brethren Young People's Christian Training Camp. It is open to all Young People who are ready for eighth grade this fall, or older.

2. Although primarily Brethren in emphasis, we encourage young people of other Churches to go along with us to Camp.

3. The camping period consists of five days of a progressive, healthful Christian program. Part of the morning is spent in interesting classes, and Chapel. The afternoons are given over to recreation, planned activities, and swimming. The evenings are planned to include a Vesper Hour, plus group activities and a campfire.

4. The entire Camp program is designed to give each camper a well-balanced, and wholesome vacation under the guidance of Christian leaders and in the midst of a good Christian atmosphere.

5. Training and guidance are given by Ministers and Sunday School leaders of the Brethren Church.

6. Games and sports and activities are designed to inspire better cooperation and group spirit among the young people.

7. Sleeping quarters are well protected and enclosed. There is no sleeping in tents, but in cabins. The meals are the best, and are prepared by an experienced Y. M. C. A. Camp Staff from Waterloo, Iowa.

8. The cost is very reasonable, bring only $5.00 per camper for the five days. This is the cheapest vacation any young person can have this year. The bulk of the Camp cost is paid by the National Sunday School Association of the Brethren Church, to which we give our White Gifts at Christmas time.

9. Dates of the Camp are Aug. 3 to 8.

10. The Camp is located near Waterloo in Iowa.

Laid to Rest

BYRD—Charles Kemper Byrd was drowned in the Shenadoah River near Lynwood, Virginia on the evening of June 11. His body was not recovered until the following Sunday morning. Brother Byrd was just 27 years of age. Since he was a boy of 12 he had been a member of the Mt. Olive Brethren Church. He was an industrious young man of cheerful disposition and high moral character. About five years ago he married Miss Ethel Raleigh, a splendid young woman from a devout Christian home. They were living in their recently purchased home at Bridgewater, Virginia, at the time of the tragic death of the young husband.

The deceased was the son of the late Mr. and Mrs. Walter S. Byrd. Besides his wife he is survived by two brothers, Loyd and Marvin, and by five sisters Mrs. Mike Hinkle; Mrs. Saylor Hinkle; Mrs. Nelson Trobaugh; Mrs. Herman Morris and Mrs. John Gilkerson.

The funeral services were in charge of his pastor, the writer, and the Rev. M. I. Burkholder, pastor of the Mt. Olivet United Brethren Church. The services were held in the Mt. Olivet United Brethren Church near Mt. Solon, Virginia, and the body was interred in the beautiful cemetery which adjoins the church.

Sincere sympathy is extended to his family and his many friends who mourn his untimely passing.

John F. Locke



News From Our Churches

FALLS CITY, NEBRASKA

Vacation Bible School was held following the close of school. There were 60 boys and girls enrolled, practically all from Brethren homes, as there were several other Falls City churches holding Bible Schools the same two weeks.

The Primary Division was under the leadership of Miss Florence Cleaner and Mrs. Joe Lemon; the Junior Division was in charge of Mrs. Lee Stump and Mrs. Mary Rieger; the Intermediates with Rev. Cecil Johnson as leader. The third year of "Through the Bible" course was used.

The third week of June we had Dr. McCartneysmith with us in the interests of Ashland College. He showed the Ashland College pictures to an appreciative group.

On June 18th our Woman's Missionary Society entertained the Ladies' Aid of the Church of the Brethren group. They worship with us and assist us in all church work, but retain their Aid to carry out some of their Mission work.

The Sisterhood of Mary and Martha is being reorganized and also a Boy's group is organizing. The two groups meet on the same evening, having their separate meetings and then gather together for a social hour. Pray for the success of this undertaking of our young people.

Our Christian Endeavor is working smoothly with young people taking part for the first time in a religious way.

That the young people in these troublous day may turn more and more to the church and what it stands for is our earnest prayer.

Mary E. Rieger, Cor. Sec.

WATERLOO, IOWA.

It has occurred to the writer that there are items in the pastor's quarterly report to the local church which might prove of interest to the readers of **The Evangelist.** A variety of activities, with some visible results, have characterized the labours of this people since April 1.

The resurrection story, always new, was told on the morning of Easter Sunday to a large audience. In response to the invitation, a number of the members of the church found their way anew into the presence of their Master through a public reconsecration. A few confessed Christ for the first time. A cantata was rendered by the choir at the evening hour.

The course in Brethren Emphasis was given during April and the first half of May. This course was taught to adults by Mrs. W. C. Benshoff at the Sunday school hour and on Wednesday evenings to teachers, workers and others. Teachers of the Young People's Division presented the course to their respective classes at the morning Sunday School hour.

A Daily Vacation Bible School was conducted June 8 to 19 with the pastor in charge. The director of the school was ably assisted by a corps of fifteen workers. In all, fifty-seven children were enrolled, with an average attendance of forty-one. The average attendance of workers was thirteen. A picnic was enjoyed at Byrnes park the evening of the 19th. An excellent

program was rendered by the school to a large audience, the morning of the 21st.

The laymen of our church met the evening of May 28 for a luncheon and program with the men of the Church of the Brethren as their guests. About forty men were in attendance. The address of the evening given by Rev. Lew Harris of the Christian church. We should have more such gatherings.

We conduct from time to time a service for the consecration of children. Upon two occasions during the quarter parents brought their children to the church to present them to the Lord. Ten children were consecrated at the two services.

The regular worship hour on Sunday evening, May 24, was in the nature of a recognition of our boys who are in the armed service of our country. A number of letters, received from the boys, were read. Through the Christian Endeavor we keep in touch with these young men. They are not forgotten and this is keenly appreciated.

Though we conducted no special evangelistic meeting this spring, we endeavor to keep before the unsaved their need of Christ. Eight new members have been added to the church during the quarter, seven by baptism and one by letter. Our communion service on the evening of May 17 was well attended and proved a means of spiritual blessing. Preparatory services were conducted by the pastor.

Rev. and Mrs. S. M. Whetstone and son Billy of Oakville, Indiana, were visitors among us for a few days recently. The Whetstones served this church, leaving here ten years ago. The former pastor brought us two excellent sermons and a Wednesday evening meditation.

In these dark dismal days we think of the words of our Master, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." St. Luke 21:28.

W. C. Benshoff

SPECIAL SERVICES AT BETHLEHEM, VIRGINIA

The Bethlehem Brethren Church, Harrisonburg, Virginia, had a very joyous experience in its recent meeting the last week of May and the first week of June. Brother J. Ray Klingensmith was our Preacher and his messages were a spiritual treat. Every sermon was full of good, sound, practical Christian teaching. Brother Klingensmith seemed to like the way his hearers responded to his messages for he gave us great material to think upon and it was from the heart in Christian earnestness.

The fellowship with this delightful man of God was a rare treat to the pastor of the Brethren Church as it was to others who came to know him.

Quite a large group of our people never missed a service. Some drove long distances to be present and used up their precious allotment of gas to be there and to bring others with them. Such a spirit on the part of the people was most encouraging to those who have the progress of the church at heart. One couple, who never missed a service, drove over 300 miles to attend the meetings. One faithful woman who lives so near the church she can attend the services without the use of her car, got the car out and went after people who could not attend because of their lack of transportation.

There was special music. There was a fine spirit of harmony on the part of all. There were moving pictures of various churches and church interests and there was Preaching of the word that really lifted and helped.

The congregation was so generous that the pastor was given a large cash gift at the close of the meeting. Treating me in such a way after 14 years of my wearisome doings will give the reader some idea of what fine people these Brethren at Bethlehem really are.

Of course, best of all, there were decisions for Christ and on a Sunday following the meeting, four were baptized and received into the fellowship of the Church. These were all young adults. The baptistry too, has been recently improved and a new heating apparatus was installed.

Since conference two others have been baptized and received into the church and we pray that others may come from time to time.

Bethlehem does not have a large membership but it has always been high in quality.

We are all thankful for the blessings of the meeting and we pray for continued blessings to be upon the work of our brother Klingensmith.

John F. Locke, Pastor

SMITHVILLE, OHIO

Having read Rev. C. A. Studebaker's report of the Smithville revival I note that some things are left for the pastor to report.

We want to thank the good people of the South Bend, Ind., Brethren Church for loaning their pastor to us for two weeks.

Rev. Studebaker preaches the gospel of Christ which is the power of God unto salvation to them that believe. His messages were true to the Word and stressed the necessity of the whole Gospel for the whole world. It is a joy to sit under the preaching of the Word that forgets self and strives earnestly to lift Christ up from the earth that He may draw all unto Himself. We shall be wanting Rev. Studebaker again.

To date eighteen have been baptized; seventeen of them have been confirmed and received into the church membership. One young lady was baptized several years ago was confirmed and received into full fellowship; one young man who made confession and was baptized the Sunday following the meetings, awaits confirmation. One woman who had been a member of the church when it was located at Mt. Zion was contacted and her name was placed on the active membership roll. This makes a total of twenty-three who have been added to our membership roll since June 1, 1941.

The inspiration of the Revival Meeting still continues; the District Conference closed June 26th; now we are looking forward to the National Conference. As we go forward together we ask an interest in your prayers and will not forget to pray for you.

James G. Dodds.

WHITE DALE CO-OPERATIVE BRETHREN CHURCH

(Near Terra Alta, W. Va.)

The Co-Operative Brethren Church of White Dale is glad to report that it now has Rev. Alonzo Fike as its part-time pastor. He delivers many interesting sermons to us. He is with us each first and third Sunday at the evening hour and each second and fourth Sunday at the morning hour.

Dr. Charles A. Bame and wife of Cleveland, Ohio, held a revival meeting for us from June 19 to 28. We heard many inspiring sermons. On the evening of June 28th we had our Communion, which was well attended.

Mrs. Lettie Bucklew, who has been ill for a long time, is no better at this writing.

The Woman's Missionary Society will close another successful year on July 31st.

Our Young People's meetings seem to be progressing nicely.

Sunday evening, July 12th, our choir went to Oakland, Maryland, and rendered special music for the Church of the Brethren services there.

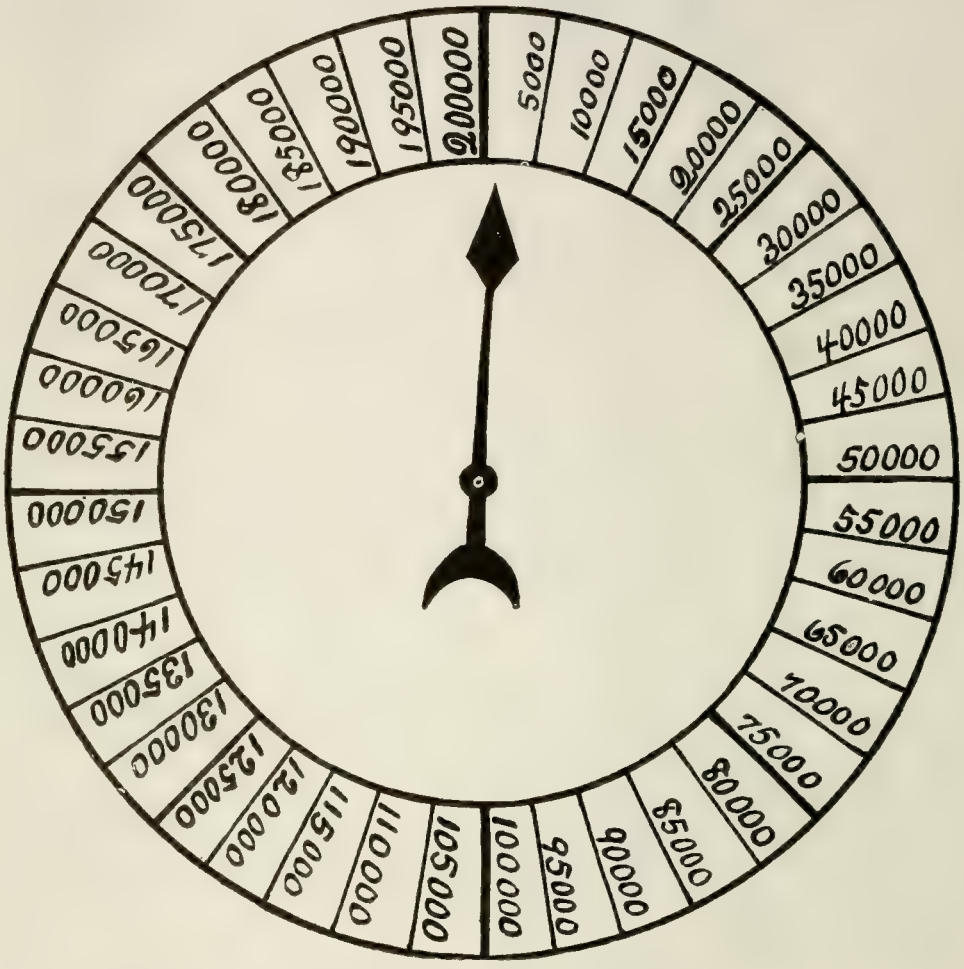
May we have the prayers of all of you in our work.

Mrs. Roy Whitehair

THE ASHLAND COLLEGE FINANCIAL CAMPAIGN

FOR AN OPERATING RESERVE FUND

This indicator will show the weekly progress
of the Financial Campaign.



The Worker and the Fields

Southeastern District.....Rev. John F. Locke, Maurertown, Va.
Pennsylvania District.....To be supplied
Ohio District.....Rev. E. M. Riddle, Louisville, Ohio
Indiana District.....Dr. L. E. Lindower, Ashland, Ohio
Central District.....Rev. W. C. Benshoff, Waterloo, Iowa
Midwest District.....Dr. L. O. McCartneysmith, Waterloo, Iowa
Northern California.....Rev. J. Wesley Platt, Manteca, Cal.

THE GOAL

$150,000 or $5.00 per member annually, for a two
year period—1942-1943

THE RESPONSE

To July 8, 1942.....$1,740.46
The reports are scattered and incomplete at this time, consequently
neither Church nor District reports are included.

The Brethren Evangelist

Vol. LXIV, No. 30 August 1, 1942





THE CHURCH PAPER

The Wall Street Journal tells us how
To maybe make our pile;
Vanity Fair and Vogue essay
To keep us right in style,
Good Housekeeping instructs the wife
Just how to play her part;
While Golfing tutors father in
A matter near his heart.

The Dramatist, Machinery,
And Radio Digest
All have an eager patronage
In realms quite manifest.

Efficiency and steady zeal
In any worth-while cause
Are bred and fed in heart and head
By two important laws:
A human-interest account
Of what is being done,
Plus expert methods of approach—
Then half the battle's won.

It works in State; it works in Church
(If only we but knew it),
And those who boost the paper of
Their Church will never rue it.

I'd hate to have to name as wise
The man who claims devotion
To some fair Church of Christ on earth,
Yet has no slightest notion
Of what the Church has done for God
(Except in his own town),
Who takes a dozen magazines
But turns his Church one down.

—Methodist Protestant

(Suggested by Rev. C. Y. Gilmer,
Pastor Vinco Pa Brethren Church)

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INTERESTING ITEMS

GLEANED FROM THE JULY 19th VINCO, PA., BULLETIN. We quote: "Yes, be certain to read **The Brethren Evangelist.** The church desires to have it read in every home of its membership. And if you would like to help the church along in this good work, you may donate the amount of one or more subscriptions in addition to your regular offering today. The subscription price is $1.50 annually."

We like the way Brother Gilmer keeps the matter of the official church paper before his people. How about some of the other churches doing likewise?

Brother Gilmer informs us that he preached two sermons on the church paper. One had the subject, "What Do Church People Read?" and the other, "Don't Stop John's Paper." We reproduce the poem by that title in this issue of **The Evangelist.** It was adapted for our use. We suspect this was done by Brother Gilmer.

One of Vinco's energetic laymen distributed a number of the Vinco Bulletins containing material concerning **The Evangelist** at the Pennsylvania Conference at Berlin, Pa., last week. Thanks, Brother Lenhart, for your interest in the work of the Publishing House. May more laymen take such an interest.

SPLENDID NEWS COMES FROM CAMP SHIPSHEWANA. Through Prof. Stuckey, who has charge of the camp, we get these significant and encouraging figures, which give comparison of the camp of last year with that of the present year:

Group	1941	1942
Younger Intermediates	98	103
Older Intermediates	92	105
Young People	63	52
Total	253	260

This shows a gain of seven over last year. True, there was a loss in the Young People's group, yet considering the fact that many, many of this age are employed in defense work, the small loss is insignificant and the result is very encouraging.

Added to the fine attendance is the fact that there were a number of confessions of the Lord and reconsecrations. The sessions proved to be almost a "revival". It is also significant to note that all but eleven of the young people were "old campers", some even coming for the fourth and fifth years.

It was the editor's privilege of helping to "transport" a group of the young people from Ashland to camp and to speak at the Vesper service on Sunday evening. It seemed like old times.

We hope to give a very definite report as to the strength of the various camps as soon as the data can be gathered after the final sessions of the completed camps. You, no doubt, will be surprised at the number of young people who take advantage of the training these camps afford.

SEND IN YOUR CHURCH REPORTS! You will note that there is but one report in this issue. Remember that the readers of **The Evangelist** are asking for church reports. They want to know what you are doing.



EDITORIALS

RELIGION AND CHRISTIANITY

I picked up a magazine the other day and my eyes fell upon a title which struck me at once. That title was "What is Religion?" The scripture cited was that of the story of the Good Samaritan as found in Luke 10. The writer approaches the thought by saying, "What makes a man religious? What is central in religion? Religion, says one, is doing certain things that God commands. So thought the Jews in large part, in Jesus' day; and many others since. But Jesus pointed out in the Sermon on the Mount that there is a higher righteousness than this—one that touches the inner spirit that is back of all deeds."

At this point I began to wonder if the writer was going to base his entire assumption concerning religion on the social basis as usually seems to be the idea of the social-gospel ideal.

Types of Religious Thought

Let us read ahead with him. "Religion is ritual, says another; it is the performing of acts of worship that have been perscribed. That is what it seemed to those priests and people whose ideas the prophets opposed long ago. Against them Isaiah declared that God wished not sacrifices and prayers and songs, but justice and mercy toward men, and Micah spoke his immortal word, 'What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?' "

And again I stopped to wonder. But I read on.

"To some, religion has seemed a correct faith, the holding of right doctrines. A few in our day would make it simply a matter of correct conduct without reference to God."

Then we read his answer

He does not call it **his** answer, but the answer of Jesus. "Jesus' answer is simple, yet it reaches deep; it makes only one demand, yet it includes all that is needed. Religion is not a form, a deed, a belief—it is an inner spirit and attitude. That spirit and attitude Jesus calls love. But love is for him no mere sentiment, no idle emotion. It means a humble, reverent, devoted surrender to God; the giving of ourselves in heart and mind and will; it means that we should show toward men this same spirit of love which is the spirit of our Father. Out of such religion will come naturally and necessarily, forms of worship and organizations for fellowship, confessions of faith, rules of conduct. But religion itself, is the spirit and attitude that lies back of all these expressions of its life."

What, then is Religion?

While we agree with the conclusions to which the writer comes, we feel that he probably has not gone far enough. Religion, as such, can mean almost anything. The nature of a man's worship, whether it be pagan or otherwise, is his attitude toward his god and consequently his religion. Religion is far too wide a term to satisfy the follower of Christ our Lord. All types of worship may be definitely termed religion. Christ's followers should not be satisfied with a term so indefinite in scope as that. To the follower of the Lord no designation will satisfy that leaves one loop-hole that will take the disciple away from the central thought and meaning of the genuineness of the worship of Him who came to give life and salvation. That is why we cling to the term, Christian. Applied as it was originally, in derision, it still must carry the same antipathy to the world that it carried in that early day when it was first spoken by those at Antioch. It is the embodiment of the Gospel of Christ, that same gospel which caused Paul to say so emphatically, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

The Issues of Christianity

Christianity issues in helpful ministrations, not being reversed to say, helpful ministrations lead us into Christianity. There is no reversal such as this. It is true that many of the things that issue from the heart of the Christian are also found in the heart of the man of the world. But the issues that come from the heart of the Christians are far above and beyond those which come from the heart of the worldling. For there is no selfishness, such as too often the world shows forth, in the things that find issue in the Christian heart. For the Christian is taught and should follow the admonition, "Whatsoever you do in word or deed, do all to the glory of God."

A Christianity which does not issue in right conduct, in a spirit of helpfulness to others, and a genuine following of the Master, is not even worthy of the name religion, let alone Christianity.

We remember that Jesus said to the woman at the well in Samaria, "Ye worship, ye know not what; we worship that we know." Such is the one who is genuinely Christian. We know Who and Why and what we worship. It is more than a religion—it is a life.

F. C. V.



Origin of Sin

Rev. Harry C. Funderburg

I John 1:8 says, "If we say we have no sin, we deceieve ourselves, and the truth is not in us."

This subject deals with the "inheritance of sin," the greatest enemy of God and man. Sin has caused every sorrow, heart-break and groan of the human family. It has brought a separation from God. It places the cup of death to the lips and leaves nothing but hopelessness and despair.

The trail of this monster is followed from the beautiful garden, which God had prepared for the first man and woman, to the present time. It is a trail of suffering and the wreckage of human hearts, hopes and longings.

It was sin and it's blight upon human life and the human family that brought the Son of God to this earth to redeem and save us. He took the form and nature of man; became the representitive of the human race and bore our sins in that form to the cross, making atonement for sin—going to death and judgment for us.

He is the Light of the world; the giver of hope; the Savior of mankind. He is the only one that can deliver us from sin and its power; that can wrest us from the clutches of death and place eternal hope in our soul.

Design and purpose of God

We are here presenting the design and purpose of God in man. Created in the image of God, with attributes like unto his Maker; his possibilities limited only by the bounds of eternity—God designed that life should abound with beauty and joy. This first man and woman were placed in a garden of beauty, with everything to fill wants of life and minister to it's enjoyments.

God gave them perfect bodies and provided for them a tree of life which would prepetuate life. No death, no sorrow to mar their happiness. And the only thing that could close the gate of this garden of God was disobedience. There was placed a test of loyalty in the garden, called the tree of the knowledge of good and evil, of which they were forbidden to partake. It was a test of loyalty. He gave man a will, mind, judgment and freedom of choice. The beginning of sin in the human family is found in man's disobediece to God. And that disobedience found it's beginning in the deliberate purpose in the heart in refusing God's warning and command.

Sin in the transgression of God's law; and listening to a voice other than that of God is extremely dangerous. The sin of our first parents puts us under the condemnation and judgment of sin. The penalty of sin is death pronounced of God on all men, for "all have sinned and come short of the glory of God."

Before sin entered the world, heaven and earth were close together. Man walked with God and was always happy. But when the tempter's voice came, man listened and sinned.

It is no more possible to walk in sin and enjoy the fellowship with God than it is to follow evil paths and expect the close companionship of Christian people. We often hear people say they are without sin. (We wish we could hope this were true.) Sin is a very selfish thing. A man may sin by drinking and not even become intoxicated. He can't be arrested, but his actions may influence some other person to drink to the point of intoxication. A man may not believe in the Bible or in God. You can't place him in jail for that. But his unbelief may endanger the lives of others. You may commit what is called a secret sin; yet you are more or less fearful of it's exposure. It keeps one in an uncomfortable position. Sin causes isolation or ostracises us from society. It makes the individual life miserable as long as the sin is hidden. Prisons are only a high wall with a roof on to hide sin. Let's quit the sin business.

In I John 1:9, the writer comforts us with these words, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all righteousness." He is remembering at all times that confession comes first, then pardon.

We have many kinds of sins: sins of commission; sins of omission; hidden sins; presumptious sins; willful sins. I may deal separately with each of these in the future if space is available.

Some years ago, in a revival, each night for a week I announced my subject for the next evening as "Sin." Nearing the end, it became quite amusing and heightened the curiosity on the subject of sin. But that subject is inexhaustible.

—New Carlisle, Ohio

The Vinco Church Did It

So - - Can - - You

THE BRETHREN EVANGELIST IN EVERY VINCO BRETHREN HOME

By Rev. C. Y. Gilmer, Pastor of the Vinco, Pa. Church

One of the twelve district goals for the Pennsylvania Brethren last conference year was **"The Evangelist** in 75% of the homes of the local congregation." Vinco made an effort to reach all district goals, and in the church paper goal went the limit. The matter was first discussed in the laymen's group and it was then proposed to the church in quarterly business meeting that the church paper be placed in every home where our membership was represented, and that the subscription be paid out of the church treasury. The motion was passed with hearty endorsment.

About six months later a "Brethren Evangelist Day" was held, and the pastor spoke on the importance of the denomination's official publication. Any who desired to re-emburse the church treasury gave their subscription price in addition to their regular church offering. But, whether the church treasury is wholly re-embursed or not, it is desired that all the members have access to the church paper. Just as we want the members to have the church, regardless of their contribution, we want them to have its paper. If it had not been for Holsinger's paper there would never have been a Brethren Church. Our denomination owes its inception to the influence of a periodical, and her existence cannot be fostered without one.

It has been discovered that 23% of the total members of the average church do all the work of the church, only 39% regularly worship, serve or give, only 27% give all the monies for world missions whereas 73% give nothing. In lieu of these facts it is time for the church to make definite attempts to utilize her latent membership. We consider the church paper in every home a sound investment for our congregation. We not only place the paper in the home, but we also try to interest the people into reading the paper.

DON'T STOP JOHN'S PAPER! (Adapted)

Don't stop John's paper, Brethren,
For he could not live without;
Surely he will want to know
All the activities 'round about
Thruout the church from East to West—
Why man alive, he'd miss the vision
Of his beloved church,
Of teeming millions deep in need,
And leave them in the lurch;
He could not see beyond the borders
Of his own local perch,
He'd narrow down and shrivel up without the inspiration
That comes from reading every week our Brethren publication.
Now don't you dare to take John's name
From off the church paper roll,
For I am fearful if you do
The man may lose his soul;
For don't you know that when we're left
To our own device and thought,
We do not think of Him and His
As frequent as we ought?
We need to be reminded the day is now at hand
When the old revival blaze will soon be burning in the land,
And to keep in line and hear the news
From hundreds of our brothers,
We constantly must read and think—
Not of ourselves, but others.
John's family, too, will want to know
What other folks are doing,
Thruout the length and breadth of our beloved Communion,
The Bible studies, the church's doctrine deserve a careful reading,
The missions, the institutions, the things that they are needing—
Now there are many other reasons
Why John's paper shouldn't stop,
But I know I need not give them,
And the subject we will drop—
But if this friendly weekly visitor ceases coming to John's door,
We're fearful he will lag behind and we'll hear of him no more!

—Vinco, Pa Bulletin



The Christian's Weapons

Dolma Mathews

(Resume of a talk given at Oakland, California at the Brethren Berean Camp, Twain Harte, California, June 25, 1942).

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:17.

With the world at war and Christianity being abolished in Europe today, we have to be stronger than ever in our love for Him. His power is so great that no nation on earth, though armed with such a cruel hate for Him and all that stands for Him, is His equal.

If we trusted only in our own strength, we would be fighting a losing battle. That's why we must put on the helmet of salvation so firmly that no one can turn our hearts from Him. We must not be afraid to love Him, and fight for Him because we know we have a man of God's own choosing on our side.

But God hasn't promised that if we are Christians we won't have any trials or tribulations. I have the words of a song that can explain this better than I ever could:

"God hath not promised skies always blue,
Flower-strewn path-ways all our lives thru;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

God hath not promised we shall not know,
Toil and temptation, trouble and woe;
He hath not told us we shall not bear
Many a burden, many a care.

God hath not promised smooth roads and wide,
Swift, easy travel, needing no guide;
Never a mountain rocky and steep,
Never a river turbid and deep.

But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love."

Every day of our lives a part of it should be spent in prayer to our Father. He has said if we ask Him, He will help us. He'll give us help and strength for all our troubles, and, best of all, undying love.

Doesn't that make you feel wonderful inside to know that if we give our lives to Him, to keep and care for, and if we ask Him, He will give us strength, help, rest, and undying love! Isn't that a small thing for us to do in return for all that could really count for in this life on earth?

And the sword of the Spirit, the Word of God. Without this weapon the Christian is truly helpless. A true Christian never neglects his Bible. Without a thorough understanding of the Bible we miss the full meaning of God's love for us.

The Bible is our most powerful weapon. We must put every word of its truths in our hearts and sea it there. I don't mean to memorize it word for word but to have the full knowledge of it in our hearts, and not to lose a bit of its wonderful message of love fo us. And we must not keep the knowledge to our selves, but tell it to all people. Mark 16:15, "Go y into the world, and preach the gospel to every creat ure."

I know in the past I've neglected my Bible, and don't understand it at all compared with lots of pe

ple, but I am trying my best. But we can't stop with what WE call "best". What if the missionaries in the many different countries would stop studying their Bible when they thought they had all out of it that could be gotten? I'm afraid there wouldn't be many souls saved. Only through constant praise of our Lord Jesus can other people know Him and join our happy throng. We are all so happy in the Lord, how can we deny the same happiness to others?

When I was first asked to give this talk, I was tempted not to give it because I was afraid. Then I thought, "What if some soul would be brought to the Lord by my talk!" We can't let any opportunity slip through our fingers. After all, the Lord has promised to give us strength for all things in His Name, and I believe that. I have a scripture verse that proves if we ask of Him, according to His will, He will give unto us. Matt. 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

I found a short paragraph in a book that I think is a perfect example of what happens when we Christians tell others the Word of God.

"There was an old Indian chief who had heard the missionary's message of God and His love. He had great joy in his heart because he knew his sins had been forgiven. Now he was dying. He told one of his faithful followers to bring a slate. Then he said, 'Write down lying, hatred, murder, stealing.'

"Sin after sin was written down until the list was an awful one. Then he said, 'Bring a sponge. Wipe them all off the slate, every one. That is what God has done for me.' "

Doesn't that make us want to tell the word of God over and over again?

When we have the helmet of salvation on so firmly that it can't be budged, then we will be strong enough to take the sword of the Spirit, the blade in our hand and the hilt held upward as a symbol of the cross of Jesus our Lord and Savior, and defy anyone on earth to shatter our faith and love in Him Who gave His life for us.

Psalm 145:1,2, "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever."

One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts.—T. L. Cuyler.

Conversation is an art in which man has all mankind for competitors.—Emerson.

A friend may well be reckoned the masterpiece of nature.—Emerson.

Ohio District Conference Minutes

Smithville, Ohio
June 23-26

By E. M. Riddle, Secretary

The Ohio District conference was called to order on Tuesday evening, June 23, with Moderator J. G. Dodds swinging the gavel. This conference convened at Smithville, where Brother Dodds is the pastor. His church carried their part so nobly that he was able to most effectually moderate the conference. It was a great conference, in fact one of the best the writer ever attended in Ohio. One man was heard to say, "This conference is a thriller." It was challenging and urgent in its appeals, with every speaker on the alert and feeling the urge of the responsibilities which are before us.

G. C. Carpenter, a former pastor, conducted the opening devotional in a most impressive manner. This was followed with the voice of welcome by Brother Harvey Amstutz, Moderator of the entertaining church. In a few well chosen words he did it. The Vice-moderator of the District Conference, Vernon Grisso of the Dayton church, preached the opening message on the subject—"The Church, Its Spirit".

Auxiliary sessions were conducted each morning by the Ministers, S. M. M. and W. M. S. groups.

The opening business session on Wednesday morning found a goodly number ready for action, in fact there were 45 lay delegates and 22 ministerial at the first reading.

The first act of business was the consideration of the "Brethren Emphasis Program" and the report was presented by George S. Baer. An appeal followed for something of similar nature to be prepared for children and young people. After a number of other matters were discussed and certain reports made, the Moderator gave his address. This address has already appeared in **The Evangelist**, and surely speaks for itself. The address is indicative of the spirit and urge behind this conference from the first word to the last.

During the afternoon on Wednesday, the Sunday School program was presented by E. M. Riddle. He stressed the Vacation Bible School, and Camps, particularly for our children and young people. F. C. Vanator made the appeal for support of the Brethren Publishing Company, an enlarged **Evangelist** roll and the use of our own literature. President E. G. Mason spoke for Ashland College and Seminary. He stressed the critical time in which we live and the need for Christian Education.

On Wednesday evening, Dean W. E. Ronk was the speaker, using for his subject, "The Brethren Emphasis". It should be said that our conference theme was; "The Brethren Church for Christ." On Wednesday all emphasis was placed upon the thought, "A United Church for Christ" and Thursday, "A Working Church for Christ".

The Smithville church surely did her part in helping to make an excellent program, aside from being most hospitable. One evening after the sermon, a Cantata-pageant was presented and the last night a playlet, entitled, "Janie", was given. In both programs the message was well presented and each had a real place in the evening program.

The final credential report showed a delegated body of exactly 80. That was some less than last year due largely to the pressure on driving and extra work.

Elections: Vice-moderator Vernon Grisso and Lester V. King presented a tie vote and an additional ballot had to be cast, with L. V. King in the lead by only one or two votes for Moderator.

Balloting on L. E. Lindower and C. A. Stewart for Vice-moderator resulted in the election of Dr. Lindower. E. M. Riddle was elected Secretary-Treasurer-Statistician over C. S. Fairbanks, and for assistant to this office, Clayton Berkshire was the winner over Eugene Beekley.

For committee on committees the following were named: W. E. Ronk, J. G. Dodds and G. C. Carpenter.

Two committees formerly named from the ministerial group brought reports, the first on —"A Post War Program". The program follows:

"In the midst of a world, torn and weary with the ravages of war, we believe Brethren people should stand for some definite program of reconstruction and we deem urgent that the Brethren church prepare **now** to promote a program in local churches, in the district and the districts and the General Conference. To this end, we recommend—

"To local churches—That we place our full trust in God and earnestly pray for guidance and strength. That, we put forth every effort to make each local church an example in spiritual life and evangelistic zeal. That, we teach and cultivate such a spirit that nothing shall break or mar our Christian fellowship with peoples of other nations.

"To the district—That one of our existing committees carry this program to the local congregations. (Later the board of evangelists and the Comity committees were named for this work)

"To the General Conference—That we ask General Conference to co-operate with the Peace loving churches in directing a program of relief and constructive Good-will, in alleviating the suffering in Post-war world."

Submitted by L. E. Lindower,
Smith Rose,
E. M. Riddle

The other committee reported on the "New Five Year Program" which in some respects is the outgrowth of the former program. It appeared in the issue of July 13th. Those presenting the report were Vernon Grisso, Clayton Berkshire and F. C. Vanator.

The program will be ready to launch immediately after General Conference and a card will be sent to each church, upon which a definite score may be kept. This program deserves a one hundred percent support.

Missions in the state and the world were presented in a favorable manner by C. A. Stewart and J. R. Klingensmith, with the District Secretary, Munroe Snider. Some good work was done during the year and much more is yet to be done. Evangelism and Tithing in the church were both given their place in most emphatic manner by L. E. Lindower and L. V. King.

A further resolution was read as follows:—

"The Ohio Ministerium in regular assembly, through a committee appointed by its President, believe that our future interests as a denomination would be greatly benefited and our young ministers and official boards would greatly appreciate it and that much money would be saved if our District and General Conferences would appoint this year a Committee to advise on church locations and architecture, and we memorialize the Ohio conference to take action in her June session 1942.

Signed—J. Ray Klingensmith,
C. A. Bame,
M. J. Shively.

The closing message of the conference was given by J. Ray Klingensmith as a charge to the delegates. The goodly number who remained for the final hours certainly were repaid. It was a stirring challenge to the churches of Ohio. He showed how so many minority groups of the past have won, because they were used of God. He also said, " By the nature of the world, our church is called to be her present self—Brethren.

Retiring Moderator Dodds, then called the new officers to the front, presented each one and then turned the gavel to the new Moderator and extended his good wishes.

The new Moderator, L. V. King, suggested that we use the slogan for the year, "ON TO DAYTON", since that is the location of next year's conference. It is to be held in the new Church.

RESOLUTIONS OF THE CONFERENCE

Resolved—

1—That we thank our Heavenly Father for continued preservation of our liberty to worship God according to the dictates of our conscience.

2—That we re-affirm our opposition to the manufacture, sale and use of intoxicating liquors.

3—That we appeal to our General conference to call for a day of penitence and prayer for victory for the right and peace for a war torn world.

4—That we urge every church to place **The Evangelist** in every home.

5—That we urge every Brethren Sunday School to use Brethren literature, including that on "Brethren Emphasis".

6—That an urgent appeal be made to enlist more young men for the Brethren ministry.

7—That we pledge loyal support for our College and Seminary Drive for increased Endowment.

8—That we urge all Brethren to teach and practice tithing, the sure solution of all problems of church finance.

9—That we pledge our loyal support to the new five year program, adopted at this conference, with special emphasis on Evangelism and Missions.

10—That we express our sincere appreciation to the Smithville Brethren for their hospitably entertainment and fine Christian fellowship.

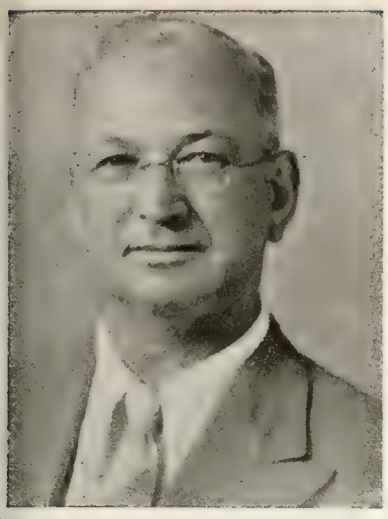
Signed—Mrs. Ruth Phillips,
G. C. Carpenter,
Clayton Berkshire.

Conference benediction by E. M. Riddle.

IT SEEMS TO ME

Education and Evangelism are the two handmaids of the Church. One teaches, the other inspires to action. One informs the mind, the other warms the emotions and stirs the will to action. One provides the knowledge; the other, the motive. One furnishes the fuel; the other, the fire in Christian effort. Both must be put actively to the work of the Church and kept at it. Or so it seems to me.

The Mentor





SOUTH AMERICAN PAGE

POLITICO (2)

By Juan Iztueta

Altho it be true that the present political order of the world is in the process of disruption it remains true that within this order there are two groups which are not a part of this order even though they be disseminated through it. They are together the People of God, one being the earthly people and the other the heavenly people,—Israel and the Church.

Some are merely nominal members of these groups. They have become identified with the political groups of the world and have forgotten that "he is not a Jew who is one outwardly...but he is a Jew who is one inwardly and circumcision is that of the heart." Rom. 2:28,29.

But there are many Jews who are faithful and anxiously await the fulfillment of the promises to their fathers. These promises include their return to the promised land, its reconstruction and its future glories. The reign of the Messiah will throw such brilliant light on the prophecies that the people will know that the fulfillment of these prophecies comes by the grace of God and not by the use of money or political activities. These Jews are the "righteous remnant" who are heirs of the promises. The faithful part of the church also cherishes that "blessed hope" the personal coming of the Lord to receive his bride who patiently awaits his coming, while the apostate church seeks to reign as a queen by uniting with the world powers. These are they who "honor the Lord with their lips but their hearts are far from him."—Matt. 15:8; Mk 7:6. These Christians without Christ enlist with the Christless dictators and share their end. 2 Thes. 2:7-12.

Very different is the end of those Christians who renounce the world with its pomp and follow with the Lord "without the gate" there to share his suffering that they may also be heirs of his glory. Heb. 13:12-14. The kingdom of these is as much higher than that of the others as the heavens are higher than the earth.

230 Ave. Poeta Lugones, Cordobia, Argentina.

PROPHETIC QUESTIONS

Dr. C. F. Yoder

An earnest writer says: "If the great destruction of the northern armies of Ezekiel 38 and 39 is the same as the Armageddon of Revelation 19, how is it that Russia and Great Britian can be allies?

In reply to this it should be stated that there are eminent scholars who believe that the destruction recorded in Exekiel 38 and 39 will have its fulfillment at the end of the Millennium, and not at the end of this age. However a comparison of these two chapters with Revelation 19 seems to make a similarity in order and character of events.

Accepting this as true, there are at least two ways in which the fulfillment might take place.

First, in case of war being won by the allies, by means of Rome deserting the axis to join the allies and receiving in pay in the settlement, the mandate over Palestine, Russia (having always coveted Palestine) might determine to take it by force herself. Rome, having made a treaty with the Jews for seven years (Daniel 9:27) seeks to conquer the countries round about (Daniel 11:40-45). Then while Russia and her allies are destroyed at Armageddon, the beast (Rome) breaks his treaty and takes Jerusalem and for a brief period is master of a world revolution (Revelation 17:11-14) but his army is destroyed by a pestilence (Zech. 14:12) the Jews repent and are restored (Zech. 14:7-9).

Second, supposing victory by the Nazis. Russia, exhausted, might desert the allies in exchange for Palestine, in which case Rome might make a treaty with the Jews and hurry to get possession of the country before Russia, with the rest of the events as above.

In reality time may reveal the fulfillment in some other and quite different way. With infinite wisdom God has so given the prophecies that they may serve as a stimulant to watchfulness up until the time of fulfillment, but at the same time he keeps the details hidden until that time, so that no one may say, "The time of the Lord's return will not come for another year. We have time for more deversion first."

It is thrilling to realize that we are witnessing the rapid march of the great panorama of events with which this age is to close and make way for the brighter and better time of the kingdom of heaven upon the earth. The prophecies should guide us in our conduct so that we may win all that we can for the Lord before it is too late. The best way to be ready for his coming is to be doing faithfully the duty of the present moment.



Editorial Comment



I Go To Sunday School

Dr. Charles A. Bame

I love Sunday School above almost any other sort of worship service in the church. It is democratic, instructive and can be made more diversified than any other sort of service. Of course that is not to admit that I do not enjoy the preaching worship service. But I have a conviction that that service is becoming too formal and with so much ritual that it loses too much of the freedom of the spirit to keep it in as close touch with the living Lord as it should. Moreover I do like a certain amount of ritual. I have witnessed too many services that were devoid of both ritual and spirit.

But the Sunday School should be properly planned also. The bane of an interesting devotional service in the Sunday School is sameness. If everyone anticipates from the beginning what is to come next in each service, it is my conviction that it is not properly planned. There can be diversity in a program that conduces to spirituality. That should be the aim and end of all planning. Even amusing anecdotes can have a spiritual content.

It is my purpose to picture three services I have attended in the last several months, so different and yet, so common that it will, I believe, offer some suggestions to those who may be interested—and let me say that it is with the hope that it may reach the Superintendents of our Sunday Schools that I am passing on my observations.

The first of these is a large Sunday School with a live Superintendent. Everything about the morning hour proves that he has been praying and thinking in terms of a great and fleeting opportunity to create a spiritual atmosphere. The orchestra had been playing for fifteen minutes preceeding the opening hour. They had arrived on time, and 9:15 was their time for the Opening Service as much as 9:30 for the larger audience that came earlier because of the orchestra. They loved the soft, calming music of the carefully selected program tuned to the occasion. Then, promptly at the opening hour, the Superintendent with a brief "call to worship" put the people in the pews in a worshipful mood. Calling attention to his place and presence with the sounding of the bell, he did not struggle to "get attention." Here he announced the hymn to be followed by another of a more joyful nature and then announced a "special number" of a guest soloist. (It might have been a talk of three minutes or a solo number from one of the orchestra pieces). Then a brief scripture lesson read so well that all knew that it was not "turned to" at that instant. Then, the prayer and that, followed by the "Our Father", all uniting. This was followed by a very brief "hot spot" call of attention to the importance of "today's lesson." From start to finish, it was evident that the Superintendent was prepared, quite cognizant of his opportunity to create a keen interest and a spiritual atmosphere, surprising to those who had entered with a listless, careless or materialistic attitude. He did his part beautifully and splendidly because he had anticipated his responsibility and regarded his opportunity.

The second school I shall describe is a larger one. I never saw but a very small bit of it. It met in departments and each had its separate devotional service and most of them were dismissed without ever realizing the largeness and inspiration of a great and good crowd of people gathered for worship and inspiration as well as for the Bible Study. I do not say or hint that this is not good, but I do believe that it ought to be oftener than Children's Day that the whole of a large school should meet together and see each other.

The main feature of this school to me, was the Men's Bible Class. I had gone there for one reason—to meet an old friend. Inquiring for him, I had to tell them in explanation that I was a preacher. This Men's Class was very interesting and a very out-and-out Modernist had made the most of getting that sort of interpretation of the lesson to his hearers consisting of professional men of all kinds and degrees. Continually, he challenged us to dispute him and determinedly I held my peace, not wishing to stir up anything on a first visit; but evidently he was there to try out some one—presumably myself, since I had doubtless exposed my orthodoxy by the "opening prayer" which they had asked me to offer.

Finally he asked me to open a discussion for which they had perhaps, fifteen minutes. Accepting, I said "You insist, and so I'll not disappoint you; I do not agree with that interpretation at all. I cannot accept it and I'll give my reasons." I did and we had an interesting time. I was complimented by many for my

stand and they called me out of the church service to insist that I teach the class the next Sunday. I did and we had it all over again. I discovered that most of the people of that bunch of professional men were quite glad for an orthodox interpretation. One of them said: "If you have something we are missing, we ought to know it." My orthodoxy was recognized, respected and appreciated. It was a good opportunity to witness to the truth for which I was glad and it helped me to gain confidence in myself, besides.

The third one takes less time. A dragling crowd came together listlessly to meet a leader almost as listless; sang a single hymn; read a portion of Scripture; had a prayer; dismissed to the classes, to listen to a teacher, quite unprepared, droll through the unstudied lesson; to come back and see the meager report on the Bulletin Board and be dismiseed. Not many present; some teachers absent; no enthusiasm anywhere. I need not say more save that there are too many of this kind, regardless of the loads of material helps one can get to make more of this best of all opportunities to "teach the Word."

It is too bad that men will accept leadership and then fail to lead; to accept responsibility and then not use the opportunity. I believe that it will be easy for anyone to see the difference in results in this picturization of three different schools and unless it helps to improve some leader and thus his school, it were better that I had not written at all.

—Cleveland, Ohio

Educational Day Offering

Ashland College and Seminary

Additional Report—June 26 to July 20 inclusive

Southeastern		
Hagerstown (Additional)	$ 5.00	
Mt. Olive	10.00	
Sergeantsville	10.00	$ 25.00
Previously reported		359.43
Total		$384.53
Pennsylvania		
Masontown	$ 10.00	
Johnstown I (Additional)	$ 5.00	
Uniontown	28.20	
Pittsburgh (Additional)	14.89	$ 48.09
Previously reported		486.52
Total		$534.61
Ohio		
Glenford	$ 5.50	
Fair Haven	34.33	$ 39.83
Previously reported		592.09
Total		$631.92
Indiana		
North Manchester	$ 90.00	
South Bend	32.35	
Corinth	15.00	
Muncie	15.00	
Oakville	33.10	
Peru	1.25	$186.70
Previously reported		426.72
Total		$613.42
Midwest		
Mulvane (Additional)	$ 7.00	
Carleton, Neb.	2.00	$ 9.00
Previously reported		38.06
Total		$ 47.06
Northern California		
Lathrop	$ 13.86	$ 13.86
Previously reported		24.00
Total		$ 37.86

SUMMARY

Ohio	$ 631.92
Indiana	613.42
Pennsylvania	534.61
Southeastern	384.53
Central	196.27
Midwest	47.06
Northern California	37.86
Total to date	$2445.67

E. G. Mason

With Our Christian Endeavorers

(Given at Southeastern District Conference)

"The Seed of Christian Endeavor."

Etta Belle Cushen

Many, many years ago two Monks went to Brittany to preach the gospel there. At first they lived very simple lives using only the things at hand, but they soon saw that if their work was to go and prosper they must plant crops and raise a harvest. But they had no seed. How could they obtain it? One day their prayers were answered. One of the monks saw a bird flying by with a single head of wheat. He watched the bird until it stopped and dropped it. Then he hastened to the precious seeds and carefully cared for them. These seeds he planted, increasing the numbers year after year, until Brittany became a countryside of waving fields of wheat.

Today as we pause to think of all the Christian Endeavor societies composed largely of young people of both sexes found in every land and every section of the Christian Church, our thoughts go back to the evening of February 2, 1881 in the parsonage of Williston Congregational Church, Portland, Maine. It was here that the young pastor, Francis E. Clark planted the first seed of Christian Endeavor. From a small beginning in this one church it has rapidly grown until there are over 80,000 societies in all parts of the world with a membership of over four millions. Not only C. E. societies grew from this movement but thousands of other young people's societies have been organized more or less closely on the Christian Endeavor principle, although they do not take the same name.

Dr. Clark and his wife had tried a number of ways to help the young people but they felt that while these led the young people to church membership there was little in the church itself to develop the interest of new members after they had joined. So they continued to search for a solution to this burden that was ever on their hearts. After much praying they found the solution to the problem. It was the organization of a Christian Endeavor society that would challenge youth to do things for God and the Church.

One cannot enumerate all the wonderful things C. E. has done in the past or is doing today. Beginning as a single group of young people and with a limited program for personal and social advancement it has demonstrated how Christian principles can become contagious and reach all sorts of conditions of mankind. Christian Endeavor has produced efficient Sunday School Superintendents, teachers, choir members, pastors, church officers and other great Christian leaders. This is true because it is Christ-centered and Church-centered. So it would be an excellent thing if every youth of the Church could be led to trust in the Lord Jesus Christ for strength in a world exaltation of Jesus Christ among the youth of all nations. This can be done if we plant the seed of Christian Endeavor in all our churches.

Hagerstown, Md.

THE SUNDAY SCHOOL TEACHER'S PLEDGE

(Author Unknown)

Believing that I have been called of God to be a teacher of His Word, I promise that with His help

1. I will seek His guidance through prayer and the study of the Word.

2. I will endeavor to make my life an example of what a Christian ought to be.

3. I will make through preparation for my teaching of the lesson, and the leadership of my pupils.

4. I will pray daily for my pupils and my church.

5. I will endeavor to attend, and encourage my pupils to attend all the other services of the church.

6. I will visit the homes of my pupils as often as I can, and keep in touch with those who are absent, by a personal call if possible, if not by mail or phone.

7. I will attend conferences, institues, training schools, as may be possible.

8. I will read the books that are recommended as being helpful.

9. I will endeavor at all times to abide by the covenant of my church and to co-operate in all the plans that my church may adopt for the advancement of Christ's Kingdom.





Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

After the Israelites had taken Jericho, the people in the other cities of Canaan were very much afraid of them. Some of these people, who lived in Gibeon which was near Jericho, said that they would try to save their city, so they sent messengers to Joshua. These messengers wore old clothes and sandals which were worn and patched, and carried their things in old sacks, while the bread they took with them was hard and mouldy.

When they came to the camp of the Israleites, they told them that they had come from a city far, far away. They said that when they had left home their clothes and shoes were new and their bread had been taken hot from the oven. Of course all this was untrue, as they really lived very near. They said that they had heard how the Lord led the Israelites out of Egypt and had kept them safe in the wilderness and they wanted them to be their friends.

Joshua and the men forgot to ask the Lord what to do and as they believed what the men said, they told them that they would be their friends. Very soon after this the Israelites found out that these men really lived in Gibeon, a city very near them. Joshua went to them and asked, "Why did you tell us lies and make us think you lived far away from us, when you really lived near?"

The men of Gibeon answered, "We were afraid you would kill us, as you killed the people of Jericho; that is why we wanted you to be our friends."

Then Joshua said, "Well, we have given our promise and of course we shall keep it. But because you did not tell us the truth as to where you lived, we shall punish you by making you our servants."

So the Gibeonites always had to work for the Israelites after that, cutting their wood and bringing their water.

Not long after this the kings of five other cities of Canaan, who were angry because the people of Gibeon had made friends with the Israelites, came with their soldiers to fight against them. The Gibeonites were very much afraid because they feared that the kings would take their city, so they sent to Joshua and begged him to help them. Do you think Joshua said, "You deceived us and told us lies and now if you are in trouble, you must get out of it as best you can; we shall not help you?" No, indeed. Joshua did not say that. Instead he said, "We promised to be your friends and even if you did deceive us, we shall come at once to help you."

The five kings had so many soldiers that perhaps the Israelites might have been afraid they could not drive them away, but the Lord came to Joshua and said, "Fear them not, for I have delivered them into your hand; there shall not a man of them stand before you." (That means, "I will help you to win the battle.")

Joshua called his soldiers together quickly and they marched all night and came to Gibeon very early in the morning. The kings and their soldiers had not expected any one and when they saw the Israelites, they were frightened and started at once to run. Joshua and his men followed them and drove them farther and farther away. The Lord, also helped, for He sent a severe storm, and great hailstones fell upon the kings' soldiers, making them still more afraid. But none of these hailstones hurt the Israelites.

When the sun was going down, Joshua wanted his soldiers to fight a little longer until all the people had been driven away, so he said, "Sun, stand still!" Then he turned to the moon and said, "Moon, do not rise yet!"

And Children, God let the light stay, so the Israelites could see to drive all their enemies away! Wasn't that very wonderful?

After this battle, Joshua had other kings to fight, but the Lord helped him, so he and his soldiers always won.

At least there was no more trouble and everyone could rest. Then they went back to Gilgal where the women and children had stayed in their tents and there they thanked God for helping them to win all their battles. Then Joshua told the people to divide the land in this new country so everyone could have a home. When this was done, the Israelites sowed seed and reaped the grain, took care of the fruits and had happy days, because no one troubled them any more. God had done all that He had promised to do for them.

Joshua was now an old man and he was glad to rest with his family in his new home. After many years he became so old that he knew he must soon leave the Israelites. He, therefore, called them all about him and told them how God had brought Abraham into a new country; how He had been with Isaac and Jasob, and with Joseph in Egypt. Then he asked them to remember how good God had been in bringing them out of Egypt; in taking care of them all in the long years in the wilderness and at last in giving them this beautiful land.

Then he begged them to be strong and brave and never to do any of the wicked things that the Canaanites had done, but always to love God and try to please Him. The people promised that they would do so. Then Joshua bade them goodbye and went to live with the heavenly Father.

He was one hundred and ten years old and all his long life he had tried to do what God wished him to do.

May each of you children also try to do what God wishes you to do.

With love, in Christ's Name,
Aunt Loretta

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic For August 16, 1942

"REFUGEES IN OUR MIDST"

Scripture Lesson: Hebrews 13:1-3

For the Leader

The care of the destitute and the needy by the Church is secondary in nature to the real mission of the Church—that of preaching the saving Gospel of Christ. When the care and help of the needy becomes the main objective of the Church, then that church has lost its vision of lost souls.

Certainly we should be concerned about the physical condition of people around us, but primarily, our interest is in their souls. A Church that busies itself in caring only for the physical needs of people becomes merely an institution of human welfare. That Church has fallen from the favor of God.

So, we will always have need of human assistance. There'll always be opportunity to help others. But the main thing to remember is, that unless we also deal with the eternal, we have lost our message, and what we do will count only in this life.

Tonight we want to see what we can do in helping the needy and helpless around us.

DISCUSSION

A TRAGIC UNTRUTH. Countless numbers of people have distorted the account of Christ in Matt. 25:34-40. From this they insist that the main business of the church is in helping our fellowmen in a physical way. From this have sprung agencies to better the conditions of men and women. Erroneously, these same people are banking heavily on free admission into God's eternal heaven on the grounds that they have helped their fellowmen on earth.

Thus many people have been delusioned into spending their lives in trying to help people in a physical way. God has laid down certain requirements which must be fulfilled e'er any soul shall see that glorious light of eternity. Primary of these is a person's personal acceptance of Christ, the Son as a Savior from the death penalty of sin and disobedience. No amount of moral teaching, physical improvement or change of environment can alter that requirement.

If we really want to help the unfortunates in our midst then let us bring to them the glorious news of eternal salvation through Christ.

PREACHING THROUGH HELPING. Our foreign missionaries have gone forth to teach and preach the gospel of Christ. They have taken medical missionaries with them to help the sick and diseased. This has been very good because in helping a man in a physical way opens the opportunity to teach that man about Christ.

But we must follow through. We cannot help a person as to living conditions and health and then stop there, expecting our work to endure for eternity. It is necessary to teach also about Christ. What good will improved living conditions and good health amount to if the persons so helped are not prepared for Eternity?

Many preachers and church workers don't like questions like the above, but nevertheless, this is the truth of God's word.

All our efforts for helping others should be done with the object in view of bringing those we help to a knowledge of Christ as personal savior.

"HELPING OTHERS" REALLY WORKS. The story is told of an man living in an attic apartment. He was sick, and his body covered with sores. Different people had tried to interest him in the gospel of Christ, but to no avail. Finally, two young ladies received inspiration from Heb. 13:3. So they went to the man, washed his sores, cleaned up his room. This they did day after day. After a long time, the man's sores were healed and health was restored. Then the girls spoke to him about Christ. The man answered, "If your religion of Christ can impel you girls to spend time on an old sick man like myself, then I want Christ in my heart, too."

Had the girls stopped after healing the body, the soul would have been lost. They continued until his soul was also healed. It was necessary to heal him physically before he could be interested in his soul. As someone else has said, "You cannot talk to a sick man about Christ when his stomach is empty." But then, when his stomach is full, we must "follow through" and tell him about Christ. By following this simple procedure we will be many times more effective in our gospel preaching and ministry.

A FULL TIME JOB. Let no one think that the ministry and mission work is for the chosen few. True there is a divine calling for those who willingly give themselves to the holy work of ministers and missionaries. But there is a large field for the lay worker. Each individual Christian is called to be a preacher of the saving grace of Christ.

As we look about us today we see the need of assistance in helping many unfortunates, both physical and spiritually. There is a great need for young men to train themselves for the Christian ministry. It is a full time job with plenty of work, but it is worth it.

So, regardless of our field of endeavor, our Christian service should be to us a full time job. Christ demands our all if we are going to serve Him. Let us get the vision of Christian service—including helping those who need help, and the preaching of the gospel to the unsaved.

Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible —Dr. Riley D. Moore.

THE BEREAN CAMP AT TWAIN HARTE, CALIFORNIA

Our Camp was better this year than we had first thought Of course, our young men were all somewhere else, but som of them were able to drop in for a short period. Attendanc was naturally below that of former years, but we had a splen did camp in view of the general conditions and then, further in view of present conditions on the coast here. But it seeme as though an effort was apparent on the part of all to mak

p in spirit what was otherwise lacking, and so we are thankully able to set it down as a very profitable experience.

Brother Hathaway was a wonderful aid to the success of he Camp this year. His messages were powerful spiritually nd certainly very true to the Word. He has a practical mesage. I wish that multitudes in America might have the opportunity to hear and the willingness to heed the great truths hat he so forcibly brought forth.

Brother Robert Palmer, a member of the Lathrop Church nd newly ordained in the Brethren ministry, was with us, ogether with his family, in the Camp. He was a fine help n every respect and has a very fine spiritual message. He as been doing "faith" work back in the Sierras for about hree years and the Lord has been blessing him in it.

Frank Gehman

Laid to Rest

HORNER—Sara Ellen Keagy Horner was born January 20, 859 in Owan County, Indiana.

She was united in marriage to Elias Louden Horner March 7, 1878. To this union was born one son, Melvin A. Horner f Seward, Alaska, and three daughters, Joyce Viola Rumsey deceased), Sylvia Tressa Curtis, Howe, Indiana, and Cordia Barnes, Lagrange, Indiana.

Sara Ellen became a Christian at an early age...and has been a member of Christ's church for over 60 years, and was a charter member of the Brighton Chapel. Throughout her ife she has been an active worker in Christian and welfare ctivities. For many years she taught Sunday School classes. She loved to work for her Christ and was a source of inspiration to all who came in touch with her in her home and neighborhood.

Her husband, Elias, preceded her in death, May 26, 1932. Sara Ellen passed away June 21, 1942, after a short illness, t the age of 83 years, 5 months and 1 day.

Reverend W. H. Gilbert

Wedding Congratulations

ERNST-RONK—Sunday morning, June 15, at the writer's ome, Harry Paul Ernst, son of Mr. and Mrs. Charles Ernst f Coulterville, California, and Helen Ronk, daughter of Mr. nd Mrs. Henry Ronk of Tracy, California, were united in he bonds of holy wedlock. The young couple will make their ome in Stockton where the bride is a member of the Brethen Church.

Frank Gehman

HINKLE-CLINE—On the evening of June the 30th at the ome of the bride, Miss Mary Jane Hinkle was united in holy atrimony with Wendell Ivan Cline. Miss Hinkle is the talented daughter of Mr. and Mrs. J. Saylor Hinkle. She is a graduate of the Port Republic High School where she was Valedictorian of her class, and of Madison College, Harrisonburg, Virginia. She is now a member of the faculty of the Grottoes, Virginia High School. Both Miss Hinkle and her parents of the Mt. Olive Brethren Church where she has been active in the work of the church, serving as President of the Sisterhood of Mary and Martha and as an officer in the Sunday School.

The groom is a young man of fine character and is engaged in farming since completing his education. He is a member of the Mill Creek Church of the Brethren.

Only the immediate families of the bride and groom were witnesses of the brief but impressive ring ceremony held in the tastefully decorated living room.

The service was read by the bride's pastor, Rev. John F. Locke. After a trip to several Northern States and Canada, the couple will reside in their home community in Rockingham County, Virginia. A host of friends wish them every happiness.

John F. Locke



News From Our Churches

Elkhart, Indiana

We met in our mid-summer business meeting July 8th. Reports of the various organizations were given. These splendid reports were proof of work being done by each organization. Each organization has goals to be met and spiritual training is not overlooked.

The church officers for the ensuing year were chosen. Brother Ralph Wise was reelected by a unanimous vote as Church Moderator and the other officers were given the same vote of thanks.

Brother Harold Plank is Sunday School Superintendent and the work under his supervision is moving along in a very commendable way.

Rev. Delbert Flora received unanimous call to the pastorate for another year.

It is the prayer of our people that the work shall continue with greater results for the Kingdom—may we work as we pray.

Each year the work of the church increases and responsibilities grow greater, which require a deeper prayer life and consecration.

We are thankful for the leadership of Brother Flora. We pray that we will not show this thankfulness by piling in the wagon but that each member may be willing to do his share of pulling. No pastor can get very far spiritually when the load he carries is needlessly heavy.

The July cash offering gave great reason for thanks and praise.

Edna Nicholas

THE ASHLAND COLLEGE FINANCIAL CAMPAIGN

FOR AN OPERATING RESERVE FUND

THE PURPOSE

The purpose is to safeguard your only educational institution against future losses in the trying and critical days ahead.

THE GOAL

$150,000 or $5.00 per member annually, for a two year period—1942-1943

This indicator will show the weekly progress of the Financial Campaign.



The Worker and the Fields

Southeastern District.....Rev. John F. Locke, Maurertown, Va.
Pennsylvania District.....To be supplied
Ohio District.....Rev. E. M. Riddle, Louisville, Ohio
Indiana District.....Dr. L. E. Lindower, Ashland, Ohio
Central District.....Rev. W. C. Benshoff, Waterloo, Iowa
Midwest District.....Dr. L. O. McCartneysmith, Waterloo, Iowa
Northern California.....Rev. J. Wesley Platt, Manteca, Cal.

THE RESPONSE

Most reports are incomplete and therefore no final report can be made for any church or District. The Midwest District has been completed. Central Indiana and Ohio are now being worked. There are no reports as yet from the remaining districts but it is hoped that they will soon be coming in. The cash, War Saving Bonds and pledges received, amounted to $4126.26.

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INTERESTING ITEMS

READ CAREFULLY THE BACK PAGE OF THIS ISSUE. It contains information of value for every one who is coming to General Conference. Note the announcement of Brother A. Glenn Carpenter of the College. Sisterhood Girls and Ladies who are expecting to room and board at the Dorm will write to Brother Carpenter, addressing him at Ashland College, Ashland, Ohio.

Those who are staying in homes in Ashland will address communications and reservations to Mr. E. P. Lersch, 1116 Grant Street, Ashland, Ohio. Mr. Lersch is chairman of the Housing Committee for the conference.

Delegates will remember that very many of the homes opened to us during the conference are not identified with the Brethren Church, but because of the fine cooperation of the city are opening their homes to our delegates and families. The rates are low, considering the type of homes that are opened to us. The committee expresses desire that you PRE-REGISTER if at all possible. It will greatly help their work.

WE NOTE FROM THE OAKVILLE, INDIANA, bulletin this comment by Brother Whetstone, "We are thankful to Betty Ellen White for her willingness to bring her harp out here and help out in the service. Betty is a member of our Elkhart Church and is a student at Ball State." Here is another Ashland College student using her talents during the summer months. That is as it should be.

WE WILL SOON HAVE SOME INTERESTING FACTS TO SET BEFORE YOU about the new Dayton Church. As soon as cuts can be made and returned to our office we will set these things before you. Watch for them. They will probably come in the issue of August 22nd.

We quote the following, interesting indeed to the Publishing Company, from the Dayton bulletin of July 19th. "After discussion concerning placing **The Evangelist**, our church paper, in every home in the congregation, the W. M. S. asked for the privilege of being given three or four months to attempt to do this. If and where there are cases they do not succeed, the church will take further action." The Publishing House wishes to thank Brother Vernon Grisso and his good women of the W. M. S. for this assurance of their interest.

A NOTE FROM BROTHER C. C. GRISSO, pastor of the Loree-College Corners circuit tells us that he is teaching two classes of young people at the College Corners Church, the course in Brethren Emphasis. We also learn that Dr. Lindower was Guest Speaker at both College Corners and Loree lately. Dr. Lindower is making the canvass of the Indiana Churches in the interest of the Financial Campaign for Ashland College and Seminary.

BROTHER H. M. OBERHOLZER, pastor of the Huntington, Indiana, Church informs us that he has moved and that his new address is: 725 Whitelork Street, Huntington, Indiana. Please change it in your annual.

THE MILLEDGEVILLE, ILLINOIS, bulletin, Brother St. Claire Benshoff, pastor, tells of a fine Christian Endeavor Public program, given on the evening of July 26th. During the service the new C. E. Officers were installed by the pastor. A short fellowship and social hour followed for the Christian Endeavorers.

ON TO GENERAL CONFERENCE



EDITORIALS

THE SERIOUSNESS OF YOUTH

I have just listened to a group of young people, representing three camp groups in the young people's camp at Shipshewana Lake, Indiana, come back into their own church and report their impressions of the camp and camp life before the congregation. This group, comprised of twenty-one youngsters ranging in age from nine to seventeen years, gives an excellent cross-section of the thinking and reactions of our boys and girls. They represent very adequately the various homes of the average congregation. Therefore their reactions fairly well represent the thinking and absorption of the average church.

A hurried view of youth today too often gives us a distorted idea of the real mind and thinking of youth. We are all too prone to watch the antics of boys and girls and conclude that all that is related to their actions is "froth and foam." That they think only in terms of frivolity and have not a single serious thought. This may be true in many cases, but not so in the youth of our churches.

The Lure of Camp Life

Of course the common expression of the returned camper is, "I had such a good time." But as we listen to their reports, we find that the definition of "good time" is not at all what is ordinarily implied in such an expression. "Good time" is found to carry the thought of "enjoyable." It is not the frivolous that appeals, but the serious that carries the "lure" that pleads for the return of another year.

The proof of the value of any effort is found in the results obtained. The seriousness with which a thing is received and retained is the test of its value to the individual. The general results obtained with relation to society as a whole is the test of the value of the proposition to people in general. The resultant action and reaction of youth upon his or her return from the camp to the local church is the test of the value of the camp program to both the individual and the church-at-large.

Results are not superficial

That the results obtained in the years of young people's attendance at camps can never be measured by the immediate returns must be evident. It may take years to measure the possibilities of the lives touched and moulded.

Often careless response in a congregation to the vigor and enthusiasm of the returned camper puts the "damper" on future enthusiasm. We can well afford to listen to and heed this enthusiasm of youth. It oft times is the very tonic that the local church needs. It sometimes furnishes the extra "push" that brings the old vehicle out of the rut into which it has been pushed by indifference and where it remains unless there is some extra effort made to get it out.

They are serious

When these young people, group by group, were asked what they most appreciated about the camp (and their answer came spontaneously) they said without hesitation, "The Morning Watch." Next to this was "Vespers" and "The Camp Fire." It was not the play periods, not the "tribe" activities, not the fun part of the camp, but the serious part of the camp life. That this bears fruit from year to year is evidenced by the "confessions of the Lord" and the reconsecrations of life that are made in each of the camps.

There are very few camps within the knowledge of the writer that have not borne fruit in the matter of conversions and reconsecrations. Young people have come back into their local churches with a renewed prayer life. They have come back with a deeper determination to serve the Lord in any capacity which is held out to them. Alas, too many times, these opportunities for service are denied these young people until the heat of the reconsecration has worn down into but a smoldering coal and many times even permitted to die out entirely.

Use them

They are looking for opportunities to put their instruction into practice. Give them that opportunity. If you have no immediate job for them to do—make one. Strike while the iron is hot. Do not permit it to get cold. But do not make a "job" simply to make a job. Let it be something real, something that the church has needed and has not found time or personnel to accomplish. Put them at it. They will do it. They can and will become towers of strength to both pastor and church.

The above obtains with all camps

While this thought has had to do with Camp Shipshewana, the camp with which we are most familiar, it is also true of every other Brethren camp conducted. Location has nothing to do with the results. It is the influence that counts. It is the seriousness of youth that brings the evident results and that counts immeasurably in moulding the life of youth.

F. C. V.



Pennsylvania District Moderator's Address

"The Brethren Church For Our Day"

Rev. N. V. Leatherman

To the members of the Fifty-third Pennsylvania District Conference of the Brethren Church—Greetings in the name of our Lord and Saviour Jesus Christ:

Custom, precedent and the program formulated by your Executive committee, has placed the responsibility upon your moderator to bring his message or address for this hour and session. That his subject chosen, so nearly parallels those of two others on this conference program is no error of his, nor can it be of the other two speakers, and may serve to demonstrate a united interest, beyond the knowledge of one another, doubtless directed by the Holy Spirit Himself, to inquire into the place and position for a church like ours, in a day like this.

Briefly in this address this morning we shall inquire into our field, our doctrine, and our polity. Always in an address of this nature and this occasion, there is a tremendous responsibility, lest we say too much or too little or both. We plead for a spiritual understanding, that whatever profit the address may have may be received. We plead your patience that whatever disagreement there may be, might be borne. And we plead your love for Christ, that whatever Christian activity there is suggested might bear fruit for eternity.

OUR FIELD

In interpreting the parable of the Tares, or the parable of the Two Sowers, where the Lord presented Himself as one sower and the devil as the other, He said, "The field is the world." There is no more likely picture any where else. Our field, the field of the Brethren Church along with all the other professing bodies, is the world. By the same picture we must also know that it is also the devil's field. At least he usurps it enough to sow his seed, the tares.

One of the first propositions any Christian, or any churuch, or any group of churches must consider, is the relationship with this field of business. But prior to that we should know who and what we are. So we propose first of all again, God's idea of the church. It is the Ecclesia—the called out body of Christ—a group of people, called to be a separate people in the world—the good children of the kingdom—the seed sown in the world to bring forth fruit worthy of the great Master Sower, and the husbandman. The church is the bride of Christ awaiting the Marriage Supper of the Lamb. The church is a Temple in a building, with Christ as the foundation Rock and Chief Corner-stone, and with each follower adding to the structure, gold, silver, precious stones, wood, hay, stubble, of which the latter materials, tested by fire shall be burned.

The business of the church is not just a matter of human relationships. There are all kinds of human organizations for better or for worse for human relationships. The church is not merely a hospital to care for our physical ills. Yet some of the very best by-products and way-side ministries of our Lord were healings of the body. The church is not merely an educational institution. Yet to countless thousands of people it is the best mental stimulator with which they come in contact. The church is not merely a welfare association. Yet there are many who come to appreciate the goodness expressed by her Samaritan members. The church is an institution of heaven, where the redeemed of the Lord live together for His glory. The Christian's calling is a calling to live together in heavenly places in Christ Jesus. It is more than an organization. It is a living organism, vitalized by the very giver of life, the Triune God, Father, Son and Holy Spirit.

What are the objectives of the church in this world, the field? It would seem that much weakness of the church today is due to the fact of dissipated objectives. We have all heard the story of the farmer lad who saw the initials, P. C. written in the sky, which he interpreted to mean Preach Christ. And after the father sent him through school in preparation for the ministry, the boy failed to make good and the father said, "Doubtless P. C. means plow corn." We declare to you that ancient story, where Constantine was supposed to see the sign of the cross in the sky with these words, "In hoc signo vincis," by this sign conquer, illustrates very definitely how the purpose and objective of the church has been misconstrued and misapplied.

Constantine did not see the glorified Lord in that sign; but his own glorified state and empire. True no longer did he persecute the church; but by using it as a tool for his state he did far more damage to the church than all the years of persecution prior. The church was diverted from giving its major attention to Christ, her first love, and turned to the building of a great organization, the Roman church, in conformity to the dictates of empiracle demigods, which was never broken until the days of the Reformation, and then only partially. Since then one of the great victories of the church was the separation of the church and state. What difference whether that objective be dictated by Constantine, or a Hitler, or assumed through poor vision, or human machinations?

True it is that everywhere our Christ is known the world around, the by-product itself is assumed as the first or primary objective. Our present world order demonstrated this truth beyond all controversy. If the church had kept her mind and heart centered on Christ's expected objective, instead of joining hands with mere humanity in building a new world order, we have no doubt we would be enjoying a real better world order today.

The objective of the church can be summed up in the words of our great commission as recorded in Matt. 28:19, 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Here the stated objective in service is

to GO and TEACH. The stated objective in results is, to BAPTIZE. And the stated objective in destiny, is the very presence of Christ Himself, "Lo, I am with you alway, even unto the end of the world."

Is it surprising to us that Christ nowhere speaks about the development of a new world order? Have we not been all too guilty of interpreting his parables of the kingdom of heaven teachings with our professed world knowledge and wisdom, instead of interpreting the world by His kingdom teachings? It does make a tremendous difference through which end of the telescope we look.

The Brethren Church as one continuing expression of the Tunker or Dunkard fraternity, has been a church separate from the state. It having been formed from those pietistic peoples who left the state churches as individuals in resistance to the very idea of the church of the living God being bound by state control. This in the beginning, was a group of people who suffered many hardships and was finally driven completely from Germany largely because of their consistent adherence to the principle of living separate from the state. Therein are discovered the fundamental principles of their slogan, "No exercise of force in religion." Dr. Martin Grove Brumbaugh, that great educator and historian, in the text, "Two Centuries of the Church of the Brethren", speaking of this slogan draws five conclusions from it, typical of those early Brethren. They are:

1. The church is at the outset logically arrayed against infant baptism.

2. It is logically opposed to taking the oath.

3. It is logically opposed to war.

4. It is opposed to state religions: it sustains freedom of conscience, and exalted allegiance to God above allegiance to rulers.

5. They resented all persecution and themselves never persecuted a single soul.

The Brethren Church has always been a peace loving people. It was founded upon peace and the pursuits of peace, as much as the teachings and practices and ordinances. And by the very nature of the circumstances the church was not fostering political pacifism. No more than was the early apostolic church after which the Brethren were patterning themselves. The Brethren were Christian pacifists. They, like the early church, assumed no responsibility in controlling the affairs of state. They were not promoting a new order. They were intensely interested in developing a complete Christian order, first of all around themselves. For them it was wrong to kill. Therefore they refrained from bearing arms. The story of Christopher Sauer, Jr., at Germantown, Pa., at the time of the Revolution, the abuse he suffered to both property, body and mind, is no mute evidence to the faith of our fathers regarding war. Whether that heritage has been violated is another issue. But let me quote from Elder J. H. Moore's book, "The New Testament Doctrines", on the subject, "War Not Christianity."

"Jesus one time made a declaration, while facing Pilate at the judgment hall, that ought to settle the question of the relation of Christianity to war. He said, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.' (John 18:36)

"Just a few hours before, when he was arrested in the garden of Gethsemane, Peter drew his sword to defend his Master. But Jesus said unto him, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword.' (Matt. 26:52)

"Jesus, the head and founder of Christianity, is called 'the Prince of Peace.' His is a kingdom of peace, and all his subjects are the children of peace. The weapons of their warfare are not carnal. In their work of conquest they employ the Sword of the Spirit, the Word of God. Their Master instructed Peter to return his sword to its place, thus forbidding him the use of a carnal weapon. Not only so, but he gave his disciples to understand that those who use the sword, should perish altogether."

This lengthy quotation of one of the fine saintly scholars of our sister church, shows the continuing attitude opposed to Christians entering into carnal warfare. The greatest testimony of that continuing attitude today is that accepted appeal from peace loving peoples by the government of the U. S. A., in providing for the conscientious objector. Since our government then acknowledges a place for a higher power in the direction of conscience, why should not the professed Christian acknowledge that higher power to give vital direction to their conscience? This may well be considered a proposition of individual liberty among men, as man with man, or man in relation with the state. It is never and never has been a proposition of individual liberty, or do as you please affair with God, and where God has spoken.

We have suggested the church is in the world; yet not of the world. It is an heavenly, and not an earthly institution. It is in the state, yet not of the state.

The hymn of William Croft reveals much to us:

O where are kings and empires now
Of old that went and came?
But, Lord thy church is praying yet,
A thousand years the same.
For not like kingdoms of the world,
Thy holy church, O God!
Tho' earthquake shocks are threatening her,
And tempests are abroad.

DOCTRINE

This is a day when undiscerning men ridicule theology. And yet the same men will pose long profession of faith in the Word of God. Have we not become a bit silly in such a thought? I believe the Bible as I know it and think it. And that is my theology. My theology is right or wrong according to my belief and thought of the Bible and its teachings. While it is not true in all instances, it is true in many, that those who ridicule theology, do so to disturb faith in the Word of God, and lay the ground work for the exaltation of human opinions.

There is nothing so necessary to the development of a unified body of Christian believers as a common theology. And let those people beware of their deeds, intentional or ignorant, who minimize or destroy common beliefs. It is true this same emphasis upon a common theology, during and following the Reformation, and until recent years, was the cause and occasion for denominationalism with its varied forms. There are those today who would magnify the abuses of denominationalism and leave you to think the movement was and is all wrong. This is being done to magnify the current effort to make of all denominations one large organization. What the protestant church might be today, had all the theology of the all the churches been constantly and consistently in accord with the Word of God, and with one organization, we shall never know. Because that condition never prevailed. It is very evident, however, the present tendency is to build an even larger and larger organization without regard to theology, beliefs or the Word of God. Any Christian with eyes half open knows the emphasis is upon union and not unity: upon organization and not teaching: upon human power and not the power of the Holy Spirit. Without attempting to exalt denminationalism as such, or present a brief for its con-

tinuance, history does reveal that denominationalism is our heritage as protestants. The Roman Catholic church is the best illustration of emphasis on organization and all its human machinations. The tares certainly are seen in both forms. And let the church go to seed with its major emphasis upon forms, methods and organization, to the neglect of teaching its teachings, and the Word of God, and the result will always be tares.

Therefore, we recall for you one of the most important things emphasized by our moderator of the 1941 conference, that we develop a common understanding of our common teachings, whether by creed or otherwise.

May we therefore, frankly discuss in this brief way the matter of creed. We have heard so often the position taken at that first General Conference of the Brethren Church, held at Dayton, Ohio, in 1883, how every report of a creedal committee was rejected until at last a copy of the New Testament was dramatically held before the conference and presented to be adopted as our only creedal statement. This report was adopted unanimously. Thus we declare from our historical position, the New Testament is our creed. And thus too, each individual forms his own creed or theology, as he reads, studies and believes and practices the New Testament.

We ask then, has the Brethren Church no creedal understanding, no creedal statements that are binding? Our reply may surprise you. We positively do have. There are only two congregations in the Brethren denomination, and none at all in the Pennsylvania District Conference, to our knowledge, where associate membership, or membership without a prior baptism by triune immersion has been accepted. And these two congregations both violate the principles, teachings and practices of the Brethren Church and as such are exceptions that verify the rule rather than minimize it. Every member of the Brethren Church does know our creed, both taught and practiced, so far as the ordinances are concerned.

Yet so far as any conference ever adopting any creed, that has never been. Your moderator is not only willing to resign to this historical position of the church not taking organizational or legal action in the adoption of a creed, but would most heartily oppose any such action.

At the same time we must know and heed as a church, those other great teachings of the New Testament beside the ordinances. Our common understanding, adherence to, appreciation and practice of the ordinances, should serve to persuade us of the possibilities of enlarging our field of common understanding to embrace all the great fundamental teachings and principles of the New Testament. We believe this emphasis upon teaching, not by legal adoption of a creed, but by clarity of statement, promotion by teaching, and understanding by practice, will develop a common fellowship with both our Lord and His saints. It should foster a unity, a body, that is ready and able to do and to grow.

Have we no statement of such teachings of the New Testament? Indeed we do have. "The Message of the Brethren Ministry" is just as much our heritage today as are all the statements regarding the ordinances. Our first question is not who wrote these statements or who causes them to be written or why. It is, are they typical of the New Testament? Do these teachings express our beliefs—our common understanding of the New Testament? Your moderator believes they do. He would recommend that this year these teachings, this message, a full-rounded New Testament message, be considered anew by the ministers of this district; that our General Conference be memoralized by the Pennsylvania Conference of the Brethren Church to so consider and emphasize this, "The Message of the Brethren Ministry," as our understanding of the New Testament. This, not as a creedal statement, but definite points and teachings we agree to emphasize.

POLITY

What is the polity of the Brethren Church? The word polity itself may have a variant meaning in the minds of some of our people. Polity has reference to our government, our methods, our policy of accomplishing the task we understand is ours to do and to accomplish. So in a certain sense we have too much polity. And in another, we have too little. There is no doubt that what common understanding of polity we did have has been greatly disturbed in recent years to meet certain expediencies, wisely or unwisely.

There is no perfect polity. Or, looking at it from another angle, polity is not sufficient in itself, even if it were perfect, to do the business of our Lord. We direct your attention to the New Testament church, and ask you to note again how meager was the organization of that early church. There were deacons; there were elders or bishops, and that seemed to be all the officers that were named, except of course, the apostles, which office we believe to be discontinued by the very virtue of their prerequisites.

Is it not peculiarly worthy of note that in the very beginning of the Brethren Church, that sought to pattern itself after the apostolic church, there was very little organization, or emphasis on organization? You recall the instance between Ernest Christopher Hochmann and Alexander Mack. Hochmann argued against any of the pietistic Christians organizing themselves on the ground that, as he stated, all the trouble that ever came to the church, came because of their organization. Mack argued they must be organized in order to keep the ordinances and enforce discipline. Hence his leading to that organization in 1708. I wonder what Mack would have thought could he have envisioned the organization or organizations resulting from the initial movement?

In conclusion, let us remember that it takes a great deal more than a perfect polity to do the work of the Lord. Yet a good polity does help to promote and do that work. It takes a people who are responsive to those teachings and to the Lord as well. It takes a great deal more than a statement of ob-objective or objectives for the church to do the work of the Lord. Yet unless we know what we are doing and what we are about and where we are going, we will accomplish little.

We have sought in this address to present a few things to cause us to consider anew, just who we are, what we are about and where we are headed. We have said very little or nothing of the various auxiliaries, organizations, boards and their tasks assigned and assumed. We are moved with the thought that when the people of the churches know the true purpose of the church, stay by it and pursue it; when they know the real methods and organization and polity of the church—there is every reason to believe then, that faith will be increased, energy for right living in cleanness and service will be had, the cause of Christ advanced, His church will continue to be built up, and His name will be glorified.

We pray the continued grace of our Lord to be with us throughout this conference, our coming General Conference and in our humble services throughout the year ahead, if the Lord tarries.

—Berlin, Pa.

Report of the Fifty-Third Pennsylvania District Conference

Berlin, Pennsylvania

July 20-23

By Floyd S. Benshoff, Secretary

The Fifty-third Annual Pennsylvania District Conference of the Brethren Church has just been concluded.

Meeting in the Berlin Brethren Church, July 20 through 23, it must surely rank with leading conferences as we know them in the East. Feeling sure that what is commonly known as "that Somerset hospitality" was still in existence even in war times, and putting first things first as regards tires and gas, one hundred and one delegates, besides many visitors from neighboring towns, found time and the inclination to attend the sessions of this conference. From the time that Mr. A. M. Cober gave the address of welcome, till the new moderator pronounced the benediction, the same atmosphere of good will, friendliness and unity of purpose prevailed.

Rev. N. V. Leatherman, pastor of the host congregation, served as moderator. With his background and knowledge of conference affairs standing him in good stead, he despatched the business in excellent order He was quite a busy man serving in his dual role, but this is not an unusual condition for Rev. Leatherman, as his work in the district and national work in the Brethren Church through the year will show.

Rev. John F. Locke, the genial Southern Pastor, Evangelist and Bible Lecturer, arrived on the scene Wednesday morning and brought two Bible lectures and one evening sermon, besides eating and speaking at the Woman's Missionary Society banquet and the Young People's banquet. To elaborate on the fine things which Rev. John brought to the Pennsylvania District Conference, would be to repeat to Brethren folk something they all well know. His presence added distinct color to our gathering. We thank him for his generous spirit and his service.

The mission interests of the district and national work were presented by our National Secretary, Rev. J. Ray Klingensmith, in his usual fine style. One could not help but feel as he listened to this vigorous servant of the Lord, that, with the cooperation of the lay people and pastors, our mission points at home and in South America have every prospect of advancing and enlarging their borders. The Mission Board of our Pennsylvania District also gave their financial and statistical reports and presented the mission pastors.

Dean Willis E. Ronk, and President E. G. Mason, with their wives, came to Berlin Thursday and brought to the conference their messages on the Publication Interests and Ashland College and Seminary. Both men expressed their confidence in the future of their particular circles of activity, but frankly spoke of the problems which faced them. Both made earnest pleas for the support and prayers of the Brethren.

Rev. J. Edgar Berkshire acted as song leader and musical director for the sessions. His punctuality and earnestness was reflected in the fine song services of the conference. The choir of the host church was in its place each evening and brought very fine anthem numbers which were appreciated. Other lay folk from district churches brought musical numbers during the day sessions.

In direct contrast to former year's practice, the executive committee of this year and last have made direct effort, through program building, to hold delegates for the final sessions of Thursday afternoon and evening and close on a high note. These above mentioned efforts bore fruit again this year. The banquet and Young People's rally for the 5:30 hour on Thursday was the best attended meal of the conference. With Rev. Wm. S. Crick as the toastmaster, it was surely a high spot for the conference. Rev. Locke brought the closing message of the conference on the subject, "The Varieties of Christians."

The new conference officers were presented by the retiring moderator and each brought a word of greeting. The benediction was pronounced by the new moderator.

The newly elected officers of the Pennsylvania District Conference are: Moderator, Rev. Freeman Ankrum, pastor of the Masontown Brethren Church; Vice Moderator, Rev. Chester F. Zimmerman, pastor of the New Kensington Brethren Church; Secretary, Floyd S. Banshoff, layman from the third Brethren Church, Johnstown; Assistant Secretary, Mrs. Walter Wertz, laywoman of the Conemaugh Brethren Church; Statistician, Mrs. C. Y. Gilmer, wife of the pastor of the Vinco Brethren Church.

Conference asked that the Moderator's address be published in **The Brethren Evangelist.**

On invitation from the Vinco Brethren Church, it was decided to hold the 1943 Conference at that place at the corresponding time of year as this, that being the first full week after the 15th of July.

We feel that the Spirit of the Lord has directed us thus far and that the work of the District has been stabilized by the unified program which the various boards have sought to promote. We pray that, in the strength of the Lord and the power of His might, the Brethren cause may go forth, conquering and to conquer.

—Johnstown, Pa.

Southeastern District Young People's Camp

The 1942 Young People's Camp of the Southeastern District is now history, and real glorious history it is. This was by a good margin the best camp we have had as yet, and the writer has attended them all. And at the very beginning of this article I want to hand credit for a lot of the success to Miss Margaret Lowery of the St. James church. Miss Lowery did the spade work preceding the opening of the camp, and there usually is a lot of that. She did it most excellently. Miss Margaret is chairman of our camp committee and was made camp manager. She also taught one of the courses. So she was more than busy both before the opening of camp and also during the sessions.

The war program ousted us from our former camp site and this year found us camping on the Maryland side of the Potomac, four miles us stream from Harpers Ferry, W. Va. This camp site is very nicely located, and is quite new. On Sunday, July 19th, the campers rolled in and what heat we had to endure for the afternoon and the next day. All were registered and cabin assignments made before supper. After supper the first vespers service was held and then a division of the campers into two main groups, senior and junior. This had us about ready for the work at hand and on Monday morning the camp was off to a fine start. The youngsters went to it with a hearty good will and no camp faculty ever had finer cooperation on the part of the campers.

(*Continued on page 10*)

Fifty-Fourth General Conference of The Brethren Church

Ashland, Ohio - - - August 24-30, 1942

GENERAL CONFERENCE PROGRAM

MONDAY EVENING, AUGUST 24

7:30- 7:45 Praise Service—Reid Thompson, Director of Conference Music
7:45- 8:00 Devotions—Moderator Edward G. Mason
8:00- Sermon—"A Prayer for Troublous Days," Hab. 1:2,3, Vice Moderator J. Garber Drushal

TUESDAY, AUGUST 25

Conference Organization

Morning

6:30- 7:00 Morning Devotional Service—Paul M. Naff
8:00- 9:00 Auxiliary Sessions—Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-11:00 Business Session
Devotions—J. G. Dodds
Organization of Conference
11:00-11:45 Moderator's Address—Edward G. Mason

Afternoon

1:00- 2:00 Sisterhood of Mary and Martha
2:00- 3:00 Inspirational Hour
Devotions—J. Milton Bowman
Sermon—Clayton Berkshire
3:00- Auxiliary Sessions

Evening

6:15- 7:00 Vespers—Clarence Fairbanks
7:15- 8:00 Assigned to Benevolent Board
Devotions—E. M. Riddle
Address—Martin Shively
8:00- Sermon—"Four Great Imperatives of Life," D. R. Murray

WEDNESDAY, AUGUST 26

Evangelism Day

Morning

6:30- 7:00 Morning Devotional Service—Clarence Y. Gilmer
8:00- 9:00 Auxiliary Sessions—Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-10:30 Business Session
Devotions—A. B. Cover
10:30-11:00 Assigned to Publication Board
11:00-11:45 Bible Lecture—I. D. Bowman

Afternoon

1:00- 2:00 Sisterhood of Mary and Martha
2:00- 3:00 Inspirational Hour
Devotions—C. D. Whitmer
Sermon—Vernon Grisso
3:00- Auxiliary Sessions

Evening

6:15- 7:00 Vespers—J. Wesley Platt
7:15- 8:00 Assigned to Sunday School Association
8:00- Sermon—C. A. Stewart

THURSDAY, AUGUST 27

Auxiliary Day

Morning

6:30- 7:00 Morning Devotional Service—S. E. Christiansen
8:00- 9:00 Auxiliary Sessions—Ministerium, Laymen Brotherhood, W. M. S., S. M. M.
9:00-11:00 Business Session
Devotions—W. R. Deeter
11:00-11:45 Bible Lecture—"The Brethren Church and the Book of the Acts of the Apostles," Melvin A. Stuckey

Afternoon

1:00- 2:00 Sisterhood of Mary and Martha
2:00- 3:00 Inspirational Hour
Assigned to Laymen's Organization
3:00- Auxiliary Sessions

Evening

6:15- 7:00 Vespers—George H. Jones
7:15- 8:00 Assigned to Missionary Board
8:00- Sermon—"Faith in a Crisis," H. H. Rowsey

FRIDAY, AUGUST 28

Education Day

Morning

6:30- 7:00 Morning Devotional Service—Elmer Keck
8:00- 9:00 Auxiliary Sessions—Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-10:15 Bussiness Session
Devotions—L. A. Meyers
10:15-11:00 Assigned to Publication Board—meeting of Shareholders, etc.
11:00-11:45 Bible Lecture—J. Raymond Schutz

Afternoon

1:00- 2:00 Sisterhood of Mary and Martha
2:00- 3:00 Inspirational Hour
Devotions—G. L. Maus
Sermon—Edwin Boardman, Jr.
3:00- Auxiliary Sessions

Evening

5:00- College Alumni Banquet
6:15- 7:00 Vespers—W. S. Benshoff
7:00- 8:00 Assigned to College
8:00- Sermon—John F. Locke

SATURDAY, AUGUST 29

Missionary Day

Morning

6:30- 7:00 Morning Devotional Service—Eugene Beekley
8:00- 9:00 Auxiliary Sessions—Ministerium, Laymen, Brotherhood, W. M. S., S. M. M.
9:00-11:00 Final Business Session
Devotions—Arthur R. Baer
11:00-11:45 Bible Lecture—J. Raymond Schutz

Afternoon

2:00- 3:00 Assigned to Missionary Board

Evening

6:15- 7:00 Vespers—"Jesus Speaks to Youth," A. E. Whitted
7:15- 9:00 Assigned to Missionary Board
Pictures of the Work on Various Fields, Address
9:00- Demonstration of Visual Education—Chester Zimmerman

SUNDAY, AUGUST 30

Morning

6:30- 7:00 Morning Devotional Service—Cecil Johnson
9:30-10:45 Bible School Sessions Under Direction of the Sunday School Association
10:45-12:00 Church Worship Service
Devotions—Wm. S. Bell
Sermon J. Raymond Schutz

Afternoon

2:00- 3:00 Inspirational Hour
Devotions—C. C. Grisso
Sermon—"The Brethren Church and Lawlessness," Claud Studebaker

Evening

6:15- Assigned to Christian Endeavor Board
Music
Address—Frank Gehman, President

PROGRAM FOR NATIONAL BRETHREN MINISTERIAL ASSOCIATION

TUESDAY, AUGUST 25

8:00 A. M. Fellowship and Prayer
Memorials—for William S. Baker

WEDNESDAY, AUGUST 26

8:00 A. M. Devotions
Business—Reports:—
Secretary-Treasurer
Committee on Ministerial Handbook
Committee on Ministerial Standing—
W. I. Duker, G. H. Jones, C. D. Whitmer, J. F. Locke, G. S. Baer, W. E. Ronk
Election of Officers

THURSDAY, AUGUST 27

8:00 A. M. Devotions
Address—"The Present Day Ministry," A. B. Cover, Pastor at Linwood, Md.

FRIDAY, AUGUST 28

8:00 A. M. Devotions
Address—Clarence Fairbanks, Pastor at Fremont, O.

SATURDAY, AUGUST 29

8:00 A. M. Devotions
Unfinished Business
(Concluding Session)

LAYMEN'S GENERAL CONFERENCE PROGRAM

To be announced from day to day

YOUNG MEN'S AND BOY'S BROTHERHOOD

To be announced from day to day

CONFERENCE ORGANIZATION 1941-1942

Moderator Edward G. Mason
Vice-Moderator J. Garber Drushal
Secretary Lesile E. Lindower
Assistant Secretary Lester V. King
Treasurer D. F. Benshoff
Statistician William S. Crick

Executive Committee

Central District	William C. Benshoff
Indiana District	S. M. Whetstone Delbert B. Flora
Mid-West District	Robert. F. Porte
Northern California	Frank Gehman
Ohio District	J. G. Dodds C. C. Grisso
Pennsylvania District	D. C. White William S. Crick
Southeastern District	H. A. Logan John F. Locke

CONFERENCE THEME

"Thanks be unto God, who always leadeth us in triumph in Christ."

II Corinthians 2:14 (ARV)

SOUTHEASTERN DISTRICT YOUNG PEOPLE'S CAMP

(Continued from page 7)

Fifty-two had enrolled by bed time Sunday night. There were seven on the faculty and a battery of cooks to make sure we would EAT. The faculty consisted of seven persons, all of whom were either active school teachers or had lots of experience in the school room. The writer was made dean of the camp and there wasn't much 'deaning' to do, for everybody seemed to know just what to do next. The teaching portion of the faculty consisted of the dean, E. L. Miller, who taught a course in Brethren doctrines and Special Pleas; the Rev. Edwin Boardman, Jr., pastor of the Hagerstown church, who taught a course in missions and acted as camp treasurer; Miss Margaret Lowery who taught a course in Christian Endeavor and Its Work, and as noted acted as camp manager; and Miss Thelma Baker, who taught a course in Men and Women of the Bible. The two lady teachers both hail from St. James church. Then Miss Kathryn Bowersox acted as camp secretary and publisher of the camp publications, including the daily newspaper. Miss Veda Liskey of Bethlehem church looked after a Morning Watch group and had general charge of the chapel and vesper services. I should have mentioned that Miss Bowersox is from the Linwood congregation. And the seventh member of the faculty was Miss Eleanor Miller of Maurertown, who was in charge of athletics, swim guard and teacher and assisted Miss Bowersox in the office keeping records and getting out the daily paper. These all did their work in the best kind of manner. Each of the teachers taught two classes each morning, one senior and one junior, but all got the same courses. And who could forget those cooks? Mrs. Neechley of the Cumberland church and a Mrs. McCubbin of Sharpsburg Pike headed this department and they put out extra fine meals. Here again Miss Lowery's hand was seen, felt or whatever it is when you get the finest biscuits ever. She made them. Some fellow has missed something here. Rev. Boardman agrees with me I know.

The usual camp activities were had, including flag salute after all had arisen and cleaned up. The morning watch and breakfast. Classes, chapel and a short swim period took up the rest of the morning. After the noon meal, tribe meetings, a rest period, games and a swim period kept all busy until supper. The evenings were given over to vespers and various contests, plays, and regular camp fire doings. So from get UP whistle at six A. M. to pipe DOWN whistle at nine P. M. the camp was a buzzing hive of activity. And the closing feature of the day, introduced by Miss Lowery, was Rev. Boardman on the knoll in front of the cottages singing a stanza of the evening prayer hymn, If I have wounded any soul today, all campers joining in. And what sleeping followed that close the day's activities.

Now two outstanding features must be presented and then we are through. On Friday evening after a nice program by the tribes, Bible dramatizations, with the juniors led by Miss Bowersox and Miss Miller carrying off the honors, we had a real consecration and decision service. Brother Ray Klingensmith who stopped over with us for the night and Saturday morning led in this service. About every professed Christian on the grounds stood out in consecration and to top it off properly and to show what the Christian fellowship and teaching of the week really did eight precious souls made the Great Confession all to be baptized in their home churches. This was a glad time and the Spirit of Christ was surely felt by all.

The other feature was the final chapel service on Saturday morning. At this time we had our graduation exercises with five young people receiving diplomas for finishing the three year camp course. Rev. Boardman led in the prayer of the hour. Miss Lowery presented the special recognition rewards. Then Rev. Klingensmith gave the commencement address, after which the dean presented the diplomas. The graduates then signed the Camp Peniel log, for we still bear the Camp Peniel name in spite of the fact we met on Camp Powana grounds. Then came the big high light of the week. On Friday evening the dean, after consulting the faculty as a whole, asked the campers if they would not like to do something extra fine, i. e. lift an offering for our mission workers in Kentucky. They enthusiastically shouted approval. The offering was presented by tribes after the commencement exercises; and to the great surprise of the faculty and all it amounted to the sum of FORTY-ONE DOLLARS. Note that! This has been sent Brother Drushal with the good wishes and prayers of the camp group. Saturday noon meal was the last get-together and after the usual felicitations all packed up and quietly stole away in one of the nicest of rains. The unanimous vote was that it was by far the best camp yet. A pledge was made by about all campers that they would be back next year and bring others with them. This article may be a little lengthy, but it was written to let folks know what we try to do at these camps and how we go about it. It would do all your hearts good to see how the young folks enjoy the things of the Word and the church. And they surely learn how to mingle and mix in real Christian manner. And we also hope these lines will help bring more of our young folks of every district to the camp so as to get these things that will help prepare them for real leadership in the church and its work. May God's richest blessings rest on all who had a part in making our camp the wonderful success it was. And young folks of the Southeastern District, we expect to see you at Camp Peniel next year.

E. L. Miller

Benevolent Report

(Gifts during May, June and July)

Month of May

Falls City, Neb.		$ 12.5
Mount Pleasant, Pa.		1.1
Johnstown third—R. Blough		5.0
(Previously reported—$40.00)		
Mt. Olive, Va.		
Mr. and Mrs. E. W. Michael	$ 5.00	
Church Offering	2.50	7.5
Glenford, O., W. M. S.		10.0
Jones Mille, Pa.		4.5
(Previously reported—$5.05)		
Smithville		
Mr. and Mrs. Harvey Amstutz	10.00	
Mrs. Mary Snyder	3.00	
W. M. S.—Wooster	5.00	18.0
(Previously reported—$111.00)		
Manteca, Calif.		
Offering	2.95	
Elmer Gall	5.00	7.9
(Previously reported—$16.67)		

Month of June

Morrill, Kan. W. M. S.		5.0
Oakville, Indiana		
Robert Holsinger		1.2
(Previously reported—$12.48)		

Pittsburgh, Pa.		
Mr. and Mrs. John Rishel	6.00	
Sunday School	28.10	
Offering	69.90	100.00
L. L. Hummel (W. Homerville, O.)		5.00
Bryan, Ohio		
Additional		25.00
(Previously reported—$68.85)		

Month of July

Goshen, Indiana	26.10
Elkhart, Ind., Loyal Women's Class	6.00
(Previously reported—$82.65)	
Lanark, Ill.	50.10

L. V. King, Treasurer



Editorial Comment

WORLD CONDITIONS CHALLENGE OUR COMING CONFERENCE

Dr. George S. Baer

This is no time to burn up gas and wear out tires needlessly. So if we are going to come together in National Conference—and the feeling is quite widespread that we should—it is my conviction that we should come with serious intent. Only activities that are really vital have a right to call men and women together from distant sections of the country when loyalty to our national welfare demands strictest economy in the things that are essential to transportation. If it is "just another conference", if it has no more urgency than merely the re-organization of our church machinery for another year according to custom, we might find it difficult to justify the expenditures in view of the present demands of patriotism.

But I am in favor of a conference of our people, convened in response to a keen sense of the moral and spiritual demands of this hour. I think we are justified in coming together from the most distant parts of our brotherhood (travelling as economically as possible) if we come with a vision of the urgency of giving to men everywhere that which has been entrusted to us. These days of awful trial throughout the world, and the spiritual forces of christendom will be put to the test as never before, when peace begins to loom on the horizon, and when people begin to take stock of the future. Never will the "Cure of Souls" be needed more urgently than then, and now is the day of opportunity to prepare to meet that need. If we come together with a vision of such a spiritual challenge, we shall demonstrate the vital worth of our Conference and our right to priorities.

As we come together, let us bear in mind that what this war-torn world is most sorely needing, and is going to demand,—once it has respite from the toils of war—is not some new religion or different philosophy, but the old-fashioned Gospel of the Son of God. It will not be calling for a new creed, nor a re-statement of the old creeds, but for the Bible itself, unabridged, and the application of its teachings to the problems of life. The world has had enough of man-made creeds, they have only divided the forces of Christ. They have not only divided between one denomination and another, but between good people within a denomination and within a single congregation. Our short but sad experience in creed-making ought to satisfy us that the future unity and effectiveness of our church depends on our remaining true to the old landmarks of Brethren faith and refusing to burden our ministry with any other message than the unabbreviate message of God given us through Jesus Christ. The world has not outgrown that message. On the contrary, it has never needed it more than now, and I dare to believe that the ravages of war will make that need more widely felt. That will be our opportunity and challenge.

We should come together, therefore, fully aware of the responsibility that is ours—not to devise anything new to give to the stricken world, but to devise new and more effective ways of giving to the world what we have, to seek to make our church more efficient in proclaiming and practicing the entire message of Him who said, "I am the way, the truth and the life." That we are approaching a time of special opportunity and challange is becoming evident to many of our leaders . The Ohio District Conference took cognizance of that fact, and set before the churches of that district a program that is calculated to spur them to new life and power to meet the exigencies of these tumultous times. We understand there have been stirrings in the hearts of leaders of other districts also. And shall we not expect our National Conference to be characterized by special prayer and planning for the days ahead, that they may be days of unparalleled zeal and power in giving to a wrecked and lost world the whole Gospel of Christ, which is its only hope?

NOTICE TO ALL CHURCHES

The General Conference Credential Blanks have been sent to the various churches throughout the Brotherhood. If any church has failed to receive the proper quota of blanks, please notify the General Conference Secretary at once and blanks will be sent immediately.

L. E. Lindower, Conference Secretary,
520 Samaritan Avenue, Ashland, Ohio



Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

While Joshua was with them, the Israelites tried to please God. But when he went to be with the dear Heavenly Father, they forgot the promise they had made him that they would always obey God and they did many wicked things. At last God let their enemies come to fight against them. These enemies were the Midianites, and there were so many of them that the Israelites could not drive them away.

What do farmers do in the spring? Yes, they plow and then sow the seed. And what do they do in the fall? They cut down the golden grain and have it threshed, that means have the grain separated from the chaff, the outside part which is not so good to eat. The Israelites plowed and sowed in the spring just as our farmers do, but in the fall, when they were ready to reap, the Midianites came and fought them. The poor Israelites had to leave their homes and hide in caves in the mountains to keep from being killed. Then the Midianites cut down the grain and drove away the sheep, oxen and other animals. When the Israelites came back, they had very little food and only a few animals and so they suffered much.

This happened year after year for many years, and at last the poor Israelites went to God and begged Him to help them. The dear Heavenly Father always helps those who ask Him, and though the Israelites had been so wicked and had forgotten Him, He did not leave them in their trouble. He first sent a preacher who told them how God had brought them from Egypt and had given them the land of Canaan for their home, and how wicked they had been to forget Him and to do so many wrong things. I think the people were sorry that they had forgotten God, and that they promised to try to please Him.

One of the Israelites, named Gideon, had saved a little wheat from the Midianites. He was afraid to thresh it out in the fields, so he took it to his vineyard and there among the grapevines, where he thought the Midianites would not see him, he beat out the grain with a flail or stick. As he was busily working, he looked up and saw a man standing near him. He was startled for he thought that no one knew where he was, but the man said, "The Lord is with thee, thou man of valor." (A man of valor means a brave man.)

And Gideon said, "Ah, if the Lord were really with us, we should not have so much trouble and I should not have to hide in this way to thresh my wheat, for fear the Midianites would take it away."

The Lord (for it was He that had come to Gideon) said, "Go and drive away the Midianites."

But Gideon was afraid that he was not strong enough to do this, just as Moses had feared he could not lead the people out of Egypt, and he answered, "How can I do this? My family are very poor and I am my father's youngest son."

The Lord answered, "I will be with you and help you and you shall drive away the Midianites."

Then Gideon said, "Will you wait until I give you something to eat?"

And the Lord answered, "I will wait."

Gideon quickly cooked some meat and baked some cakes and brought them out. The Lord told him to place them on a rock that stood near, and then He touched them with a staff, which was in His hand and, children, at once flames came out of the rock and burned up the meat and the cakes. Gideon was very much surprised and as he turned to look at the stranger, he found that He was gone. Then he was afraid and fell on his face saying, "I have seen an angel."

Then he heard the voice of the Lord, saying, "Fear not, no harm shall come to you."

Then Gideon was sure that the Lord would help him, so he sent word to the Israelites and asked them to go with him to drive away their enemies. The Midianites had come again to fight them and to take their grain and their cattle, and there were so many of them that they could not be counted any more than one could count the grains of sand on the seashore.

The Israelites were afraid to fight against them, so Gideon asked God to show them a sign that they might know He would really help them.

In that country such heavy dew fell at night that everything was quite wet in the morning. Gideon spread out some wool and asked God to let the dew fall just on the wool, while everything else would be dry. When he awoke the next morning, he went out and found out that God had done what he asked. There was no dew on the grass or bushes, flowers or trees, but the wool was so wet that when he wrung it out, the water that was on it filled a bowl.

Then he asked God to do something wonderful the next night. Instead of letting the dew fall only on the wool, he asked that this time the wool might be dry and everything else wet. Again God answered the prayer, and the next morning the flowers and grass, the bushes and trees were all wet while the wool was quite dry. Then both Gideon and the people were sure that the Lord would help them to drive away the Midianites.

But the Lord did not wish the people to think they could do all this by themselves, so He told Gideon to take only a few men with him, that they might know it was the Lord who helped them. Gideon had been wishing he had a great many more soldiers, for there were so many Midianites, and they were so strong that he feared the Israelites could not drive them away. But God told him to tell everyone who was at all afraid to go home. (Men who are afraid do not make good soldiers, do they children?) Gideon did this and many, many soldiers returned to their homes. Gideon was very much troubled to see how few were left, but God said that he still had too many.

As they marched on, they came to a river and the soldiers stopped to drink. Some of them forgot all about the Midian-

ites and only remembered how thirsty they were. They knelt down and put their heads way down to the water, so they could drink better. But some were in such a hurry to fight that they only dipped up a little water in one hand, drank it quickly and then marched on. God said that Gideon should take only men with him who did not forget the Midianites even when they were thirsty, but drank quickly out of their hands. The next time I will tell you about the battle.

With love, in Christ's Name,
Aunt Loretta

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for August 23, 1942

"BLEST BE THE TIE THAT BINDS"

Scripture Lesson—Acts 20:28-38

For the Leader

It is well for us to discuss the meaning of the bonds of Christian fellowship. When there is so much hatred and misunderstanding in the world, we Christians should rejoice that we have opportunity to associate together in the bonds of Christian love.

True Christian fellowship is a product of real Christian living. Regardless of social standing, position, health, or race, in Christ we can have a common meeting ground. In the true exercise of Christian living, there are friendships which are possible in no other way. Each one of us should seek to be as friendly as possilbe with other Christians. Friendships thus made can endure for a life-time and for eternity. As fine as all of this is, we do find that there are times of friction and unpleasant relationships among Christians. Perhaps tonight we can glean something which will help us to see the other person's viewpoint, thus helping to bring about a better feeling of undying friendship among Christian people.

DISCUSSION

THE COMMON TIE IN CHRIST. Paul in Romans says, "There is no difference between the Jews and the Greek: for the same Lord over all is rich unto all that call upon Him." Again in Galatians, he says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Here we have the sweetest of all Christian ties; that of "the same Lord over all is rich unto all that call upon Him." Christ is our central interest. If Christ be not the center of our interests, then we Christians have no ties which bind us together. We must watch lest our zeal of organization, committees and social objectives become our "tying bonds." Let us examine ourselves and be certain that the one thing which is binding us together is the grace of Christ.

In Christ we are made of one common nationality and blood. Thus we are all made children of God. Thus we are brethren of Christ, and brothers one with another. We cannot imagine closer ties than those of a family. We should feel our closeness to one another through our Savior, and strive to live as brothers and sisters should live.

UNITED FOR CHRIST. One of the favorite tricks of the Devil, used to slow down the advance of gospel evangelism, is to cause division and jealousy among Christian people. Where jealousy and schism is present, the Spirit of God can not operate. Thus we young people have every reason to live together in Christian harmony.

If Satan can keep the followers of Christ fighting among themselves, he can keep them from preaching the gospel of Christ. But we will find that when Christians are abiding in Christ, with Him as their main interest, that gospel preaching will be done, and results obtained.

How selfish and sinful we are if we permit differences to destroy the power of the Spirit in our midst. Lost souls will be charged to us because we let pride keep us from taking the gospel story to them. If tears will be permitted in heaven, they will be shed by Christian people mourning for precious souls lost to an eternal hell. Lost—because these Christians failed on earth to bury sin and pride and to stand united in putting forth a full and saving gospel story to these lost.

PARTINGS WITH PROMISE. Our scripture lesson tonight deals with Paul and his departing from the Ephesian brethren. As all Christian relationships should be, his friendships at Ephesus were centered in Christ. Paul must leave the good people of that church. They sorrowed that they should not see his face any more. They loved Paul as all Christians should love one another. So there was a genuine sorrow at Paul's departure.

With parting, there was a promise of comfort and assurance. The sweet periods of fellowship in Christ could be relived, after the parting. The memories would urge all the Brethren to further work in spreading the Gospel. And, as every Christian parting is, this parting gave promise of an eternal meeting before the throne of God.

The "tie" that binds us together in Christian love shall continue to bind us when we cannot be together in body. We think of the many missionaries and other workers for Christ that are separated from their loved ones by war and distance. These have the common meeting ground at the feet of Christ. Loved ones and friends are separated in this land. Christian faith and promise make these separations bearable.

How fine it is that when Christian people live together so that when partings do come that there be no hard feelings. This was the case when Paul left Ephesus. It can be the case today if we are willing to live in harmony as Christ taught us to live.

THE MEETING IN THE SKIES. There is an eternal aspect to this subject which we dare not overlook. What with war, rations and restrictions which make it impossible to see dear Christian friends and loved ones, including boys serving in our armed forces, this eternal phase takes on increasing importance.

There is no one who will venture a guess as to the outcome of this conflict, from a worldly man's viewpoint. And people as a whole are very unreceptive to the Biblical teachings and warnings. But the Bible is our only source of hope and comfort. We are taught to look for the coming of our Lord as we continue to work for Him. All peoples who are Christians will meet Christ in the air, and thus will meet each other. Every mother, father, young person, who calls himself by the name Christian should look and hope and pray for the coming of the Lord for his own.

For only then will the "tie that binds" be fully realized. Here we find again that Christ is the center of our hope. As he is the center of all our Christian interests, so he is the center of our hope.

The tie that binds should spur us onward to the straining of every muscle for the preaching of the gospel. It should help us to live together in peace and harmony. It should help us look up for the appearing of our Lord. Our time on earth is short. Make use of it. Look for his coming. Work, also, while we look.

AN ANNOUNCEMENT

Dear Friends, Brethren:

The Lord has restored me to new strength and vigor, so that I seem to preach easier and with less expenditure of energy than ever—at least for a long time. I have recently proven this unusual condition in two series of meetings I have recently reported in **The Evangelist**. I interpret this unusual restoration to mean that I am to give further service to my friends, my Brethren in the ministry and to our churches during the coming months.

I have been led to offer three series of sermons which may be combined in any manner the pastors or Boards may choose to combine them.

First: On Brethren Fundamentals, with suggested titles as these:

America, the Brethren Refuge.
What is Brethrenism?
The Brethren Foundations.
Why Brethrenism Has Lived 225 Years.
The Brethren Communion.
The Brethren Baptism.
Why Brethrenism Will Survive.

On the Great Problem Series, these topics:

Can Man Know God?
Was Jesus God or Man?
Will Jesus Come Again?
Could a Just God Create Hell?
Is Man Immortal?
Is the Resurrection Possible and Reasonable?
Is the Devil a Fake?
Has the Church Lost Out?
Is There Hope for the Honest Doubter?

Of course I am anxious for an immediate reply where that is possible, so I may arrange an itinerary most satisfactory and with the least mileage. I am convinced that this is a time when our people need the encouragement that can be given by one who has no doubts concerning these great problems and topics. While it seems that I shall be busy up to Conference time, it is true, also, that I expect to be ready for immediate service after our conference, which is to be the last week in August. I plan to be there but in the meantime I shall be happy to arrange with some pastor who wishes an immediate boost early in September, if he thinks I can give it as he knew me at my best. I am ready an anxious to go.

Fraternally yours,
Charles A. Bame,
623 Findlay Street,
Carey, Ohio

"Obedience is the key to every door," suggested George MacDonald. Another has said that "faith is the key that unlocks the universe." It is a two-way key, for "faith without works is dead." With faith in God, we rise to obey. A special task is assigned each workman. "There are diversities of ministrations" and of "workings"; but it is "the same Lord" Whom each Christian, each denomination serves. Every door of opportunity, every area of activity is opened and entered by the one master key—obedience—moved by faith.

Laid to Rest



MRS. SARAH FLORA

We have been reminded that death is no respecter of persons. Another one of our faithful soldiers of the Cross has said farewell to all that is earthly and has gone to join the innumerable throng, and the brotherhood will be saddened as they read of the death of our sister in Christ, Mrs. B. H. Flora.

She has been in declining health for the past several years. A more ardent and faithful servant of our Lord we have never met. Every Sunday when the church doors were opened she was there to take her place and to listen to the preaching of the Word of God and to uphold the hands of her pastor in every possible way.

The duration of life is uncertain, that sooner or later all must die, is the unquestioned result of human experience and observation. It is only when we listen to the voice of revelation that we have positive assurance that death does not end all.

Many hear this voice as did Mrs. Flora many years ago, heed its teaching and come to believe with Paul, the apostle, that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys that God has prepared for them that love Him." To this end, our sister in Christ believed.

Mrs. Sarah Flora, daughter of Jerry and Catherine Overholser Trent, was born in Flora, Indiana, October 20, 1859. On December 24, 1876 she was united in marriage to Benjamin H. Flora. To this union two children were born, Jerry and Blanche. On Brother Flora's ordination to the ministry in 1886, she took her place as a minister's wife and labored with him in the cause of Christ for more than fifty years.

They served the following churches: Akron, North Manchester, Nappanee, Gravelton, Hepton, Milford, Chicago, Edna Mills, Ardmore, Cambria, Darwin, Dutchtown, New Paris, Teegarden and County Line. She was a charter member of the Woman's Missionary Society, and also of the First Brethren Church of Flora, Indiana.

Having finished the work of her Master, she was called to her glorious crowning in the afternoon of July 7, 1942, at the age of 82 years. Her companion preceded her in death on September 1, 1936.

She leaves to mourn her death, one son, Jerry Flora of Nappanee, Indiana, and one daughter, Mrs. Arthur Price of North Liberty, Indiana; nine grandchildren and fourteen great grandchildren.

Funeral services were conducted from the First Brethren Church in Flora, Indiana, by the undersigned, assisted by her grandson, Rev. Delbert B. Flora of Elkhart, and Rev. Bert Hodge, pastor of the Flora Brethren Church.

G. L. Maus



News From Our Churches



First Brethren Church, Loree, Indiana

LOREE-COLLEGE CORNER, INDIANA

We are always happy to report to our Brethren concerning the work of the Lord entrusted to our care. I feel that many of us are negligent in reporting our work through the columns of **The Evangelist.** While we do not have anything startling to offer, yet we rejoice that the churches that we are serving are in a going, growing, healthy condition and moving along in a fashion encouraging to all.

We have made somewhat of an effort to have our churches more deeply interested in the general interests of the church and in this we have not been disappointed for a greater interest than that manifested for some time seems to prevail with respect to all of the calls that come to us from the outside of our local church. The appeals presented throughout the year for missions, Home and Foreign, Benevolences, White Gift, College, etc., have been met with encouraging responses. Dr. Lindower has just been with us representing the College and Seminary and he was well received by the brethren, was given splendid offerings in both churches, and we feel that he has made many friends for our educational interests.

Since we last addressed these news columns seven persons have been added to the body of believers here at Loree, by baptism. Two of these were baptised in Pipe Creek on a recent Lord's Day afternoon where we held an old-fashioned baptismal service. The other five were baptised in the Church of the Brethren in Peru.

Three men's meetings have been held with an attendance of around seventy-five at each meeting. These meetings are proving to be a great force in the life of the community.

The young people of the Southern District of Indiana met with the Loree young people on June 26, with about two-hundred in attendance. We will not report the details of this gathering hoping that those who are in an official capacity will so do.

A seven-year service held on Mother's day, was a day long to be remembered by the church here. The attendance was around the 200 mark in each of the three services of the day. The pastor spoke in the forenoon service and Brother S. M. Whetstone, a former pastor, was our guest speaker at the afternoon service.

At a recent business meeting reports from our various treasuries showed all bills paid and a very substantial sum in each of the various treasuries. A new deep well with all the modern trimmings such as an electric pump, etc. has been installed at a cost of three hundred dollars,

The regular attendance is keeping up in a commendable fashion when we remember the many hindrances to church attendance in these days, over which none of us have any control. Here at Loree the pastor is at present in the midst of a series of Sunday evening sermons from our chart tracing the "Plan of Redemption" through the Bible. This is helping greatly in keeping up a splendid interest and attendance through the hot summer months. Young and older seem to appreciate them greatly.

Your unworthy servant has been called unanimously to serve these churches through the year ahead, the Lord willing. We do appreciate the call and especially the "unanimous" part of it, and the fine spirit of unity and peace prevailing among the Brethren here. Perfect peace and harmony seems to prevail. This is as it should be, for no church or pastor can do their best work when it is otherwise. We are asked to conduct our evangelistic meeting again this fall sometime around the Thanksgiving season, We are granted the time to hold a meeting outside our church which has already been arranged for with the Brethren at Flora in October.

It was our happy privilege to spend a recent evening with our loyal Brethren in Peru and spoke to them concerning some things of vital interest and encouraged them as best we could in these trying days through which they are passing. We are certain that such loyalty as they manifest will be rewarded. We tried too, to present the college to them in the present campaign which they received graciously and we are assured that they will be heard from in due time with their share of it.

In closing I want to add my word of appreciation of the fine District Conference recently held at Shipshewana. What a wonderful season of fellowship it was with the Brethren! I do not recall in all the years of conference attendance when there was manifest a greater loyalty to Brethren Ideals, a more blessed fellowship and a greater array of wonderful inspiring and true to the Word messages, than at this conference. Many things that clouded our past conferences have been cleared away. We were all made to realize "how blessed it is for Brethren to dwell together in unity". It is my firm conviction that the Brethren Church was never better prepared in every way to go forward than in our own day. God is wondrously and graciously blessing us. What victories are being wrought among us! Though the world may be at its worst, it is possible for the church to be at her best. God grant it may be so with the Brethren Church. We desire to remain, Faithfully yours, Until His Appearing.

C. C. Grisso

Bunker Hill, Indiana.

THE 1942 NATIONAL CONFERENCE

The Brethren at Ashland College and at the Park Street Church are busy making plans to entertain National Conference. Arrangements are being made to make your visit at Ashland most pleasant. You will be greeted on your arrival by a committee who will see that you have a comfortable place to stay. The Dormitory is planning to offer you exceptional service, improved from past experience; and the management urges you to patronize the dining room. Tent service will be dispensed with this year and additional help will be used in the general dining room to give you prompt and efficient service. Short orders will be available, and regular meals will be served over a period of time that will enable every one to obtain service. Cold drinks and sandwiches will be in order during the day. Meal tickets will be offered for $7.00 covering eighteen meals for the six days. Tickets will be transferable, and one ticket may be used by a family or group if so desired. Individual meals will be thirty, fifty, and forty-five cents respectively for breakfast, dinner, and supper.

The third floor of the Dorm will be reserved for the Sisterhood girls. They will furnish their own bed linens and the charges will be twenty-five cents a night with two or more in a room and seven dollars for board, or eight dollars for board and room for entire six days.

Women will be invited to use the first and second floors of the Dorm. Everything will be furnished and the charge will be fifty cents a person per night with two in a room, and seven dollars for board.

Rooms in homes will be available for men and for families desiring these accommodations. See announcement of Housing Committee below.

We repeat: We urge you to come and patronize the Dormitory dining room. We will do our best to satisfy you.

A. Glenn Carpenter

———— O—O ————

IMPORTANT NOTICE FOR DELEGATES TO NATIONAL CONFERENCE

Plans are being made to accommodate all delegates with the least amount of difficulty.

Rates for housing in private homes are to be the same as last year; namely, five dollars for the full week of seven nights, one or two in a room. For those who stay less than a week, the rates will be one dollar per night, two in a room, or seventy-five cents per night, one in a room. For those homes which serve breakfast to their guests, the rate will be 25 cents per meal. Breakfasts only will be served in the homes.

You committee requests that delegates who made arrangements at the close of conference last year or during the year to return to the same homes this year should advise by writing one of the committee.

All delegates upon arrival should register at the college gym before going to any home, so that an accurate record may be had. New delegates will then receive their assignments at that time.

THE HOUSING COMMITTEE
E. P. Lersch
Mrs. R. A. Hazen
Mrs. Lee Fasig

The Brethren Evangelist

Mission Number

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August 15, 1942

ASHLAND COLLEGE,



"Going forth with weeping,
Sowing for the Master,
Tho' the loss sustained
Our spirit often grieves;
When our weeping's over,
He will bid us welcome,
We shall come rejoicing,
Bringing in the sheaves."

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An Interesting Item from Fort Scott

Fort Scott, Kansas
July 23, 1942

Dear Brother Klingensmith:

I am hesitant to write concerning the matter which I wrote to you before. I feel perhaps maybe I could get along with a little scratching and you could use the money for something more beneficial. Sometimes I feel that I am not doing enough for Christ. I feel that He did so much for us that I want to do something that will cost me something in the way of sacrifice—I just feel hungry to suffer something. Oftentimes we get situated as it were in a feather bed and we can no longer see about us and we cannot see suffering humanity; we are blind to those conditions which prevail around about us. And in consequence we do not serve our Master as we could and should.

Brother Klingensmith, is it possible that you could get someone to come out here when I go back to school? It seems so wrong that this work should be just getting started and the people just beginning to waken up and then they are dropped just so suddenly. That is one of the reasons that this is such a hard field, because these good people have been so treated in the past and the work is suffering more and more as the years go by. Why can't some older minister, who isn't doing anything, take this church during the winter if that were all and I could come back again next summer and keep things growing if that person didn't wish to stay on? O why couldn't some younger man be of use here. We would be doing him a great service in getting him into the Christian ministry and also the church at large for we surely do need ministers now as we never needed them before.

I feel my incompetence more and more and I feel that I should go back to get another year of school and so become more able to carry on the greatest work in the world today that of preaching the unfailing riches of Jesus Christ. However, rather than see this church suffer greater than she ever has before by not having someone here to lead them and to draw them together and to get back those who have gone into other churches (and they are already taking notice and starting back to our church and their church) I, myself, propose that I do stay here and not go back to school this fall if it is absolutely necessary. I can see no reason that someone else cannot take my place and let me prepare myself more fully and completely. I only have the one semester and I feel far inferior to the work here. It is so hard for me to prepare a sermon. I feel the need of further training. But, as I said rather than have these people dashed against the stones one

(Continued on page 12)

"Everywhere in Every City"

By J. Ray Klingensmith

1 Corinthians 4:17

In the center of this magazine is a list of about one hundred fifty people whose gifts to the cause of Brethren Missions are being shown again. We are also showing the list of churches who have come to the front in their contributions to our missionary work. It is true that if this were all that had been given by either the individuals or by the churches it would not be so particularly outstanding; but the facts are that these are merely the gifts presented by those named to the General Mission Board. Consider the gifts also brought by these same donors to their own District Mission Boards, to their own local churches and building programs, and then to the several denominational offerings besides and our belief that Brethren people are among the Lord's best giving people is supported. Remember, likewise, that people who give to these denominational interests will always be found in the top ranks giving to special causes at home about which we know nothing at all. The occasional dollar or five dollars given to this cause and to that need nearly always comes from this type of people.

There are thousands of others who were not able to share quite so largely in their gifts at least so far as it is counted in coin; but in real sacrifice and unselfishness they do outmeasure the rest of us by far. And the Lord still loves as He always has the Widows of Zarephath and the Lads with their loaves and fishes when they are so shared.

We wish to thank the individuals and the congregations who have made this year of Brethren Missions work outstanding in its ministry simply because it had funds with which to work. Considering that the Home Missionary program is one of ministering to every phase of the denomination's work, we believe it is wise to keep that work in progress. For if our Mission work is diminished then every Board in the denomination will feel it. And our message will feel it too, for Christianity is missionary.

The Pennsylvania Conference

We have said that this was the best District Conference we had yet spent with the Pennsylvania Brethren. Their accomplishments for the year were in receipt of a marked advance. The Conference was well attended, and the messages were rich and powerful. The speakers to the last spoke in thunderous tones that would rock any careless believer, exhorting us all to present our consecrated efforts to Christ's work. The Holy Word was made even more precious as it was fearlessly opened to us. The beautiful Berlin Church was gracious in its welcome as was demonstrated by the entertainment provided and by the fine work of its choir and pastor. The program assigned to itself by the Conference, just like the Ohio Conference, was indicative of the zeal of its people. May God add His blessings to those decisions and attempts. The Bible studies were brought by John Locke and we were all humbled and made hungry again for the Word. Rev. William Crick also shook us deeply with his message on "Christian Priorities." The other messages we did not hear directly, but they were talked about at length on the grounds. Now may we have such a General Conference!

Camp Peniel

From the Pennsylvania Conference we went to Camp Peniel, this year held at Harper's Ferry, West Virginia. The men and women who conducted this Camp are to be praised and thanked by our denomination. Miss Margaret Lowery and Rev. Ed. Miller and Miss Catherine Bowersox and Miss Lisky, of Harrisonburg, and Rev. Ed. Boardman, of Hagerstown, and all the rest of the personnel of the Camp have done a great thing. There were eight new decisions for Christ and a goodly number of reconsecrations that we believe were genuine. And that Camp brought an offering of almost fifty dollars to the Kentucky Mission work. We congratulate every person who shared in making Camp Peniel so successful. We were privileged to have part in speaking at the Campfire Service and at the Graduation service.

Washington, D. C.

Here indeed is a future church of Brethren that is going to be heard from by our entire denomination. They met with circumstances that would have discouraged less determined people, but those discouragements made them strong. So their attendance and their offerings and their interest in the prayer meetings and their work are all well holding their own even in the dreadful heat of the summer. We predict great things for these people in the winter. They have waited for the Lord's leading in everything, and we believe they have it definitely. The freshness of each meeting and the joy of the message seems to compensate for the loss of their building. We have an idea that there will come a day when every person in the denomination will want a hand in helping them. Remember to pray for them now.

Board Members

A sufficient number of our Board members have written and expressed their belief that the Missionary Board should not convene until Monday of the Conference Week. This will enable them to bring additional delegates to the Conference. The president, Reverend Studebaker, has also written to this effect, and we are so calling the meeting for Monday at two o'clock in the Missionary Board's office.

The Church and The World of Tomorrow

By Dr. W. D. Furry

Ninety years have already slipped into history since Frederick W. Robertson, more familiarly known as Robertson of Brighton, uttered a significant but an unpopular and unheeded prophecy. In a sermon preached on January 11, 1852, he was discussing the several historic attempts made by mankind to organize all competing and conflicting groups of people into a family first by the sword, then by an ecclesiastical order and finally by trade. The British Empire was at that particular moment in the heyday of its territorial and commercial expansion and in immediately preceding months in the Crystal Palace in London, glorified in magnificent style contemporary progress in culture and civilization. It was an age of unprecedented material prosperity, but of moral barrenness. The church had lost its spiritual leadership. Wealth had been created beyond the fondest dreams of avarice but its distribution had been as capriciously irregular. The millionaire and the pauper were the twin bloom of the era. It was a day of unbounded extravagance with mad passion for display and vicious pleasures. Gambling was an almost universal practice. Drunkenness prevailed everywhere. Religion had become an empty form or a lifeless dogma. The work of the Holy Spirit in the heart of man was regarded as an idle dream. The church was the subservient tool of a corrupt state. An industrial order built upon the laissez-faire theory of unlimited and unhindered competition was in almost universal practice while a rugged individualistic piety was the exclusive concern of the churches.

It was against this age that Robertson made the following prophecy: "We are now urged to believe that that which neither the sword nor the Church could do, personal interest will do. Trade will bind all men together in an indissoluble family of brothers. When men feel it to be their interest to live together as a common family with mutual interests and responsibilities, they will be brothers." Then he prophesied: "Brethren, that which is built on selfishness can not stand. The system of personal interest must be shivered into atoms. We therefore, who have observed the ways of God in the past are now waiting in quiet but awful expectation until He shall confound this system as He has confounded like systems which have gone before. And it may be accomplished by convulsions more terrible and more bloody than the world has yet seen. While men are talking of peace and the assured progress of civilization there is heard in the distance the noise of armies



gathering rank on rank; east and west, north and south, are rolling toward us the crushing thunders of universal war." No Hebrew seer ever spoke words that have been more strikingly fulfilled. We today stand in a world that has "shivered into atoms."

With similar prophetic insight the late Stopford Brooke entered in his diary on January 1, 1898: "Men look forward to a universal war, and now that self-interest, that is, the Devil himself, is believed to be the practical and paramount law of life, there is nothing else to look for. Perhaps we may need the horrors of universal war to teach poor, blundering humanity that **selfishness** is not the master idea of nations, but their degradation and destruction."

To come nearer yet to our own day. It was in August, 1914, that Sir Edward Grey, leaving Westminister after an all-night session of the British Parliament, observing how the lights on the streets of London were being turned off at daybreak, said: "The lights are going out all over Europe. We shall not live to see them rekindled."

Today there is every temptation to repeat these somber forecasts. St. Paul speaks of delivering an offender "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." May it not be that God, both with ancient Judah and our modern world, has taken a similar course? The satanic, destructive forces of modern war have destroyed the material resources of our civilization—men, women and even children, vast wealth, historic cities, famed universities and libraries and whole country-sides—as completely as the Babylonian invaders destroyed the Holy City. There was, however, a cleansing and a strengthening of Judah's spirit in her ordeal of suffering and we look for a like cleansing and fortifying of the spirit of our humanity. In fact, signs of it are already to be noted and often in wholly unsuspected sources. Never before in all history has there been so great offering to save our Christian ideals of life —human life in millions and wealth in billions—already poured out. Never has it been so evident that the arm of flesh is no sure defense and that safety and victory lie in the unity of the spirit to maintain peace and brotherhood among the nations of the earth. Never before has it been so keenly felt that a new heart and a right spirit must possess all nations on all leagues, or packs or other political or commercial treaties are altogether futile. All these work a distinct moral advance which the war has quickened. Never was the supreme need of the spirit of Christ so evident. It is the day of the church of Christ as the Fellowship of His mind with the task of spiritualizing every sphere of our human life. The words of Carlyle now flash like lightning in the sky, "The world asks of its church in these times more passionately than of any other institution, the question—Canst thou teach us or not?" If Christianity is to commend itself to our loyalty it must demonstrate its revelance and power to humanity in this tragic hour.

As in every generation since "His days in the Flesh," it is the Crisis of Christ in our age. Immediately before the First World War, Harnack, profound historian of the church in our times wrote: "If darkness shall ever come over the world, and gross darkness the people, and God and every spiritual virtue grow dim, it may be that the personality of Jesus will save us." Darkness did come over the world in 1914-18, as we well remember, spiritual darkness and resulting moral confusion—and the face of God was hidden for a time in the red mists of war, and only the personality of Jesus saved us from inconsolable despair and utter defeat. Again it is the hour of decision and destiny for the Church. When told during the First World War that the church had been tried and found wanting, Gilbert Chestenton replied, that it ought rather to be said that the church is high and exacting in its demands and the world has been unwilling to try it. The day has already come when we must take Jesus seriously rather than literally, enter into His mind, obey His law of love even if it leads us to the concentration camp or prison or the cross, and organize our own individual life and build our civilization upon His vision of the love of God and the Kingdom of Heaven, or religion as He taught it, lived it and gave His life for it will be cast aside as an obsolete futility as it has been in Russia and mankind will build its life upon another basis with results no one knows and few of us would care to contemplate. One thing at least must by now be potent to the most of us, Christianity, as we have known it in the recent past—formal, worldly-minded, impotent, unchallenging and uncreative—a mere congeries of sects—is wholly unequal to the needs and demands of our stupendous and changing world.

Can the church today, as it did in its morning years, bring all the races of mankind and the organized nations of the whole earth with their various and varied traditions, beliefs and practices in the strength and glow of Christian Fellowship? Precisely here is the distinctive task of the church and Christian action dare not be delayed until the end of the war. Are the present activities and programs of the church a preparation for a better Christian world tomorrow? How shall the churches best make ready for the World of Tomorrow?

In her attempt to provide for the spiritual needs of society in the critical days immediately ahead, the church, like a wise householder of Christ's parable, must bring forth from her treasure house things—

(Continued on page 10)

What Manner of Man Should The Preacher Be?

By the Reverend John F. Locke

No. 2 in a Series

When Professor Drumond returned from a world tour we are told that his students asked him what was the greatest and grandest sight that he beheld in his travels. His reply was, **"A Christian man."** A minister should be no less than a Christian man. No one can be more.

Our character must match our high calling. More will be expected of you than of the ashman, policeman, salesman, politician or the high school principal. It is the highest privilege to preach the Gospel of the Kingdom of God, therefore the responsibilities that go with your calling are likewise exacting. You have not chosen to preach because it is easier than plowing, or being a mechanic or a chemist. Mathew Henry said that "the ministry is the best calling but the poorest trade in the world." Alexander McLaren told his congregation in Manchester that one thing warranted the relationship which they had as pastor and people, these are his words, "My consciousness that I have a message from God and your belief that you hear such from my lips. Unless that be our bond the sooner these walls crumble and this voice ceases and these pens are emptied the better."



Dean Brown said to his students in Yale Divinity school, **"You, more than any other set of men on earth, are under bonds to live nobly.** As a New York minister once said in my hearing: 'The young lawyer when he is admitted to the bar does not promise to keep the Ten Commandments. The young physician when he receives his diploma does not agree to live according to the principles of the Sermon on the Mount. The merchants and manufacturers do not profess to stand ready to give their lives for the ransom of others. But the minister who undertakes to stand in his pulpit as an ambassador of Christ undertakes all this.' When he ventures to address his fellowmen upon their moral shortcomings, or to point them to the way that goeth upward, he must make it clear that he is walking that way himself upon his own two feet and with an honest heart."

The people of France asked Joan of Arc for the secret of her power over the French soldiers. The Maid of Orleans replied, "I tell my men to go in boldly against the English and then I go in boldly myself." We must do more than point the way to righteousness, my brethren, we must "go in boldly ourselves." The greatest preacher of the Christian era made the statement on one of the great occasions of his ministry, "I strive to keep a conscience void of offense toward God and man." He also declared that he was "pure from the blood of all men" and that he had coveted no man's silver or gold. It is not enough that you should refrain from drinking intoxicants and improper relations with the opposite sex. **You must be men of your word.** You must be strictly honest in the paying of your debts....better still if you can stay out of debt and pay as you go. You cannot be irresponsible and undependable and blame it all on you're being a mystic. When I was in theological school we had some young men preparing for the ministry whose habit was to be always late with their term papers and similar assignments. They were late simply because they did not start in time. If those same brethren carried over that unfortunate habit into the ministry their preaching must have suffered. The only way to build a character which is commensurate with the calling in which you find yourself is to begin with being faithful and honest in that which is least and work up from there. God himself cannot slip character into your pockets while you sleep. It is a matter which requires your cooperation. So if a minister of the Gospel is to be first of all a Christian man let him look to his character that it may be positively and unmistakably Christian. The man in the street, whom you are set to win to the faith, may not apprehend the finer points of certain theological and psychological niceties, but if you are a genuine Christian, he will understand that. Then what you say will have to have effect.

The supreme need of the world is personality. Nothing has ever been invented to take the place of it, for there is no substitute for life. The right man can do what needs to be done. **There is nothing the matter with the message. We need men!** The church cannot make much headway with a message projected by a jellyfish ministry, with apostles and prophets and evangelists whose spines are made of sphagetti. The unanswerable argument for the truth is a holy life. If a man is rotten no matter how sound his doctrine it will not be enough.

The preacher must be more than an organizer. Jesus, apparently, was not. But He had moral courage to drive the rascals out of the place of prayer. He didn't die in His bed, but out on the field of battle fighting the wolf. The hireling flees, but **the true shepherd combats the forces of evil that threaten the sheep of his care.**

The preacher must be more than a voluble know-it-all. To be glib and ready with a practically inexhaustible flow of speech is not a sign that you are ready to be the messenger of the Lord. "Wherefore will a man run without tidings?"

What a man is, is what makes him great, not that he may be naturally loquacious.

The minister should be a thinker. What we have to say must pass through the mind to reach the heart. What we say ought to command respect because it is couched in the best intellectual setting available. Our opinions on a great many subjects will be sought after. We had better refrain from saying anything than to say something half-baked. **Primarily we are to be men of the Book.** Our philosophy of life, of morals, politics, of society and social problems should stem from this great body of truth. Some of the poorest sermons I have ever heard, beside my own, were those I listened to by distinguished ministers who sought to impress their audiences with vast learning which they supposed was in their possession, but which unhappily was not. The profoundest sermons are those that are simply and truly devised to reach mind and heart with conviction that results in action, not in baffling admiration of the preacher's learning in many realms.

So beware of being puffed up with vanity thinking that your mind is the most marvelous of the sons of the prophets in this generation. It probably is not. There will be people who will tell you that it is, but don't believe them! Dean Brown used to say, "In most congregations there will be present a certain number of dear old ladies, of both sexes and of various ages, ready and eager to do just that sort of thing. They will hasten up at the close of the service to any warm-hearted, earnest young preacher and tell him that in their humble judgment the sermon he has just delivered was one of the greatest discourses ever given since the time of Paul, that their hearts were thrilled as he unfolded to them the unsearchable riches of his own mind, that they were amazed that God had given such an astounding measure of ability to any one man. This sort of thing is being done every Sunday in the year, and the people have themselves to thank for the poor preaching that is dealt out to them.... When one thinks of all the weak, inefficient preaching that is perpetrated on a patient public, he marvels that the Christian religion has stood up under it without being annihilated. Had it not been divine in its origin and essence it would have collapsed long ago."

So my brethren, I convey to you my sincere hope that you will not be spoiled by flattery. It is like strychine, a small dosage may prove a stimulant but a diet of the stuff will soon finish you.

The man behind the message must be spiritually sound and morally earnest. Too many men declare the Gospel as though they really didn't believe it themselves. And then as if to make certain that such really was the case they would peddle about from place to place a set of off-color stories which they laugh at as though they were funny and not tragic. Man is spiritual. If his minister can give him no fellowship in the realm of the spirit then he fails at the point where the need is greatest. Don't ever get the idea that in order to "go over" with the men of your church you have to deal in suggestive stories. They will put you down as a fake, and the classification will be correct.

This is not to convey the impression that you are to go about posing as something that has just been let down on a string from heaven one day in seven. The preacher who would lead the world back to God must be human enough to interpret the Son of Man to men. He must be more than a scholarly recluse or a hermit saint. If he is invisible six days a week he will probably be incomprehensible on the seventh. His sermons must reach the people. **To be a friend of God you also have to be a friend of man.** You remember the poem about the parish priest of Austerity who climbed up in the church steeple to prepare the sermons which he dropped down on the heads of the people two times one day in seven. At length the Lord called him, and he said, "Where art thou Lord?" And the Lord replied, "Down here among my people." The world is full of lonely people. **The preacher who would help the world must be like his Master, who went about doing good.**

I have read of men preaching ten years before they were converted, but it is hard to understand the delay. You will either have the same message on your lips as is in your heart or you will be preaching without joy. The strength or weakness of the pulpit is the man that is in it. If the trumpet give forth an uncertain sound, it is unlikely that there will be preparation to battle for the Lord. **Get yourself ready to be the messenger of the Most High before you go out and perpetrate yourself upon some church.** Our ministry should have the same center and focus as the Gospel. Some one has pointed out that there are five great facts in the Gospel story: The Incarnation which looks forward; the Crucifixion which is central; the Resurrection which looks back upon the Crucifixion; the Ascension which shines on it; His Intercession which depends upon it. The Crucified was the center of Paul's message. There are too many eccentric messages. **Off center preaching can be cured by the preacher coming to the foot of the Cross.** Let us focus our ministry at Calvary and I believe that we will not have to confess with shame and regret that we have preached ten years before being converted.

The preacher's message will have a circumference as well as a center. The circumference is determined by a radius. How long shall that be? As wide as the truth of God, as far as the rim of the world. As St. Paul told Agrippa, "this thing was not done in a corner." Christianity is universal in its character. No area of life, no quarter of the globe, no strata of society, no race of men is to be excluded from its appeal. It reaches out to all our divided and distressed race. When you have the right center and describe a circle with the right radius, the content of the circle will not be wrong. **Do not be afraid to go as far as the Gospel truth takes you,** but beware of taking the truth for a ride. There is a difference.

It is an axiom that it is fine for any church to acquire a praying minister. It is finer yet to be one. When we read how Jesus prayed, we see how great is our failure. Dr. Jowett had the custom of never talking or reading until he had prayed and read from the Word of God. In his Yale lectures on preaching, he says concerning preachers and prayer, **"We are great only as we are God-possessed; and scrupulous appointments in the Upper Room with the Master will prepare us for the toil and hardships of the most strenuous campaign.** We must, therefore, hold firmly and steadily to this primary principle, that of all things that need doing, this need is supreme, to LIVE IN INTIMATE FELLOWSHIP WITH GOD....Nothing can be well done if we drift away from God. Neglected spiritual fellowship means futility all along the road....

Real prayer is the sharing of the 'travail which makes God's kingdom come'....Men whose souls are elevated and refined by lofty fellowships, approach EVERYTHING FROM ABOVE, and not from beneath. The trouble with many of us is just this, we come to our work from low levels, from the common angle, with the ordinary points of view. In that way we come to our sermons, and to our pulpits, and to our pastoral work, and to the business of the church. We are from beneath. We do not come upon our labors from above, with the sense of the heavenly about us, with a quiet feeling of elevation, and strong power of vision, a perception of proportion and values. Men who are from beneath belittle and degrade the things they touch. Men who are above elevate them, and give distinction and dignity

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Leading Churches In Giving To Brethren Missions This Year

1. Johnstown 1st	$996.63	7. Louisville	672.00
2. South Bend	931.41	8. Dayton	653.83
3. Ashland	872.82	9. Hagerstown	653.32
4. Elkhart	863.90	10. North Manchester	624.92
5. Smithville	846.32	11. Washington	607.00
6. Nappanee	705.00	12. Waterloo	605.84

13. Conemaugh 601.00



(Much appreciated gifts this year)

Mr. & Mrs. George F. Kem, Dayton	$400.50	Dayton Adult Bible Class	59.50
Mr. & Mrs. Raymond Kuns, South Bend	325.00	Mrs. Harold Dwyer, Johnstown 1st	55.00
Dr. & Mrs. W. S. Bell, Milledgeville	210.00	Mr. & Mrs. E. O. Frank, Rittman	55.00
Mrs. Turah F. Locke, Mauertown	200.00	Mr. & Mrs. William Roscoe, South Bend	55.00
Mrs. Maude Rutt, Smithville	200.00	Mr. & Mrs. E. E. Zeizert, Clayton	55.00
W. M. S. Johnstown 1st	150.00	I Will Class of Bethlehem Sunday School	50.22
Sunday School of Johnstown 3d	128.20	Mr. & Mrs. C. M. Bird, Meyersdale	50.00
Mr. & Mrs. Clifford Mast, Smithville	125.00	Arthur DeLozier, Ashland	50.00
Mr. & Mrs. Merl W. Snyder, Los Angeles	105.00	Mr. & Mrs. D. A. Erlsten, Bryan	50.00
Mr. & Mrs. W. D. Humke, Roanoke	102.00	Mr. & Mrs. Earl H. Fitt, Johnstown 1st	50.00
Mrs. Belle Honsaker, Masontown	100.00	The Rev. & Mrs. J. Ray Klingensmith, Ashland	50.00
Dr. & Mrs. Louis Glenn Locke, Mauertown	100.00	Mr. & Mrs. Donald Leckey, Conemaugh	50.00
Mr. & Mrs. M. W. Werner, Summit Mills	100.00	Mr. & Mrs. William Meinke, South Bend	50.00
F. S. Beeghley, Ventura, Calif.	90.00	Mr. & Mrs. Harvey Naugle, Smithville	50.00
Mr. & Mrs. Walter Wertz, Conemaugh	90.00	Mr. & Mrs. Andrew Neer, Gretna	50.00
Children's Division of Sunday School of North Manchester	86.20	Mr. & Mrs. Ezra Neer, Gretna	50.00
Mrs. Sadie Puterbaugh, Lanark	85.00	Mr. & Mrs. C. H. Rohrer, Hagerstown	50.00
Mr. & Mrs. L. L. RuLon, Waterloo	85.00	The Rev. & Mrs. J. Raymond Schutz, North Manchester	50.00
Mr. & Mrs. John Liedy & Miriam, Conemaugh	76.00	Mrs. Florence Truman, Lanark	50.00
Ben Carey, Pleasant Hill	75.00	Mr. & Mrs. Harold Wolfe, Lathrop	50.00
Mrs. Emma Fogle, Meyersdale	75.00	W. M. S. of Louisville	50.00
The Rev. & Mrs. T. C. Lyon, Washington	75.00	Sunday School of Hagerstown	48.63
Mr. & Mrs. H. J Amstutz, Smithville	70.00	Sunday School of St. James	47.10
Mr. & Mrs. Earl Benshoff, Johnstown 1st	70.00	W. M. S. of Southeastern District	46.00
Mr. & Mrs. J. W. Fitt, Johnstown 1st	70.00	Mr. & Mrs. H. W. Darr, Johnstown 1st	45.00
Mr. & Mrs. Martin R. Goshorn, Clay City	70.00	Mr. & Mrs. R. A. Hazen, Ashland	45.00
The Rev. & Mrs. John F. Locke, Bethlehem and Mt. Olive	62.00	Mr. & Mrs. N. G. Kimmel, Gratis	45.00
The Rev. & Mrs. Claud Studebaker, South Bend	62.00	Mr. & Mrs. M. Braden Ridenour, Hagerstown	45.00
Erma Amigh, Conemaugh	60.00	Mrs. C. A. Shorb, South Bend	45.00
Mrs. E. L. Kilhefner, Ashland	60.00	Sunday School of Roann	43.71
Mrs. Carl Sherman, Mulvane	60.00	Gleaners Sunday School Class of Johnstown 1st	42.00
Mr. & Mrs. Guy H. Tamkin, Washington	60.00	Mr. & Mrs. James C. Benshoff, Johnstown 1st	40.00
Mr. & Mrs. Calvin Teeter, Louisville	60.00	Mr. & Mrs. N. P. Eglin, Hamlin	40.00
		Mr & Mrs. A. B. Furry, Johnstown 1st	40.00

Mildred Furry, Johnstown 1st	40.00
Mr. & Mrs. John B. Gunter, Johnstown 1st	40.00
Mr. & Mrs. R. C. Haliday, Washington	40.00
Mr. & Mrs. H. C. Keplinger, Hagerstown	40.00
Mrs. Gertrude & Ida Lake, Johnstown 1st	40.00
Russell Barkheimer, Conemaugh	37.10
Dr. & Mrs. C. L. Anspach, Ashland	35.00
Earl Aurndt family, Conemaugh	35.00
Mrs. Esther K. Black, Ashland	35.00
Henry L. Carey, Pleasant Hill	35.00
Mr. & Mrs. C. E. Colip, South Bend	35.00
The Rev. & Mrs. G. L. Dodds, Smithville	35.00
Alberta Hartman, South Bend	35.00
Mrs. Elizabeth Rishel, Summit Mills	35.00
Mr. & Mrs. C. G. Wolfe, North Liberty	35.00
W. M. S. of Flora	35.00
W. M. S. of Milledgeville	35.00
W. M. S. of Vinco	35.00
Mr. & Mrs. Ernest Kreider, South Bend	33.00
Mr. & Mrs. E. C. Feehrer, Elkhart	32.00
Paul Mellinger, Nappanee	31.50
Mr. & Mrs. William Heierman, South Bend	31.00
Lucetta Hibbs, Pittsburgh	31.00
Mr. & Mrs. Clem Garwood, South Bend	30.00
Elizabeth Hepner, Dayton	30.00
Mr. & Mrs. W. G. Knavel, Conemaugh	30.00
Mr. & Mrs. F. B. Lindower	30.00
The Rev. & Mrs. L. E. Lindower, Canton	30.00
The Rev. & Mrs. E. L. Miller, Mauertown	30.00
The Rev. & Mrs. E. M. Riddle, Louisville	30.00
D. W. Simmons, Johnstown 2d	30.00
Mr. & Mrs. Galen Sluss, Louisville	30.00
Mrs. Nora Swinehart, Smithville	30.00
Mrs. Lyda Wertman, Ashland	30.00
The Rev. & Mrs. S. M. Whetstone	30.00
The Lenharts, Meyersdale	28.00
Inez Summers, Canton	28.00
Mrs. Ella N. Bovey, Hagerstown	27.00
Mr. & Mrs. Basil Eller, Flora	26.00
Mr. & Mrs. H. L. Berkshire, Masontown	25.00
Mr. & Mrs. Fred W. Brant, Berlin	25.00
Mr. & Mrs. Noah Bundy, North Manchester	25.00
Mr. & Mrs. C. Cavender, Dayton	25.00
Mrs. Charlotte P. Crist, Washington	25.00
Mr. & Mrs. J. D. Dintaman, Smithville	25.00
Theodore W. Fahrney, Hagerstown	25.00
Mr. & Mrs. Christy Graber, Smithville	25.00
Mr. & Mrs. Jacob Hepner, Clayton	25.00
Eileen Horner, Johnstown 1st	25.00
Mr. & Mrs. George L. Horner, Johnstown 1st	25.00
L. L. Hummel, Homerville	25.00
Mrs. Clyde Kessinger, Mulvane	25.00
James E. Lindsay, Washington	25.00
Betty Lyon, Washington	25.00
Mr. & Mrs. Carl Maus, Denver	25.00
Mr. & Mrs. Frank Petrosky, Uniontown	25.00
Mr. & Mrs. Brayden Ridenour, Hagerstown	25.00
Mrs. Dan Rorabaugh, Vinco	25.00
Maude Wingard, South Bend	25.00
Sunday School of Fairhaven	25.00
W. M. S. of Canton	25.00
W. M. S. of Glenford	25.00



HIS BANNER OVER ME

Gerald Massey

Surrounded by unnumbered Foes,
Against my soul the battle goes!
Yet though I weary, sore-distressed,
I know that I shall reach my Rest;
I lift my tearful eyes above,—
His Banner over me is Love.

Its Sword my spirit will not yield,
Though flesh may faint upon the field;
He waves before my fading sight
The branch of palm—the crown of light;
I lift my brightening eyes above,—
His Banner over me is Love.

My cloud of battle-dust may dim;
His veil of splendor curtain Him!
And in the midnight of my fear
I may not feel Him standing near:
But, as I lift my eyes above,—
His Banner over me is Love.

* * *

THE MASTER'S TOUCH

Horatio Bonar

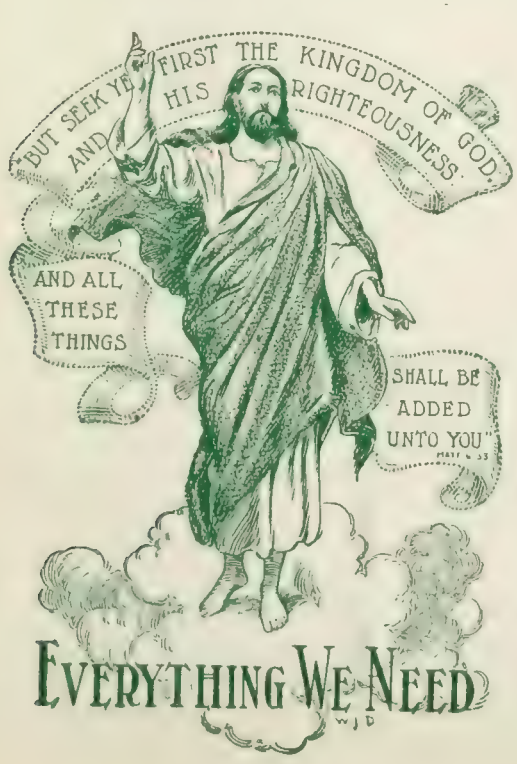
In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and beauty needs
The Master's touch, the Sculptor's chisel keen.
Great Master touch us with thy skilful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!
Spare not the stroke, do with us as thou wilt.
Let there be naught unfinished, broken, marred.
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

THE CHURCH AND THE WORLD OF TOMORROW

(Continued from page 5)

some old, some **new.** The church was not born yesterday; it will not perish tomorrow. She is God's own peculiar creation and has a unique and distinctive purpose and tasks in the world. In her own spirit and language she must protest against the hideous and Satanic totalitarian fallacies that now threaten and bedevil our world. The church must be Evangelical rather than Sociological, Fundamentalist rather than Opportunist, Loyal rather than Liberal, and seek to Refit man rather than Reform him. The church, like her Founder and her Everlasting Head, was neither made nor moulded by the world. The attitude of Jesus to the world was one of **defiance** not beatification. He spake with a moral authority admitted by friend or foe alike and the world knew then and still knows in Him an authority that must either be obeyed or destroyed. cf. Attitude of Nazi to Jews and the Christian faith. In his book, **The Influence of Christ in the Ancient World,** T. R. Glover, well known classical scholar of Cambridge University, amply justifies his contention that the Christian church won to its fellowship both the ancient and modern world not because it was **like** the other religions but because it was wholly different from them. (p. 3). There are no "Munich Packs," in the Gospel of Christ and there must be none in the preaching of today. In its own way the church must set its face against the monstrous totalitarian untruths which today are deceiving the very elect of God. If it is true as statistics indicate that only those churches that make up the so-called "Lunatic Fringe" in religion show marked increases in conversions may it not be due to the fact that too much of modern preaching while displaying the air of authority have largely lost the **note** of authority. The persuasive and authoritive voice of the prophet is too seldom heard in our pulpits today. Moral theology, concerned with the habits and attitudes of men and nations, has been altogether too lightly stressed. Our preachers are taught to be friends and comrades, rather than spiritual authorities and guides. The soul of our age is asking the churches where it may be found. What we need above all is a virile and militant exposition of the truth that found its incarnation and demonstration in the heroic life of the Son of God and Son of Man—for a renewed consecration and steadfast obedience to the one and only Gospel that still has power to redeem sinful and sinning men and women. The first line of duty of the church is to the Gospel that makes it the church. This is the Gospel that lays first claim upon the church today. This is the Gospel which holds healing remedies for all our ills. The best and most permanent in the culture and civilization of our age is what it has received from the Gospel of the Living Christ. Of the church in its beginning days it has been said that "it lifted the gates of Empires from their hinges and turned the stream of History into channels of its own making." New channels must be made again and I am pleading for a revival of Apostolic power in this apostate and God-forgetting age to again set the channels into which streams of tomorrow's history may be directed.

(To be concluded)



THIS I KNOW

By E. Margaret Clarkson

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatsoe'er it be,
Still I can trust His love to give
What will be best for me.

I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

WHAT MANNER OF MAN SHOULD THE PREACHER BE?

(Continued from page 7)

to the meanest service. And if any minister is to live in heavenly places in Christ Jesus, and to have this lofty bearing and this uplifting constraint in his common work, if he is to be pure and purifying, he must learn to pray without ceasing."

To sum it up in a brief way....**If we preach without prayer, we preach without power.** If we preach without prayer we preach with presumption for the ministry is a work for two, the Lord and His servant. **There is no great preaching without great praying.** A man who does not believe in prayer we could hardly describe as a good man. The ministry is the only calling which necessitates our first being good men before we can be good ministers. Our first big job is ourselves. It is not in taking cities by storm by our eloquence or our special information on the number of the Beast, but by ruling our own spirits, that our greatness and useableness is determined. It is easy just to talk about the Bible and to pray only in public. A great many things will conspire to make us that kind of men. The ministry is, among other things, a constant battle against these down-dragging forces. Dr. Clovis Chappell, one of the ablest men in the Methodist pulpit today, says that we do well to remember that every time we stand up to preach there are people in the pews with four flat tires and all the spares gone. But we cannot help people, if we are there in the same condition.

A minister is supposed to be a good mixer. That is all right if you will qualify the well-worn phrase by saying, "a good mixer in two worlds." Do people see in us the fear of the Lord, the simplicity of Christ, the love of Christ, or the love of power and prerogative and money? One of the sweetest, sanest and most orthodox men I ever listened to was the late pastor of St. Paul's of London, Dr. J. Stuart Holden. This great saint, in his humble, kindly way, urged us as ministers to remember that "no man can live on skim milk and give cream to the people. I cannot get people nearer Christ than I am myself." He recommended that we compare our professions with our inner state and when we do that we sometimes are rudely jolted to find that we have been living in a fool's paradise. "They made me keeper of the vineyards, but my own vineyard have I not kept" is a best for the man of God. The master preacher of the Apostolic Church could say, "Those things ye have heard and seen in me do." To Timothy he wrote, **"Take heed to thyself and then to the doctrine."**

The minister must not take things easy. Just as surely as he becomes content with an unspiritual church he will get that way himself. The fundamental thing in the Gospel proposition is that human nature can be changed. It is our business to see that it is changed in the direction of Christlikeness. That is not done by the minister taking it easy. The attitude that the old phrase conveys to our minds is one that makes bankruptcy in business, in home life it means difficulties aplenty. St. Paul was not one who could take things easy. He feared that he might become a castaway, an unprofitable servant of the Lord, unusable, clogged, unresponsive....as a channel from the Divine Will and Voice. **We dare not take our fellowship from the crowd about us, but from HIM.** What you ARE will be expressed in spite of you. Some one said to Macbeth, "Your face, milord is a book, in which men may read strange matters." Samson "wist not that the Lord had departed from him" when he gave the old shrug of his powerful muscles. He had lost it among the Philistines!

But it is written of another prophet of the Lord that "He wist not that his face shone." He had been up on the mountain with God and brought down with him to the people those commandments that underlie all moral and social well-being. **Our relation to God determines our quality of personality, our service and our manner of life.** If we don't look at Jesus we will not be like Him. We call Him Master. That means that we should not be shy to meet Him alone and discuss those things that creep into our lives and spoil our effectiveness as His ambassadors. Judas said, "Hail Master, and kissed Him." He used the word "master" insincerely. Let us be sincere or quit! If we call Him Master let us be prepared to treat Him so. "He that waiteth on His Master shall be honored," is a Proverb. (27) We want to win souls, we want to extend the kingdom. The secret of effective work is waiting upon Him, mind, soul and body.

The minister must be a teacher.. The pulpit must be instructive and our sermons abounding in food for the understanding. "Give thyself reading," wrote St. Paul to the young preacher Timothy. It had been his custom and he recommends it to his well-beloved friend. He had been an all-around man himself as one of his letters so perfectly reveals when from Rome in prison he writes this young man to come and bring Mark. (II Timothy 4:9ff) He was hungry for human fellowship. He was cold and he remembered an old travelling cloak he left at Troas, "bring that along, and the books, especially the parchments." He had been preaching thirty years and he still wanted books! No one could convict him of ignorance. He kept abreast of contemporary thought. There have been those who have felt that the Christian had best leave books alone. But spiritual half-wits or fervent ignorance may prove hindrances to success of the Gospel. **It is encumbent upon the Christian minister to expand, enrich, enlarge his mind for better service.** Not that he may impress people with his cleverness. Never that! But we are interested in developing all-around Christians. The aim of God is to make saints, not freaks. Mens are saved by the truth. God wants the entire man, not just his emotions or his energies. We will do well to study how we may help men to love and worship the Lord with their minds.

People are destroyed for their lack of knowledge. The modern American pulpit has been dealing with too many little easy themes and too few of the great truths and doctrines of the Bible. One reason why preachers wear out when they are no longer novelties is because they have dealt with the lighter side of their task in what may be called invertebrate preaching. The great spine-building truths required too much work. Like the newly wed husband who is delighted with his wife's dainty salads and sweet desserts for awhile and then when the honeymoon is over calls for some meat and potatoes and the like, so our people put up with, and even enjoy, our lettuce leaf with jello diet for awhile. But after a season you had better begin to set out the strong meat or there will be fewer guests at the table. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Some workmen ought to be ashamed. Some of us are ashamed. These lectures are intended to be preventative of that kind of shame. **Great preaching is in a sense taking a great text, a great theme, a great doctrine and then pulling yourself by study up to that same level of greatness as much as lieth in you.**

The preacher must be a man of practical ethics. He is a living, walking example of the practical application of what he has been preaching. Ethics flower on the stem of doctrine. Without that stout stalk the winds of circumstance destroy it in the budding stage. The question is sometimes

asked of a minister, "Is he sound?" In one instance the answer came back, "Yes, he is nothing but sound!" We have worried at times overmuch about unsound faith while we were over lenient toward unsound life. **Faith and piety should go together.** What God hath joined let no man put asunder. Your ethics will be expected to measure up to your doctrine.

The minister must be a man of self-denial. Without sacrifice there would be no Gospel for us to preach. Without self-denial there would be no church for us to serve. Men have suffered for religion. Now religion too often suffers because of men. We forget that we are following a crucified Savior. Instead of being under-shepherds of the Great Shepherd of the sheep, we find men occasionally so coddled by their churches, and liking and encouraging it, that they are the ewe lamb of the flock instead of the shepherd.

I began with the question, What manner of man shall the preacher be? Time, the great umpire, warns that I must make an end of speaking. My answer was, to recapitulate:

A Christian man
A noble man
A man of your word
A man of moral courage
A thinker
A man not spoiled by flattery
A spiritual man
A friendly man
A converted man
A broad man
A praying man
A man who waits on his Master
A teacher of sound doctrine
A man of ethical soundness
A man of self-denial

To use the words of Emerson, "O Rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night, and the unfathomable galaxy; in thy brain the geometry of the city of God, in thy heart the power of love and the realms of right and wrong."

Count yourself happy to be called a man of God, the angels must envy you and don't expect the devil to leave you alone. Into your calling you can put all that God has given you and every day go back for more to the Generous Father who upbraideth not.

"Look what a little vain vain dust we are," said Addison. But look again what God has made us....fellow laborers with Himself. We are God's partners

An Interesting Letter

(Continued from page 2)

more without a minister, I will gladly stay on and minister to them as the good Lord gives me strength and wisdom to carry on. This town truly is dead spiritually, but if everyone was saved and in the churches, what would we have to do? With God all things are possible, and I believe that Fort Scott can be awakened if a well planned campaign is gotten under way in conjunction with the other ministers. I have spoken to several and they are not ready to give up, but just about. They tell me that they never saw a more self-satisfied, smug, and wayward people before. They say they have tried everything and have failed. But God will not let us down, if we put our full trust in Him.

I would appreciate an answer to this question as soon as possible so I can tell these people what to expect. There are at least twenty-five who have never darkened the door of our Fort Scott church, who are members and have promised me faithfully at least five or six times that I have call on them. In conversation with one of my good workers I learned that these people refuse to start and then just have to quit because I have left to go back to school. These people are some of the best people we have and best fitted financially. I surely do miss them. Perhaps if nothing can be done now we could find someone at the National Conference, for which we are all praying very earnestly at our prayer meetings.

I am praying for the need here to be filled and know that you will do as much as you are able. May God richly bless your work.

Yours in His service,

Woodrow B. Brant

Life's Quest

C. F. Yoder

There is a prayer in the heart of man,
In many ways expressed,
There is a hunger in his soul
That will not let him rest.
There is a power that leads him on
Until he finds his quest.

It is the thirst for fellowship,
Unknown to insensate clod.
It is the guidepost to the path
That human feet have trod.
It is the cry of human need,
"Oh that I might find God!"

That cry once rose from Moses' lips,
"Let me thy glory see."
And lo, the goodness of the Lord
Passed by in majesty,
And oh, the face of Moses shone
With that divinity.

Then in the fulness of the time
Men saw the light divine,
Incarnate in the Son of God,
It found a fitting shrine.
Now in the face of Jesus Christ,
God's love meets mine and thine.

The soul at last may find its quest;
Its human cry is heard.
The heart receives the royal guest,
In Christ the living Word.
Come, weary one, to Him and rest,
And you shall know the Lord.

An Incident Worth Repeating

The artist Thorwaldsen, of Denmark, once worked on a statue of the Christ. After he had finished molding the plastic clay into a majestic "Kristus," he left it to dry and went home. That night a dense fog and mist rolled in from the sea, and when Thorwaldsen returned the next morning, he thought his masterpiece was ruined. The hands that had been held aloft to bless were now stretched out invitingly. The regal head was bowed low and looking down. But as he gazed, he saw a new "Kristus," different from his previous conception. This was a "Kristus" to worship. He said: "If you want to see His face, you must get down on your knees."—**Selected.**

Co-operation!

From England comes the story of what happened when Our Lady of Victories Roman Catholic Church was burned to the ground following an air raid in Kensington. The Jewish owner of an empty furniture showroom offered it as a temporary church building, reducing the rental fee from six thousand pounds per year to one shilling per year; an Anglican church in the neighborhood lent 250 chairs; and a Protestant church member gave a harmonium.

More than three thousand churches have been damaged as a result of raids throughout England, it is reported.

Giving to Religious Causes Increases in Britain

Giving to religious causes in Great Britain has been maintained at a high level, especially in view of the destruction of many churches, the evacuation of large parts of the population, and the fact that the majority of young men and many young women are serving with the military and home guard forces.

The Church of England, in addition to maintaining its voluntary contributions at a high level, has raised more than 70,000 pound sterling for first aid repairs to damage caused by enemy action and for the relief of individual clergy.

Some of the most striking figures come from missionary societies. Many report a higher income during the past year than during 1940-41, but in most cases the income in still below normal prewar level. Generous gifts from America have done much to bridge this deficit.

Last year, the London Missionary Society increased the home income by 6,400 pounds sterling. Six thousand pounds of the year's surplus of 8,120 sterling had been put in the Overseas War Loss Fund, and 2,000 sterling allocated for a new advance.

The Church Missionary Society reports an increase of 3,300 pounds sterling in normal direct giving.

Taken altogether, the figures are described as a remarkable achievement of courage and self-sacrifice, but are not regarded in Britain as giving the grounds for complacency in view of the enormous demands for air raid damage and general construction.—**The Church Times.**

A young woman asked to explain devotional reading of the Bible, answered, "Yesterday I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. I read it because I am devoted to the one who wrote it." To read the Bible with that motive is to read it "devotionally," and to one who reads it in that spirit it is indeed a love letter.—**Selected.**

The Delights of Soul-Winning

Words cannot express the joys of soul-winning. A young man in St. Louis could have lived with his folks in a beautiful home in the suburbs; but he chose life in the rooming houses, for there he found a fruitful field for personal ministry. He would quietly engage a room like anyone else, and settle down to work his field. When through, he moved to another rooming house, and so, year in and year out, this humble man labored for the Master he loved. His secular work through the day provided the finances; his evenings, just when the men in the buildings were accessible, his Sundays and holidays, were devoted to his blessed ministry in behalf of souls. Imagine the delights of such a humble service here, and the glad hands he will clasp in the Great Day!—**Gospel Herald.**

Forty-three million children of many races, creeds and colors, are today depending upon grown-up Americans to maintain the faith and freedom of our fathers.

This faith and freedom, dearer than life itself, rests upon the Christian religion, taught and lived by Christians. —**The Presbyterian**

NATIONAL CONFERENCE

When the world is shaken by war and all of its companion problems, the Church people of this country must keep the home fires of spiritual influence burning. This is no time for the Brethren people to rest on the oars or to wait to see what is likely to happen. Victory demands a trained leadership of deep and broad Christian understanding and knowledge. Our beloved church needs all the inspiration and knowledge it can get.

For the above and many other reasons we must look forward to our coming General or National Conference here at Ashland, August 24 to 30 inclusive. A good program is prepared and Ashland College and the community of Ashland is ready to furnish accommodations at moderate expense. Let every Church plan now to send its full delegation. The time is short. Why not, Brother Pastor and Church Moderator take care of this matter right now?

E. G. Mason, Moderator

ANNUAL SHAREHOLDERS' MEETING OF THE BRETHREN PUBLISHING CO.

The annual meeting of the shareholders of the Brethren Publishing Company will be held Friday morning, August 28, 1942 at 10:15 at Ashland, Ohio; in the Conference Auditorium in connection with the National Conference of the Brethren Church as provided in the Code of Regulations Article 11, Section 1.

Article 11 of the Code of Regulations states that all members of the National Conference of The Brethren Churches, in good standing are known and herein designated as "The Shareholders." This notice constitutes the official notice to the shareholders.

The purpose of this meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

Willis E. Ronk, President

Date of meeting, August 28, 1942.

Should We Go To General Conference?

We have often been asked in the past weeks what the general attitude of our officials is toward the holding of Church Conferences? This is very definitely answered in a short article in 'The Church Times,' Presbyterian publication, of August 8th. We quote it in its entirety:

President Favors Church Meetings

Indianapolis (RNS)—A letter from President Roosevelt expressing the hope that "wherever possible" this year America's major religious bodies will hold their regular national conferences and conventions, has been received here by Dr. W. A. Shullenberger, president of the International Convention of the Disciples of Christ.

"Nothing but the prior demands of the war on our resources should intervene to curtail or interrupt this marshaling of the spiritual forces of the nation", wrote the President.

Pointing out that "perhaps not since the Fathers of the Consititution established freedom of religion have our people had greater need for a return to the teachings of the Master," the President declared:

"Often in years past I have emphasized the need for a revival of religion. Many times have I emphasized that the one solution of the problems which confront a distraught world will be found in a return to the practical application to everyday life—among nations as among men—of the eternal principles of the Christian religion as summed up in the Sermon on the Mount.

"We have received a splendid spiritual inheritance from the founders of the nation who, not being indifferent to religious principle, guaranteed freedom of conscience to all citizens and thereby made possible the free and unhampered development of the Christian life."

This is encouraging to us, in that we can feel that when we attend our General Conference we are fitting into the purposes of our nation's head. That we need to meet with a purpose, goes without saying. It should not be "merely another gathering just to be going some place," but should be for the purpose of preparing work for the Lord. And that is what it is aimed to be, and, we feel, this year will be.

F. C. V.

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National C. E. Board

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C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for August 30, 1942

"IN THE GLOW OF THE CAMP FIRE"

Scripture Lesson Luke 24:28-32

For the Leader

(Note: An outdoor campfire, at sundown, or later, is very effective in creating the right atmosphere for a consecration service. If it is not possible to have one in your church, duplicate the atmosphere as much as you can indoors.)

As we gathered around this camp fire tonight we want to think of our Risen Lord. Our scripture tonight tells of a meeting with Christ and the disciples after the Resurrection. Let us look at the glowing embers and believe that Christ is with us now. Let us feel His presence.

Each of us will have our own thoughts. Somehow or other, the dying embers of the fire lead us to thoughts of God, Christ, and life. The fire encourages our thoughts in this direction.

Let us think seriously of the part we are called to play in this great work of Christ on earth, that of preaching the gospel of the saving blood of Christ to all men.

DISCUSSION

WHERE DO WE FIT IN? It is often true that we sometimes come to the place when we will wonder if God has any real purpose in our being here. Doors of Christian service we think should open are closed to us. Our present capacity of Christian service seems to be bearing little or no fruit for Christ. As we meditate around this fire we will naturally glance into the heavens. Then we will consider the eternal attributes of God as they are represented in the skies above. Thinking of eternity will lead us to thoughts of where we fit into the eternal plan of God, and of why we are living just when we are.

These are serious and provoking questions. We should pray for the Spirit's personal guidance in helping us to realize that we are here for a purpose. We should earnestly pray for the Spirit to show us that purpose.

GOD WANTS TO USE US. We should be thankful that we are living when we are. The reasons are too numerous to mention. The difficulty in this matter of working for Christ is that we haven't fully realized that to be of service to Christ we must be willing to serve Him. This takes consecration, and personal surrender to Him. We cannot effectively serve a Master to whom we are not willing to surrender ourselves.

So, in the light of this camp fire, let us give ourselves and our hearts to our Lord. By being willing to serve Him, we will be a real volunteer for Him. Thus, for specific work, we will be "available." No one is more willing to use us than God. But we must open our hearts to Him. It is still true that the latch string of our hearts is on the inside. If we feel that God is not using us as we feel He should, let us examine ourselves and be certain that we have opened the latch string of our hearts to Him.

This age in which we live is an age of golden opportunity. Each of us should feel we are alive for such a time as this. Then take advantage of the opportunities presented to us.

PAST MERCIES. In meditation, let us look back across the years to the time when the early disciples kept their tryst with Christ. His commission to them was to go forth and preach, baptize and teach. Today, we are listening to these words around this camp fire because of the zeal of these pioneer Christians. Generations of consecrated Christians have brought the torch of Christianity to us. These are our "past mercies."

Our hearts should burst with praise at the thought that we have been privileged to "partake" of the glorious gospel of Christ because of the sacrifices of the past.

FUTURE MERCIES. Since we are meditating, both back through the years and ahead into the future, we should consider for a moment the kind of mercies God will give to us.

God is merciful. He will be evenmore merciful if we are willing to serve Him. Our joy should be so great at the thought of salvation, that our heart will burn for the salvation of other souls. This is the essential missionary and evangelistic spirit.

We owe it to the young people about us to tell them of Christ. Their acceptance of Him is not our responsibility. We are to tell them, and invite them to accept Christ. Then the responsibility is up to them. We, of course, should pray daily for their salvation.

It is the conviction of many that God's hand of wrath is being withheld so that we Christians can have opportunity to preach Christ. If we do not take advantage of the opportunity. While God is merciful towards us let us give ourselves over to the leading of others to a saving knowledge of Christ lest the day of vengeance find our friends without hope.

CONSECRATION IS THE ANSWER. If there is a break between our apparent desire to serve God and His willingness to use us, let us be certain that it is because we have not definitely consecrated ourselves to Him.

Here we have our camp fire. Darkness is around us. Let us humble ourselves to His will. Opportunities are great The field is white unto the harvest, but the reapers are few. Our churches are calling for ministers and missionaries. Our Sunday Schools are stunting the spiritual growth of scholars because of lack of consecrated preachers and teachers. We young people can do much to remedy these problems by yielding ourselves in consecration to the preaching and teaching and by living a glorious life for Christ.

By putting more sticks of wood on our fire, we can make it burn brighter and brighter. By laying our lives on the altar of Christ we can indeed make the light of Christ shine brighter in this world of darkness and sin.

YOU'LL MISS IT

If You Don't

Come To National Conference

August 24 - 30

Your presence will encourage and inspire your Board and profit you.

National Christian Endeavor Board

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To be alone in this vast ocean now is disasterous!

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The Brethren Evangelist

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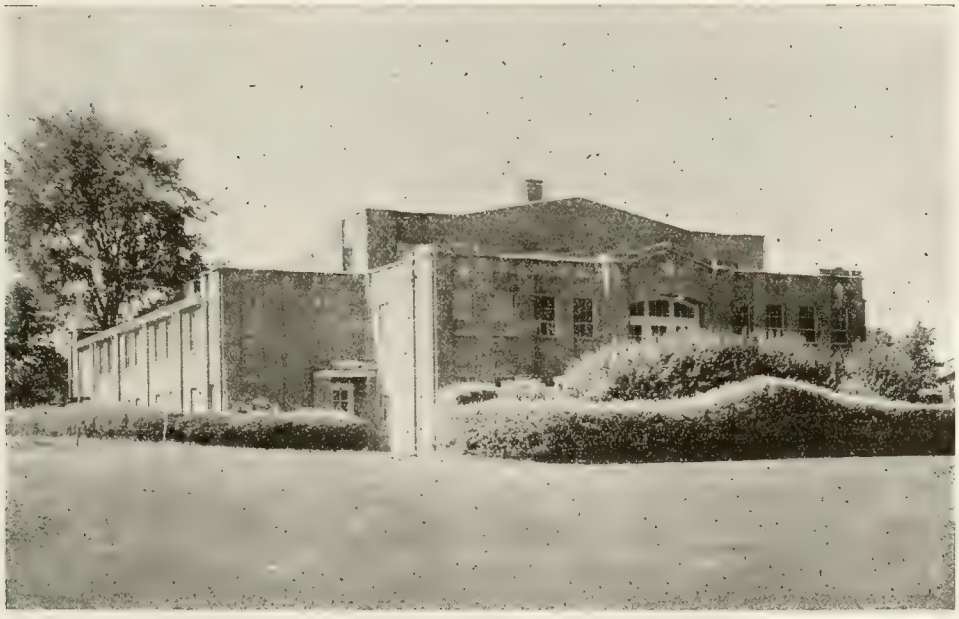
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August 24-30, 1942

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INTERESTING ITEMS

BROTHER ELMER M. KECK, NORTH VANDERGRIFT PASTOR, has utilized his bulletins for two Sundays in a manner to make the membership conscious of their faithfulness to the services. One Sunday he reported the Sunday School attendance for the preceding month and made it personal in that he recorded the names and attendance marks of his entire school. The next Sunday he reported the Sunday attendance at the worship services after the same manner. And we feel that it was a mighty good report and that Brother Keck and his congregation has nothing to be ashamed of when the report is read.

BROTHER ST. CLAIRE BENSHOFF, MILLEDGEVILLE, ILL., writes that the Camp for young people, Camp Blackhawk, "on the Cedar, among the cedars," as it is referred to, proved to be a successful camp. The enrollment was thirty-nine this year as against thirty-four last year. He reports that the weather was ideal. Campers were present from Milledgeville, Lanark, Udell, Waterloo, Cerro Gordo and Falls City.

This is just another echo of the results in every camp that was conducted this summer. And the results? Well only time will tell what has been accomplished through these efforts.

BROTHER WILLIAM S. CRICK, National Statistician for the Brethren Church writes that the statistical returns are coming in very slow. It seems that somewhere along the line someone has forgotten, or National Conference has slipped up on us so quickly that there was not a realization of the necessity for speed. If you have not sent in the report that was requested, then bring it along with you to Conference and hand it to Brother Crick.

WE LEARN FROM THE STOCKTON, CALIFORNIA BULLETIN that The District Woman's Missionary Society met at Manteca, California, on Sunday afternoon, July 26th and that Mrs. U. J. Shively, National W. M. S. President was the speaker of the meeting.

WE PRESENT THE REPORT OF THE BENEVOLENT OFFERINGS in this issue of *The Evangelist*. Brother King the Treasurer of the Benevolent Board requests that if any offering is reported and the figures are not correct, that the church contact him and he will make correction. Also if any offering has been inadvertently omitted, this too will be rectified.

WE CALL ATTENTION TO THE INVITATION extended to the churches in general to be present at the Corner Stone Laying of the new Dayton, Ohio, Church. We are sure that you will be more than repaid if you attend. See the announcement on pages 8 and 9 of this issue.

WE EXTEND A CORDIAL INVITATION to every one that comes to Conference to visit the New Publishing Company plant just opposite the college campus. Remember that it is the property of the membership of the Brethren Church and as such should attract your interest. It is a fine building and could not be erected for many thousand dollars more than the cost has been if it were to be erected at the present time. In fact it could not be built at all under the present circumstances. We should consider ourselves very fortunate that it was built just when it was, for we would have been compelled to move from the other building into other quarters in any event.

EDITORIALS

MEMORIES

As Conference convenes on the Ashland College Campus again this year, we have a feeling that the meeting place will hold a new and wonderful significance to those who attend. This will be especially true of those who have attended this institution of learning and who, coming back from year to year, find an increased respect and love for the college.

There is something wonderful about memories. They bring back associations and contacts of bygone days and cause pictures of incidents and happenings of the past to flash by in rapid review. Many times these memories are not pleasant, for they bring forth scenes that can no longer be enacted, for the participants no longer walk this earth, but have gone on into the greater life beyond. But they also bring forth thoughts of happy times and recollections of pleasurable things that more than offset the sad and unpleasant.

Memories—yes, these are prone to steal in upon us. The whispering of the wind in the pines; the merry chirp of the birds; the cheerful call of the voice; the laughter of youth; the buzz of the class room; the voice of the teacher; the tumult of the students, cheering their teams—and above all these the sense of right living and kindnesses shown, and friendships made, made to be retained throughout life. Yes, these memories are sure to come to those who were students at Ashland College.

But is this feeling confined to former students alone? We think not. As year after year we gather together in conference, there must steal over those who are regular attendants something of the same feelings that are in the heart of old "grads." One cannot walk the paths of the campus without absorbing some of the deep feeling and longing that seems to pervade the very atmosphere of the hill. We must necessarily go away from its surroundings with a deeper appreciation of what it all means to the Brethren Church in general and to the individual in particular. It just cannot be otherwise.

If we do not carry away something worth while when we assemble together we are rather worse off than if we had not come, for we might have remained at home and gathered something uplifting that would help us on in our way of life.

But to gather some inspiration and some helpful suggestions and to carry them away and to put them into circulation in our own neighborhood is why we come together. And is that all the reason? Not by any means! If we fail to grasp the full significance of a conference gathering, that part that has to do with planning and proposing and the later carrying out of such plans and purposes in our local churches, then we have missed the real meaning of a conference.

Continued on page 9



Founder's Hall by Moonlight



THE EDUCATIONAL TASK No. 2

A Modern Trend

Rev. Frank Gehman

The public educational program always reflects the general scientific conclusions of the preceding generation. We will find the genius of our modern educational trend in the scientific conclusions of the generation just past. These are well known to rest upon mechanistic theories of the universe. So did those in many quarters of the generation immediately preceding that one. Thus sufficient time has elapsed to allow an evaluation of this trend on the basis of the fruit borne.

When the mechanistic theories bowed the Personal God out of His own creation, they did more than dispense with Him; they destroyed that most precious to man. Human personality derives its dignity and worth from the existence of the Personal God, perfectly good and eternal in the heavens. God gone, gone also is the value of individual personality. Henceforth the individual exists only for what benefits he may provide society, a society dominated by the strong whose god is force and whose morals are adapted to the occasion. Such philosophy is made to order for the political tyrant: Every man exists only for the state, and because he is strong HE is the state. The individual lives and dies with no higher appreciation or attainment than to be swallowed up in the state and to do the often-insane will of his strong man. If a dog is, at the moment, of more worth to the strong man than his human subject, why shoot the man and keep the dog, and the man should be happy with the arrangement.

Hitler has only carried to their logical conclusion the philosophies and panderings of the high priests of a materialistic and pagan view of life. We make it very clear that we do not like Hitler and his program. We have said that we are willing to fight to prove it. What we overlook is that he is only being logical—if what has been taught about the origin and nature of the world is true. We also either ignorantly or naively overlook the fact that our American educational system has long been permeated with the same evil potion the fruit of which Hitler is so colorfully and fearfully demonstrating to all observers (and to many victims!)

We have separated church and state because we feared religious hierarchies. We have given the task of education over mainly to the state with apparent confidence that it could do no wrong. We have allowed it to go its own way with few or no questions asked or restraints raised. Moving forward along purely materialistic lines, its learned ones have said that there is an irreconcilable conflict between science (the accepted speculative philosophy) and the Bible (as misunderstood and misinterpreted by them). Therefore the Bible has been allowed to drop into disuse in the schools and any lingering roots of its teaching are being subtly blasted from the hearts of immature pupils. Often the attacks upon the Bible have been purile and comparatively insignificant in themselves, but its usefulness in countless young lives has been utterly destroyed by ignoring it and by teaching the contrary or paganistic philosophy. For all this the mass mind in America cared nothing that it was done. It accepted gullibly all that was popular. It scorned the "religionists" who cried out in alarm. It pitied the "backwardness' of those educators and institutions who and which saw what was coming and feebly sought to stop the gap. It was willing to follow those who agitated for state training of all public school teachers, thus eliminating such institutions as Ashland from the field of teacher training. No real concern has been shown or apparently felt by the majority of Americans, and church people are largely unmoved. This unconcern remains a dangerous element in the present situation and provides ideal circumstances for the spiritual and intellectual sabotaging of American youth.

Tremendous and real advances in learning and knowledge, especially in the physical sciences, were apparent on every hand. As the wheat and the tares of the parable grew together, the true and untrue were wonderfully and amazingly compounded into one heady draught of modern learning. In the intoxication of this rapid progress discriminatory

ASHLAND THEOLOGICAL SEMINARY LIBRARY

THE

LIBRARY BUILDING

will furnish

meeting places

for

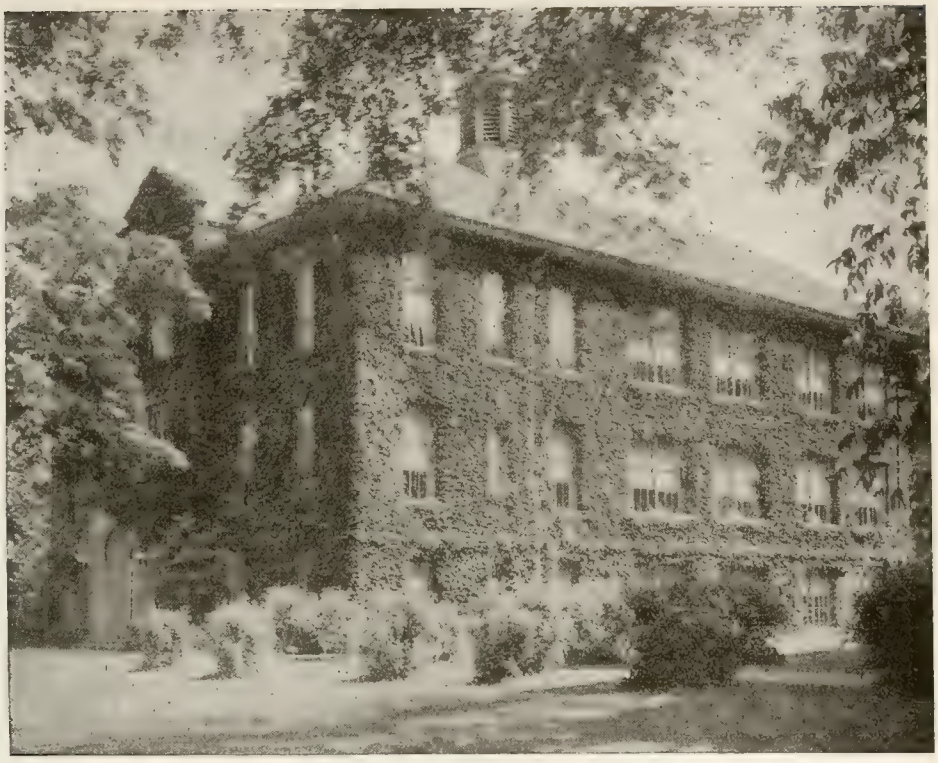
some of the

Simultaneous

Sessions

throughout the

Conference



The Library Building, Ashland College

thinking was lost to sight, values were rudely upset, new evaluations were introduced over nite and every new pronouncement that fitted the scheme—even if unproven—was accepted instantly as a foregone conclusion. This came to be the modern mind and was lost in a hasty endeavor to assimilate as rapidly as possible every new finding supporting the main thesis. Textbooks could not be revised rapidly enough to keep abreast of either factual findings or the "thinking" of the time, and so were always behind. Like the Athenians, the greatest of all was to hear or learn some new thing—but it had to fit the accepted pattern. Our thinking, our schooling and our living went on a high-powered materialistic jag, and God and the Bible were out-moded. Now we have the inevitable headache and dark-brown after-taste and still claim to wonder what has happened! The present crisis has served to make clearly evident the presence of the many flaws in the scheme and may go a long ways toward reducing the issues to simpler terms.

Such teaching failed to prepare its pupils for real living. Life can not all be reduced to physical terms. There are the imponderables of life—intellectual concepts and spiritual realities—which are more important to proper and successful living than all the "things" that a materialistic civilization can possibly provide. And these were the very things neglected. It was like the groom who washed the carriage and polished the harness, but failed to feed and curry the horse. But our highly touted modern learning took that course.

It is admittedly true that the greatness of our nation arose, not only from the material resources of the country, but more so from the greatest of all national resources, the integrity and character of its citizens. These, in turn, came from the eternal principles that arise from and are inculcated in the Bible and Christian teaching. In our day we have chosen to neglect the one and to scorn the other, yet we are now engaged in history's prize war "to preserve the American way of life," which owed its greatness and blessedness to sources that we have virtually eliminated from our modern educational program. Let us take warning from that situation. In other words, if we do not lose our American way of life to Hitler and Assorted Company, we stand to lose it through our own educational processes that have chosen a course counter to the foundation upon which the American way rests, a course that is basically paganistic. That is, unless we move at once to bring our educational system wholly within the pale of its intended purpose. That means reversing the modern trend and basing the new educational trend, not on speculative and mechanistic philosophies, but on spiritual and eternal verities.

The Family Named Demetrius

There once was a family named "Demetrius." They lived in the city of Ephesus. How many there were in the family, we do not know. And as far as that is concerned it really makes little difference. For after all, we are concerned only with the father, for he was the one who made the money and ruled the household.

Demetrius was a silversmith. Just why he had chosen this particular profession we do not know, but according to the story he must have had plenty of money and influence in the city where he plied his trade.

Now the City of Ephesus was the recognized City of Diana, the goddess, whose image was supposed to have been made by the supreme god, Zeus, and had fallen down to earth, divinely manufactured. But as someone has so tersely expressed it, "He hadn't—it didn't." But suffice to say, people believed it and that was the source of the business of Demetrius, for he made little silver images of Diana and her temple, which same business formed the source of his magnificent wealth.

When people get possessed with an idea and think a thing is so and so, they generally fit their actions to their beliefs. At least the people of Ephesus did that, for they built the Temple of Diana and made it the richest thing of its kind in all the world—a great marble temple which represented vast wealth and enormous expenditure, not only of money, but also of labor. In fact it became known as one of the "Seven Wonders of the World." And, we suspect, if it were standing today it would rank in grandeur with many of the outstanding buildings of the present.

Now Demetrius was a man of great business acumen. He saw an opportunity and grasped it. The people wanted shrines in their homes for family worship. Well, why not take advantage of the opportunity thus afforded and go into business—the business of making shrines of silver? Was he not a silversmith? He cared little for Diana, but how he liked the coin of the realm which her images brought him.

But the Apostle Paul came upon the scene, and behold, he brought with him a new sort of worship. A worship that not only set itself up as a rival to Diana, but even had the temerity to say that no images were to be worshipped. Of course it would not have mattered much if a new deity might have come along to be substituted for the old, or, even to have worked along side of the old. For that would have made a little competition and would have helped business. But no, it went so far as to seek to destroy the business so well established, and the sad part of it, to Demetrius at least, was that it was "his" business that was suffering a "Slump."

Demetrius was not at all slow in detecting the reason. He saw the need for immediate action. Consequently he called a meeting. Not just a meeting to talk about the problem, but to act upon it. He gathered together a lot of his fellow craftsmen and impressed upon them the urgency of the occasion. Something must be done if they were to remain in business.

Now there were three things that Demetrius had in mind:

First, he saw that the preaching of Jesus was having its effect and he did not want Jesus to interfere with his business. (How right-up-to-the-minute this is. Whenever the matters of the church interfere with business the matters of the church must stand aside.)

Second, he was determined that business should be first; religion second. (Still true to form. To entirely too many people, the Way, the Truth and the Life are secondary matters.)

Third, he was ready to knock out anything or anybody that interfered with his profits. (It was the matter of profits that many times led to the murder of Prophets in times past.)

And so he set about to gain his ends by "hook or crook" with the result that he set the whole city in an uproar. The Word says, "The whole city was filled with confusion."

The result was the same as that which obtains in every instance where such selfish efforts are put forth. We read in the account that is given of this riot, these significant words, "They rushed with one accord into the theatre. . . .Some therefore cried one thing and some another: for the asembly was confused; and the more part knew not wherefore they were come together."

It is that spirit of Demtrius that has been handed down from generation to generation that has been a real factor in holding back Christian advance. It is money versus self-sacrifice; profits versus humankindness; self-interest versus common good; commerce of gold, not communion with God.

It was only a quieting voice in the person of the "town clerk" that stemmed the tide of that day's riot. And that was because he injected that element of fear into their hearts—a fear of personal retribution for a civil offense.

We wonder how Demetrius took it? We rather suspect that he went home and "took it out on his family."

But let us remember that the Demetrius family did not die out when they laid Old Demetrius in his tomb. There are plenty of the clan with us today. They oppose the Lord's work and his servants because Christianity in its real essence interferes with their income.

Which is worse—the "Old Demetrius" or the New?

ISAREL On The March

In Ezekiel chapter 37 we have the famous prophecy of the dry bones which took form and flesh and lived again. When we see in the Zionist movement of today a fulfillment of this prophecy we are not imagining things. A few statistics will prove the reality of the process of fulfillment.

The movement began in 1896 as a rosy dream, but by 1913 the dreamers held a congress in Vienna in which they resolved to realize the dream. Then followed the world war and Palestine passed from the Turkish tyranny to the protectorate of Great Britain with the Balfour treaty to make the land a Jewish home.

In 1920 another congress was held in London. A fund for the reconstruction of Palestine had been growing, but was faced with the utter indifference of a large part of the Jewish people. However, the heroic men of vision in this congress resolved to awaken the dry bones and raise in five years a fund of a hundred million dollars. They call their movement "Keren Hayesed" or Palestine reconstruction fund.

Blowing on dry Bones

During twenty years these Zionist leaders have blown the breath of their vision over the pile of dry bones, which was Israel, by means of literature and preaching, and as a result they have practically reached their goal. Besides the hundred million dollars contributed by the nation they have five times that sum invested by individuals and companies in Palestine.

Besides this there are about 600,000 Jews now in Palestine. They are engaged in agriculture, manufacture and commerce. And they are making a tremendous success in all these lines. They have a budget of some eight million dollars to be invested this year in the establishment of other ten new colonies. Two of these have already begun operations. Besides these there are important factories for the production of war materials, chemical products and optical instruments. Palestine is very much alive.

Disasters that spell Destiny

The bloody persecutions of the Jews in Europe and disasters like the loss of 700 Jewish refugees by the sinking of the Strum, have served to awaken a sympathy for this chastened race in all the Christian world. And as a result many thousands of Jews who were formerly indifferent have now joined the forces in march toward a Jewish state and country.

In Argentina, this very year, there has been something like a fulfillment in miniature of the wonderful prophecy of Ezekiel. Jewish congresses meeting in Buenos Aires and Rosario have electrified their people in Argentina and also in Chile and Uruguay. The comparatively few Jews of Argentina (about 15,000) have undertaken to raise in the next five years a million pesos ($269,000 U.S.) to buy land in Palestine and establish a colony there, to be called "Kfar Argenutina." The project was voted unanimously, with great applause, and at once 380,000 ($96,000 U.S.) were subscribed. Is this not a palpable proof of the revival of dry bones? And if the manifestation of Israel is near, how much nearer is the rapture of the Bride, the true Church?

by Juan Iztueta
230 Av. Lugones,
Cordoba, Argentina.



Allen Hall, Ashland College

THE DORMITORY

Allen Hall

will house the

Ladies

and

Sisterhood

Girls

through the

Conference

The New Dayton Church



The Pastor
Rev. Vernon Grisso

We present this week, as promised, two views of the New Dayton, Ohio, Brethren Church, together with a likeness of their pastor, Rev. Vernon D. Grisso. We congratulate the Dayton congregation on their forward-looking program and especially on their ability to build this fine edifice in these trying times.

In a letter from Brother Grisso, which came to us the very first of August, he tells us that the snap shot of the progress of the work does not show at all what has been really accomplised. No doubt when this issue reaches you the building will be under roof. The cut of the building is taken from the drawing of Architect W. Ray Yount, who, by the way, is a trustee of the Dayton Church. It is fine to have such help right within the congregation.



Architect's Drawing of the New Dayton, Ohio, Church

The new building is located at North Main Street at Hilcrest, and is a wonderful location in the very midst of a fine residential section of the city. The Editor had the privilge of viewing the site some time ago while in Dayton. Brother George Kem was our guide and we know that there can be no finer location nor opportunity to be found in that city than is possessed by our people there.

The Church has already remodeled a building which stood on the back of the lot and has made of it a fine Sunday School annex and social room which the membership have been using for some time, although still meeting down town in the rooms they have occupied for several years on Sunday.



Photograph of the Progress

The cost of the new building is about $30,000.00, of which, Brother Grisso informs us, approximately one-half has been raised. The seating capacity is approximately 385 in the main auditorium. The Sunday School department, class rooms and social rooms will be in the basement. The building is of light yellow brick, frame trimmed, with amber glass windows and a brown roof. The furniture is expected to be in two-toned colonial style. A Hammond organ has already been purchased.

The congregation hopes to be installed in their new building some time in November.

Careful planning and fine cooperation on the part of the congregation and the leaders has meant much in the work of the building of this new structure. They have worked together and worked with a will. It is such cooperation that gets things done.

With the progress that has been made we are sure that the Dayton Church will be able to adequately entertain the Ohio District Conference which has been scheduled to meet in Dayton this next summer.

F. C. V.

AND NOW—THE LATEST NEWS

As we were about to finish making up the Evangelist, a special delivery letter from Brother Vernon Grisso came with the following important information. We are glad to pass it on, together with the foregoing description of the church. We quote from his letter:

"Dr. Charles A. Bame will be the principal speaker for the laying of our Corner Stone on Sunday, August 23, 1942. This service will be held at 6:45 P. M. Dr. Bame laid the corner stone at the West Third and Grosvenor church here in the city some years ago. We have as active members of our church at the present time, the three living members of the building committee that served during the building of the other church. Dr. Bame was the pastor of the church at that time."

Brother Grisso also includes in the letter the names of the committee on arrangements for the corner stone service and the members of the building committee.

The committee for arrangements is as follows:

Myron Kem, Chairman
Oscar McNay
Hazel Lehman
Dorothy Buckey
Rev. Vernon Grisso

The Building Committee consists of the following:

John Kemp, Chairman
M. J. Beeghly
F. W. Eccard
W. Ray Yount
Rev. Vernon Grisso.

We are informed that a copy of The Evangelist (this issue) is to find its place in the corner stone.

An invitation goes out to all the surrounding churches to be present at this occasion. Of course even those at a distance will find a more than welcome.

(Continued from page 3)

And here is where real memory comes in. For too many times we attend conference; hear the plans made, and, while they are in the making, highly resolve that we will be a part of the vehicle to carry them out—and then, we go home and "forget." This year, especially, in this time of stress and turmoil, we should have a **fine memory** and go back not only firmly resolved to do our part, **but to really do it.** There is no other way our task can be accomplished. And there is a real need for accomplishment now—even greater than ever before. Who knows what may come from a great and persistent effort?

F. C. V.

With Our Christian Endeavorers

"What Christian Endeavor Is and What It Stands For."

(Given at Southeastern District Conference)

Miriam Lee Rohrer

Christian Endeavor is a spiritual movement, not simply an organization. It is an organized effort to lead young people to Christ and into His Church, to establish them firmly in the faith and to give them a definite work in the Lord's vineyard. Societies are composed of both sexes and found in nearly every country of the world. It is found in about eighty evangelical denominations, in most of which it is the only Young People's society. It's covenant for active members demands: definite standards of service and definite commitment to those standards; open confession of Christ and speaking for Him according to ability and opportunity; the cultivation of the devotional life by regular prayer and Bible study; training in Christian service by a variety of committee works; loyalty to the church and regular attendance in the church services; generous giving to Christian work; Christian citizenship; interdenominational fellowship, and the promoting of peace and good will among the nations of the world.

There are many activities carried on by the Endeavorers to meet the needs of all mankind. The strength of the organization lies in the voluntary obligations of it's covenant pledge and it's adaptability to all classes and conditions of men. Christian Endeavor means to every Endeavorer endless happy associations, a constant call to Christian duty and an everlasting inspiration to serve Jesus Christ.

Christian Endeavor stands for spirituality and tolerance; loyalty and fellowship; Christian missions and all wise benevolences at home and abroad; good citizenship in the broad sense of the term; peace and good will among all races and peoples; beneficience and generous giving; high intellectual attainments; high devotional attainments; pure home life; honest business life; loyal church life; patriotic national life; joyous social life; and brotherhood with all mankind.

The welfare of humanity is bound up with the success of the church; the success of the church depends upon the success of it's C. E. society. If the church is to meet the challenge of today, she must have active Christian Endeavor societies utilizing the efforts of her youth to make this world Christian. It can put the Spirit of God into your church. Will you permit it to train and nourish your youth?

Williamsport, Md.

Benevolent Report

LEADING CHURCHES FOR THE YEAR

Ashland, Ohio	$196.35
South Bend, Indiana	188.93
Smithville, Ohio	129.00
Nappanee, Indiana	115.00
New Paris, Indiana	103.16
North Manchester, Indiana	102.00
Turlock, California	100.00
Pittsburgh, Pa.	100.00
Bryan, Ohio	93.85
Canton, Ohio	89.25
Elkhart, Indiana	88.65
Louisville, Ohio	87.00
Hagerstown, Maryland	85.10
New Lebanon, Ohio	67.97
Lanark, Illinois	50.10

GIFTS ACCORDING TO CHURCHES AND DISTRICTS

SOUTHEASTERN

Bethlehem, Virginia	$ 18.26
Cumberland, Md.	3.40
Hagerstown, Md. (First)	85.10
Mt. Olive, McGaheysville, Virginia	7.50
St. James, Md.	.75
Oak Hill, W Va.	13.00
Washington, D. C.	25.00
Church not designated	5.00
Total Southeastern District	$ 158.00

PENNSYLVANIA

Berlin	$ 32.50
Brush Valley	5.15
Calvary, Pittstown, N. J.	8.00
Highland	8.50
Johnstown—First	5.00
Johnstown—Second	10.00
Johnstown—Third	45.00
Masontown	24.20
Meyersdale	15.00
Mt. Olivet	7.00
Mt. Pleasant	1.10
New Kensington	12.45
Pittsburgh	100.00
Sergeantsville, N. J.	24.00
Summit Mills	5.00
Uniontown—Second	39.00
Valley (Jones Mills)	9.55
Vandergrift	8.90
Vinco	49.50
Berlin	24.50
Total Pennsylvania District	$ 434.35

OHIO

Ashland	$ 196.35
Bryan	93.85
Canton	89.25
Clayton	14.00
Columbus	5.00
Dayton	47.50
Fairhaven	17.15
Glenford	10.00
Gratis	18.50
Louisville	87.00
Mount Zion	8.00
New Lebanon	67.97
North Georgetown	4.50
Pleasant Hill	24.14
Rittman	19.00
Smithville	129.00
Washington C. H.	2.00
West Alexandria	10.00
Homerville	5.00
Middlebranch	5.00
Total Ohio District	$ 853.11

INDIANA

Ardmore	$ 45.02
Brighton	2.00
Burlington	13.44
Cambria	5.00
College Corner	19.26
Corinth	12.54
Clay City	10.00
Denver	17.45
Dutchtown	8.25
Elkhart	88.65
Flora	22.00
Goshen	26.10
Huntington	5.00
Loree	40.11
Mexico	22.50
Muncie	45.75
Nappanee	115.00
New Paris	103.16
North Liberty	31.00
North Manchester	102.00
Oakville	13.58
Peru	18.75
Roann	20.75
Roanoke	27.75
Sidney	6.00
South Bend	188.93
Tiosa	3.25
Warsaw	28.32
Gravelton	15.00
Total Indiana District	$1,056.50

CENTRAL

Lanark, Illinois	$ 50.10
Milledgeville, Illinois	35.35
Waterloo, Iowa	40.61
Total Central District	$ 126.00

MID-WEST

Carleton, Nebr.	$ 3.15
Falls City, Nebr.	12.50
Ft. Scott, Kan.	5.00
Hamlin, Kan	44.35
Morrill, Kan.	5.00
Mulvane, Kan.	5.92
Portis, Kan.	6.75
Church not designated	10.00
Total Mid-West District	$ 92.7-

NORTHERN CALIFORNIA

Lathrop	$ 13.0-
Manteca	24.6-
Turlock	100.0-
Total Northern California District	$ 137.6-

SOUTHERN CALIFORNIA

Glendale	$ 10.00
Total Southern California District	$ 10.00
Total all gifts of Districts	$2,868.50

CONTRIBUTIONS ACCORDING TO DISTRICTS

Southeastern—8 Churches	$ 158.01
Pennsylvania—20 Churches	434.35
Ohio—20 Churches	853.11
Indiana—29 Churches	1,056.56
Central—3 Churches	126.06
Mid-West—8 Churches	92.74
Northern California—3 Churches	137.67
Southern California—1 Church	10.00
Total gifts	$2,868.50

If there is any error in accrediting Churches, your Treasurer would like to know and he will gladly make correction.

L. V. King, Treasurer.

Educational Day Offering For Ashland College and Seminary

Additional report—July 20—Aug. 13, Inc.

Sergeantsville, N. J.	$ 10.00
Roanoke, Ind.	5.00
Gratis, Ohio	29.20
Falls City, Neb.	20.20
Johnstown, Pa. (First Ch.)	10.00
South Bend, Ind.	267.65
Waterloo, Iowa	7.50
Peru, Ind.	3.50
Total	$ 353.05

Summary by Districts to Aug. 13, 1942

Southeast	$ 394.53
Pennsylvania	544.61
Ohio	661.12
Indiana	889.57
Midwest	67.26
Central	203.77
N. California	37.86
Total	$2,798.72

Ten Leading Churches

1. South Bend, Ind.	$ 300.00
2. Hagerstown, Md.	242.50
3. Ashland, Ohio	230.00
4. Elkhart, Ind.	200.00
5. Milledgeville, Ills.	136.67
6. Louisville, Ohio	106.25
7. N. Manchester, Ind.	90.00
8. Nappanee, Ind.	87.10
9. Waynesboro, Pa.	77.00
10. Berlin, Pa.	76.88

DEAD WEIGHTS

"I've been a dead weight many years,
Around the Church's neck,
I've let the others carry me
And always pay the check.
I've had my name upon the rolls,
For many a year gone by;
I've criticized and grumbled, too;
Nothing could satisfy.

I've been a dead weight long enough,
Upon the Church's back.
Beginning now, I'm going to take
A wholly different track.
I'm going to Pray and Pay and Work,
And carry loads instead;
And not have others carry me
Like people do the dead."

Ardmore Ind., Bulletin

Praise God for wheat, so brown and sweet, of which to make our bread!

Praise God for yellow corn, with which his waiting world is fed!

Praise God for fish and flesh and fowl he gave to man for food!

Praise God for every creature which he made and called it good!

Praise God or winter's store of ice!

Praise God for summer's heat!

Praise God for fruit tree bearing seed; "to you it is for meat."

Praise God for all the bounty by which all the world is fed!

Praise God, has children all, to whom he gives their daily bread!

—Edward Everett Hale.

If we wish to make a new world we have the material ready. The first one was made out of chaos.—Robert Quillen.

Prayer is an acknowledgement of faith; worry is a denial of faith.

Real joy comes not from ease or riches or from the praise of men, but from doing something worthwhile.—Dr. Wilfred Grenfell.

Make yourself an honest man, and then you may be sure there is one rascal less in the world.—Carlyle.



Editorial Comment

"LIFE IS CHEAP"—IS IT?

Dr. Charles A. Bame

Life has not been cheap—always. Only the cheap make it cheap. In times of great stress and strain and conflict, life seems cheap. Only those who are reckless of life catch the eye and ear of humanity. In this morning's paper (July 23),Ghandi, the pacifist Indian Mahatma is headlined: "I'd rather die than aid war." He is the apostle of non-cooperation or passive resistance and, elucidating said that if India is invaded, his method "would invite shooting." So again, it is a matter of definitions and explanations.

One of the tragedies of this war is the mass slaughter of men. "Only nine bombers were lost" reads another headline and yet "only nine bombers" carried to death with them perhaps, no less than 400 to 500 persons highly skilled and trained. "Three transports sunk" is another line that causes many to rejoice, but transports lost means hundreds and sometimes thousands of humans sent to watery graves. Then one side or the other rejoices that the terrible thing has been achieved. And is this civilization? Is this the only way to get the world righted If anyone has the answer, let them speak up.

The voluntary and heroic surrender of life for a worthy cause appeals to men and is worthy of commendation and approbation. Perhaps Jesus was the first to make this impression and doubtless it was because he was so mighty and so capable of escape from it, that he stands out as the leader in the voluntary surrender of life. The incident at Nazareth as well as at the cleansing of the temple prove his ability to outwit his traducers. He could have avoided Calvary and he could command the multitude as he proved many times—notably in his triumphal entry into Jerusalem, and as when he fed the five thousand. But he had "steadfastly set his face to go to Jerusalem" and there his journey pointed and at last ended: "to give his life a ransom for man." His surrender of his life was voluntary and premeditated. Ghandi is not ignorant of the methods and lifework of Jesus. Yet he seems unable to accept them in full or maybe, to pry himself from his childhood teachings.

It was a revolutionary man who cried out in the Virginia Assembly: "Give me liberty or give me death!" He proved his devotion by heading an immediate assembly of the state militia and was a steller patriot firebrand for liberty and justice among his mighty compatriots both in the assemblages of his state and nation and as a military leader. Who knows how much our beloved America owes to Patrick Henry's example?

Nathan Hale, a young and heroic soldier of that same period of heroes and patriots, cried out, as he gave his life for the freedom of others: "I only regret that I have but one life to give for my country." He is not forgotten. Such devotion is not wasted. He ennobled life.

War seems all a major part of the drama of life. If there is another and better way of progress, the world has been unable to discover it. At the end of each war there is a burning hope that there shall never be another. Moreover, those who have seen the most of it seem to despise it most. Yet, even as we are now but twenty-five years from World War I, the men who fought in that one seem the most anxious to fight in this. Each war seems to appeal so much to the heroic in men, that like Paul, they say, "Neither count I my life dear unto myself." The Cause seems to demand the utmost in sacrifice and somehow, men reach the place where life seems cheap. Is that the answer? I believe not. It reaches the place where there seems something dearer and more precious to posterity than the life of the individual. Life saved is lost.

Be that so or not, we cannot deny that Jesus taught that some things were of more value than life. He said boldly and without equivocation, "he that saveth his life shall lose it and he that loseth his life for my sake shall find it." He did not promise that those who went to the ends of the earth to preach his gospel should be preserved from death. Life did not mean that much to him and neither did he teach it would mean so much to his followers. He did promise to be "with you, even unto the end of the age" and doubtless it is that, more than anything else that lures men to offer their life-blood for the Cause that to them seems of more value—an offering to the well being of posterity.

No, life is not cheap to red-blooded men. It is precious. No sane man gives up his life foolishly, flippantly or uselessly. It is meant to be precious, esteemed and treasured. But the shirker, the "slacker" (as he was called in World War I) is despised of men, women and himself.

Our present situation is perhaps the most generous of any way in any time or government. One may and can do his part and entirely protect himself—his conscience—in the present set-up. In turn we should be mighty thankful that it is so; and moreover, we should try to fill to the full our measure of heroism and devotion to our country. In all things we must go to the full limit of sacrifice and denial in return for the gracious protection of our liberties and for the sake of men in the lines of great danger and sacrifice.

Our lines of regular and common work are being depleted by the drafting and volunteering of men of great value to our homes and businesses. We can fill in and should, even at a sacrifice to our bank accounts and our preferences. Unless we prove as heroic and sacrificing in all that our consciences allow, we shall not count for much in the future of this country's history. The man who escapes the dangers of the fight and the diseases of the countries to which others go, must not hedge or avoid the things that promise success, to the extent of ability —nor of sacrifice. If they offer life, so must we; if they brave dangers, so must we; if they dare disease and sickness, so must we. We have the example of our Lord; we have the heroic challenge of our men at the front. We must not fail.

Carrying this thought over into the realm of our denominational work, it is no less urgent and important. We too, have come to a tragic place in our Cause. We cannot, if we would, choose the easy way. If we believe that we have made sufficient sacrifices, we are deceived. At no time in our lives did our Cause ask for so much of sacrifice, denial and duty, even if it did demand more of others. We can not go back. There is nothing of retreat in the message of Jesus Christ. The call from the Red Sea to New Jerusalem is to "go forward." If we do, we shall need to draw our belts tighter; have less boasting about "three square meals a day" and more of "neither count I my life dear unto myself."

We have new sacrifices to make. We dare not simply "hold the fort." We must be crusaders and aggressive. If we are bereft of some of our church houses, we must build new ones. If our institutions and organizations ask us denials they must not go unheeded. We are not one-tenth as much challenged as they were who gave us the "liberty of conscience" in 1880, which has become a recognized right in all divisions of Dunker people save two. Neither can they live in our time nor the future if they use force to gain their ends. The whole world of common people is fighting for the liberties gained in the slow progress since the coming of the Son of Man. They are dangerously threatened. We are but one division of that army who try to win and maintain integrity of the conscience. Ours is a fight by the methods of the Prince of Peace. Pray that we shall not prove traitors, or unworthy of our Divine Leader nor failures as partners with the sacrificing, courageous peoples in the ranks of our country and our Brotherhood.

Life is cheap only to those who make it cheap and worthless. It is not made so by those who count it of value; as one who fights the good fight of faith and hope for liberty and righteousness. They make it cheap who keep it for themselves. They make it of value who use it for great issues and Causes. It is cheap if we find nothing worthy in its sacrifices.

—Cleveland, Ohio



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

When Gideon had sent home all the soldiers who were afraid and those also, who had knelt down to drink, he had only three hundred left. The Midianites were in a great valley and as Gideon looked down upon them and saw how many tents they had and how many, many soldiers he was afraid that his three hundred could never drive them away.

But God told him that if he was afraid to fight with so few soldiers, to take his servant and go down to the enemies tents and see what they were saying. So Gideon took his servant when it was dark, crept down quietly to one of the tents and listened. He heard a soldier tell a comrade a dream he had had and the comrade said, "Your dream means that the sword of Gideon will drive us all away."

Gideon was so glad to learn that the Midianites were afraid of him that he thanked God and then went quickly back to his own soldiers. He said to them, "Arise, for God will help us to drive away all the Midianites." Then he divided them into three companies and told each man to take a trumpet in one hand and in the other, a lighted torch with a pitcher over it. He sent one company to one side of the Midianites, another company to another side and he took the third company to still another side. He then told them to do just as he did. When he blew on his trumpet, they were to blow on theirs and when he broke his pitcher, they were to break theirs and shout, "The sword of the Lord and of Gideon."

So they all started in the middle of the night and they went quickly to the different sides of the camp of the Midianites. When they had all reached the right places, Gideon blew a loud blast on his trumpet and shouted, "The sword of the Lord and of Gideon."

All around the camp the soldiers did the same; they blew on their trumpets and shouted loudly. Then they threw down their pitchers and up flared all the torches. The Midianites were asleep but the loud noise wakened them. They started up and as they heard the blowing of the horns and the shouting of the soldiers, and the crashing of the pitchers and saw the flaming torches, they were all terribly frightened. They could not see well in the darkness and as they started to run they thought their own soldiers were the Israelites and they began to fight one another.

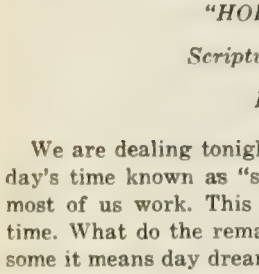
Gideon and his soldiers chased them as they ran and drove them farther and farther away. Then he sent messengers to the men whom he had told to go home and asked them to come and help, and they too, hurried after the Midianites. At last the Israelites drove them so far away and frightened them so terribly that they never came back again.

When the Israelites returned home, they came to Gideon and said, "We want you to be our King and rule over us, and when you die, we want your son also to be our King."

But Gideon answered, "I will not be your King nor shall my son. God alone shall be your King and you must do what He wishes you to do."

So Gideon went back to his home and had happy days with his wife and children. While he lived no enemies came to trouble the Israelites; they could sow their seed in the spring and cut and thresh again in the fall without being afraid that the Midianites would take it away. I am very sure that they were glad that God sent Gideon to help them.

With love, in Christs' Name,
Aunt Loretta.



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for September 6, 1942

"HOBBIES FOR ALL"

Scripture Lesson—Eccl. 11:9

For the Leader

We are dealing tonight primarily with that portion of each day's time known as "spare time." Each day we must sleep; most of us work. This accounts for about two-thirds of our time. What do the remaining precious hours bring forth? To some it means day dreaming or reading of cheap novels, going to movies, etc. To others these extra hours mean the following of a pet hobby or hobbies. In other words, these people improve their time. And, with the war tension on all of us, it is fortunate that we have good hobbies with which to "busy" ourselves after the work of the day is over.

Regardless of whether we have a hobby or not; regardless of what we do with our time, we are held accountable unto God for every minute and second of our lives. Thus it behooves each of us to regard each moment as valuable and strive to do the most good in the time which is ours.

DISCUSSION

THE WASTED ENERGY OF YOUTH. We know that the greatest potential power in the world is the energy and enthusiasm of youth. The direction of youth points the direction of the nation ten years hence. If we see youth in recklessness and disregard for the sacredness of the Church, morals, chastity, and homes, then we can vision a nation ten years from now with no regard for God, home or virtue.

We cannot help but feel that the great energy of youth is being wasted in producing very little for a strong nation in years to come. As we walk the streets of our towns and cities we see the tired, dissipated, sin-marked faces and bodies of the high school youth who are to be the nation's builders of tomorrow. As we face the reality of this situation we admit that the energy which should have been used building character, education, patriotism, job preparation, and regard for God, has been used and wasted in immoral living, dissipation, and sin. What the future years will bring we can only vision.

Until we can close our saloons and beer parlors; until we can stop the publication of every lustful, immoral magazine; until we can clean up our movies and annihilate our blood thirsty dance hall operators, we of the Church shall make little progress in our endeavor to line up the power of youth in the work of the Church. About 95% of the trouble lies with the parents, for it is still true that young people do what their parents permit them to do.

But this must be done if we are to save our nation. It is necessary that we train our youth in the things of the Lord. Parents must teach their children to love and respect the Bible and the Church. If this procedure is followed, youth so trained will exert its energy for Christ and the Church.

IDLE MINDS ARE THE DEVIL'S FERTILE FIELDS. As long as we keep busy in honest labor we can resist the the temptations of sin. But if, after work is over, there is not an uplifting attraction, our minds will drift to idleness. Here is the problem of "what to do." If children are trained, this will be no problem, providing they have been trained to respect the finer ideals of life. If marriage, home, friendship, other young people, and the Church are upheld to them and respected, they will find their hobbies among the best things of life.

It takes no brains to read novels, cheap love stories, etc. But there is nothing inspiring or thought provoking in them. Such conduct is the natural thing of an idle mind.

How much better if we keep our minds pure and clean. There is much in the way of good literature, Bible Study, progressive Christian enterprise which we can engage in day after day in our spare time. Such good activity will keep us from the danger of falling victim to the snares of sin. We have yet to see a youth, who having lined up with the Church and filled his mind with the better things of life, who admitted having made a mistake, or regretted having left the mustiness of pointless living. Let's keep the Devil from getting his fingers in our minds by keeping those minds filled with thoughts of God.

ACCOUNTABLE UNTO GOD. As our scripture writer comments tonight, it is possible for you to enjoy the supple strength and vigor of youth; to waste it in sinful living, or give no thought of God. But then comes the warning that of all things, each of us must give an account. Idleness will be one of the hardest things for which to find an excuse which will work. Every deed we do shall be tried. A refuge the Christian has is found in Christ. Yet we are admonished to improve the time.

Following these great admonitions and lessons in life, our writer commands that we prepare ourselves for accountability to God by removing the sorrow of dissatisfaction from our hearts, putting evil away from our flesh, and by remembering our Great Creator in the days of our youth. There is no finer suggestion. Train ourselves to remember God; conserve our energy for His service. Then our whole life will be useful for the work of the Church and the Gospel.

Our hobbies, our spare time activity should be elevating, recreational and restful. Thousands of possibilities are available. One needs only to look around for one or more which will be suitable to the individual. A sure test is this, Can I feel that in following this hobby I am making good use of my time, that I am bringing glory to God, and that I would not be ashamed to be engaged in this hobby should my Lord be beside me in body.

ENLISTMENT FOR CHRIST. The energy of youth is powerful, uplifting a nation or dragging it into destruction This energy is a thousand times more powerful when given to the work of Christ. Each individual young person should feel his or her life as vital to furthering the work of the gospel. By lining our energies with the banner of our Christ we will be helping our Church just that much. The Church stands for salvation, fearlessness, security, stability, certainty and future. Youth who align themselves with the Church, in full, are doing the greatest thing possible in this life.

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News From Our Churches



COLUMBUS, OHIO, CO-OPERATIVE VACATION BIBLE SCHOOL

The thirteenth consecutive Vacation Bible School in the olumbus Co-Operative Brethren Church has just been con-uded. As in former years the school was a successful one. idging from the keen interest and comments expressed by ie pupils and the parents. The closing program, consisting f songs, Bible memory verses and reviews of class work one, was presented to a well filled house. The appreciative ithusiasm of the community folks justifies every effort put orth by the director and his teachers.

Fifteen faithful workers assisted the pastor D. R. Murray, conducting this school. It should be mentioned that eight f the helpers were young people who have been pupils in iese Vacation Bible Schools and our Sunday School for years. ne young lady has been in every school—ten years as a upil and three years as a helper. We are happy to see iese young people accept resonsibility in His work. We pray iat they will always continue to do so. Also, we greatly ap-reciate the help of Miss Mildred Etter from Dayton, Ohio.

The enrollment this year was 109, with an average attend-ice of 101. Sixty-three per cent of the pupils attended every ay and most of the others missed just one day. The regular-y of attendance is another indication that the children de-re the Bible School.

We feel that the Vacation Bible school is a vital part of e church work here. We appreciate the financial support hich makes these schools possible year after year. Continue pray for us that the Lord's work may be carried forward re at Columbus, according to His will, until He comes.

Yours in His service,

R. D. Murray, Pastor.

LOST CREEK, KENTUCKY

Our silence for some time now has not meant inactivity, t rather just the contrary. With the close of the school year me what some call vacation time, but it was no vacation for Caring for the church work, a man's job of itself, then e farm, another man's job in itself, and then the extras ve kept us extremely busy.

Blessings have abounded, and misfortunes have come too. But we hold to Romans 8:28 and go forward. Attendance has held up well on Sundays, despite competition, souls have been saved and many have been the blessings therein. Then God has blessed with good health and provided the needs of the work right along, as you know we only look to the Lord for our "bread and butter." And praise His name, we have not missed a meal so far, and we also praise His name that now the work is entirely free of any debt whatever, the first time for many years. So we do have much to be thankful for.

Then we had a nice trip, taking two of our orphan girls to the home of a Brother Funk, in West Virginia, where they were left in the care of a very Godly home we felt. We then went on to the District Conference, where we did enjoy meeting with the Brethren so VERY MUCH. This trip was made possible by the help of some dear Virginia Brethren.

Also, for some years now there has been some agitation for a place of worship for the Brethren in the Haddix village and community. Along the way it seemed like an impossible undertaking. But somehow the Lord has blessed, and before you read this the roof will be on the building. D. V., and of course that looks like it is going to go on through all right. And soon now the Brethren Church of Haddix will be holding services in their new building, so far all of their own work and effort. We praise the Lord for this.

Then on July 4th, we had our annual Sunday School picnic day, at which some fifteen hundred people attended. This made a lot of extra work, but yielded much pleasant and we trust, profitable spiritual results.

On the morning of July 8th, about five inches of water fell in about four hours time. The result was the worst summer flood known in these parts for around forty years. Much loss was suffered by many people, gardens destroyed, crops washed out and much loss generally. The work here lost about four acres of very nice corn and some garden things. Fortunately it did not go over the bottom and fill the basements as we thought it would, causing us to move and quickly too, things out of the cellars and from the first floor of our home. Yet, we had much for which to praise the Lord, in that no lives were lost and our bottom land here was not covered. However, up on Buckhorn, about fifteen miles up the stream, the school house where we had such a nice congregation and such good services (one there now waiting baptism) was completely washed away. The bridges were also all washed out, yet two weeks after the flood we were able to go up on this creek with the bus, fording the stream, small enough now, and hold services there in a building which the public school is now using.

In our rush to get things above the high waters, some of our correspondence got misplaced in some way. There were requests for clothing bags which addresses we do not now have and cannot find nor remember. If you read this, will you please drop us a card and we will be very glad to send you the bags at once.

Then we have had another misfortune along the way. About the last of June, "'Dick," the mule given the work by a local brother, died. This seemed like such a misfortune as he meant so much to the farm work. But God blessed still, and in a few days another local brother said to us, "'You can have my mule to work and finish up your farm work." Again our "God is never too late.' '

Have we needs? Yes, first and most important is prayer—prayer that everything may be in the will of the Lord at Riverside. Then we need Brethren workers. Will you pray that some Brethren may arise who will come here and look after the farm work? The only qualification is that he love the Lord supremely, is willing to look to Him for his going, and also knows how to farm. God grant that there may arise a Brethren man who can and will come forth for this work. Pray for us.

G. E. Drushal.

THE ASHLAND COLLEGE FINANCIAL CAMPAIGN

FOR AN OPERATING RESERVE FUND

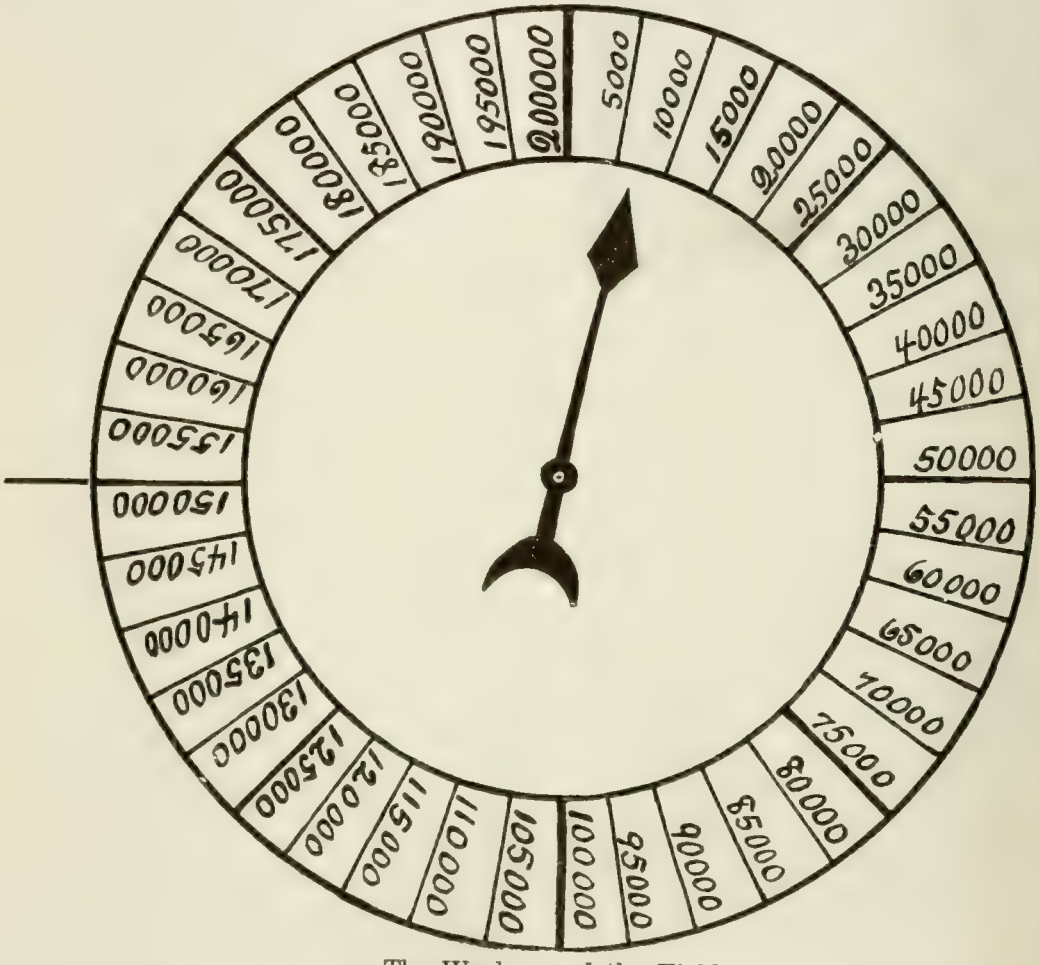
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THAT'S CONFERENCE

There's joy when Christians fellowship together,
And meet to plan for work another year,
And hear reports of progress, that is ever
Like music falling on the waiting ear.

To plan the work ahead—it is our duty—
To emphasize the point of greatest need;
To see our Lord before us in His beauty
And hear the call His wandering sheep to feed.

To watch the firm expression on the faces
Of those who wait with deep expectancy,
To meet the challenge that the call embraces;
Determined that the plan complete shall be.

To listen to the Word as it's expounded,
And grasp anew its meaning fresh and clear;
To know again we need not be confounded,
But still may take its substance without fear.

To find our hearts leap with anticipation,
As, seated on the loftiest mountain heights,
We seek to find that lasting revelation
That turns our wondering souls from faith to sight.

To gather with our friends—hold conversation—
To speak of days agone and days before;
To feel the urge of new reconsecration,
And yearning for His love yet more and more.

Resolving to go back to do our duty,
And make our churches all they ought to be;
To feel the Christian Life's a thing of beauty,
And in our lives that beauty all may see.

O'erjoyed to know the sense of sweet communion,
And praying that it ever will remain;
To know the joy of this renewed reunion,
And go back home much better than we came.
That's Conference.

—F. V.



We are glad to present this Conference Number
to the Brotherhood this week
of the Fifty-fourth General Conference
of The Brethren Church

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The Editorial Office



The Editor—F. C. Vanator
From Here goes forth to the Press Room the Material for our Publications

Conference Attendance

The Fifty-fourth General Conference of The Brethren Church convened as scheduled on Monday evening, August 24th. In spite of the tire rationing and gasoline shortage a fine crowd gathered in the Ashland College Gymnasium for the opening session. The sermon of the evening was delivered by Vice Moderator, Prof. J. Garber Drushal.

The opening business session of the conference was held on Tuesday morning. The report of the Credential Committee showed that at the time of the organization there were present 55 Ministerial, 122 Lay and 3 Co-operative delegates. While this is not as many as were present at the opening session of the 1941 conference, it can be explained by the fact that practically all the delegates were present for the opening session last year, and that many more are expected to arrive on the grounds during the day. Many came by bus, but many others braved the danger of "blow-outs" and drove their automobiles. We note that the cars came well filled in most cases, each pastor seeking to bring his quota of delegates.

The conference is being fed in the dining hall of the Dormitory building of the College. The Sisterhood Girls are occupying the third floor of this building, and the remaining two floors are given over to the housing of ladies. The entire buiding is filled. And, we understand, many who sent in for reservations could not be accommodated. The homes of the citizens of Ashland has been thrown open to the attendants and all are being properly housed and fed.

The weather for the opening of conference has been ideal. It is the time of full moon and the beauty of the campus is shown at night as well as during the day. The campus is beautiful, there having been sufficient rain in past weeks to make the grass a verdant green.

Some people think that new political machinery will settle the problems. What we need is not new machinery, but a new philosophy of life. Future peace conferences must deal with human welfare more than with boundaries of states, political formulas, mandates, colonies, markets, and raw materials. Human worth must be emphasized; Godgiven personality and spirit must be valued. In other words, there is no hope for the world until it accepts God, and until it sets its feet in the path of God that Christ pointed out to men.—*Dr. Ralph E. Diffendorfer.*



The MODERATOR'S ADDRESS for the Fifty-fourth General Conference of THE BRETHREN CHURCH

Dr. E. G. Mason

To the officials and delegates of the Fifty-fourth General Conference of the Brethren Church I bring greetings. We meet this year because of the goodness of God our Father. We meet in times of grave international unrest, believing that the real remedy for the world's ills is to be found in the practice of the pure and simple lessons of everyday Christian behavior found in the teachings of Jesus, and in following daily the commandments of God.

But avarice and greed have so changed the minds of men that for the sake of selfish ambition the rights of others have been disregarded and trampled upon and the world has been thrown into a surging sea of conflict. Harmony, constructive progress and peace have disappeared from the civilized world and discord, destruction and war has come upon us. The conditions we face are so vital to all of us that even Christian peoples feel justified in waging war for the sake of defending Christianity itself.

These are the conditions under which we meet this year. If the remedy for the world's ills is the practical application of the Christian Code of Ethics and the teachings of Christianity that is sufficient justification for our assemblage. Whatever we do here to strengthen the cause of Christianity will make its contribution to the return of peace and good will among men.

We are here to plan and to give and to receive inspiration from our associations and deliberations together. We are here to analyze and seek solutions for our problems as a denomination. As your moderator I am charged with the responsibility of preparing a message that shall review the spiritual State of the Churches and outline a suggested program of procedure for your consideration.

Our Heritage is a subject that is usually treated in the Moderator's address. This is as it should be. Our Brethren heritage is the bond that holds us together. It is the core of our belief. Without it we should have little for which we should work or plan to preserve and perpetuate for posterity. A heritage is something that comes to us; something that is handed down to us like a name or an estate. It is left in our keeping by those who can carry on no longer with the hope that we shall maintain it intact and perpetuate it. It is a tremendous responsibility for a generation or a people or a person to receive and accept a heritage. The responsibility is tremendous because the preservation and perpetuation of that heritage involves improvement and adjustment to the needs of a turbulent and changing world.

A heritage must be treated like the talents in the Biblical parable. It is a talent left to us. The Lord and Master expects the heritage to be used and to bear fruit.

It is one thing to talk about our heritage and another to know what it is. It may be difficult to put it into words, for I have never seen it in print or heard it expressed. Yet I believe it can be expressed clearly enough even by a layman.

If I know anything about Brethrenism it means (1) A fundamental belief that the Bible is the Word of God; (2) democracy in religion; (3) a simple and humble conception of the Christian life; (4) a feeling of personal responsibility for one's behavior; and (5) a special interest in and a forceful desire toward helping others to understand and practice the Brethrenism in which we profess belief. There may be other elements besides these, but I believe that most others are included therein. Let us consider each separately.

(1) The belief that the Bible is the Word of God is fundamental to Brethrenism. It contains the tenets and ethical code of behavior than our forefathers adopted. Since then we have found no reason to abandon it. In fact, if it should be abandoned we would have nothing left. We do not stand alone in this belief for all other Christian denominations hold the same belief with or without reservations. Perhaps the statement "with reservations" is unfair. It might be better to say that in some denominations the right of individual interpretation is more or less restricted. This is not true of the Brethren Church because much liberty in interpretation has been given to the individual. But at the same time there are a number of basic principles upon which we all agree. I refer to the practice of triune immersion, the Lords' Supper, and the anointing of the sick. In the practice of these fundamentals there is some variation but belief in the practice prevails. Upon other matters of practice, and belief there are also general agreement in our ranks.

The primary or basic tenet of our faith is the acceptance of the Bible, The Whole Bible and Nothing but the Bible as our Rule of faith and of life.

(2) Democracy in religion means just that. It means that the individual is an important and integral part of society It means that the individual is a creation of God after His own image and having been created in His image, the individual is endowed with abilities and capacities peculiar to himself or herself. This, if you please, is God's heritage to man. With his heritage comes individual responsibility to preserve it, to develop it and to use it for the benefit of mankind which is using it for the purpose that God intended.

Democracy is not just a political, economic or social theory. hen Plato, the great Greek philosopher, first suggested it, was a theory only because man since the days of Adam d abused it. God set up a democracy for Adam and Eve, t they abused their privileges and set the pace for others follow. Plato turned the pages of history backward and ked upon the individual as a creation of God in his own age. He again conceived the idea of the importance of the dividual in an age when the selfishness of man prevailed er his brothers. When God created Adam and Eve after s own image, he placed a special responsibility upon them t even the man and woman nearest to God were unable to sume this full responsibility because their selfish wills pre-iled. As time went on, selfishness and the tendency to dis-gard God's law, *which is Nature's Law,* and the substitu-n of man's will instead of God's has grown and thrived ong men.

Biblical history tells us that God was displeased with the man product of his creation and eventually destroyed ther the race of men affected or the entire human race with e exception of a select few upon whom he depended to start er again. I am trying in a very halting and humble way interpret the history of the human race in terms of the portance of the individual. It seems quite clear that en-wed with the will to make his own decision, the greatest fficulty that man faces is the determination of which is e more important, the carrying out of God's will or the rrying out of his own will. Man's attempt to justify his n will in terms of God's will has led to the proposals of any theories and the making of many attempts to thwart to divert the will of God.

The strong have always exploited the weak and being con-ious of the probable violation of a divine principle, a man ade theory that sounds plausible is in most cases advanced justify any action that may be taken to enforce the prin-ple. War is waged and has always been waged to overpower position by force. Murder has been resorted to in order to move and suppress opposition. Man when left to his own vices too often resorts to force and intimidation in order dominate his fellowman. Therefore, the principles of De-ocracy itself have been used to bring about its own de-ruction. The idea has been expanded to justify individual wer whether or not it has been acquired justly or wisely.

The Divine Right theory of governmental rule developed as justification of the right of certain individuals to exercise ntinuously governmental authority over others. The Cath-lic Church developed the theory that only the priesthood as qualified to read and interpret the Scriptures. Both of ese theories were advanced to offset a growing feeling of e importance of the individual and the keeping of this feel-g under control. Democracy as it applies to religion came out through a revolution against authority. The Protestant eformation was a protest against the Catholic position that e ordinary individual was unable to read and interpret the criptures for himself and thereby exercise the long recog-ized right to make his own decisions on matters of religion.

The Brethren position found its origin in the Protestant eformation in the valley of the Rhine. Our Brethren an-stors stood upon the solidly democratic position that the dividual, a creation of God after his own image, had a right d was expected to use his ability to read and think in udying the Scriptures and in applying what he gleaned om them to the everyday problems of daily living. This con-ction was so strong in them that they left their ancestral mes, ventured a long and hazardous trip across the stormy tlantic and dared to carve new homes and a new society out of a new country. This heritage was born of a natural protest against infringement upon the rights of the individual. It was evidence of the inevitable rise of the common man. Our forefathers the descendants of our illustrious ancestors have handed down this heritage to us. Are we big enough and strong enough to accept it and improve it? Is it worth standing for and fighting for? We believe it is because it expresses the very fundamental principle that the individual is important in the eyes of God. It recognizes too that when an individual belongs to a religious organization that recognizes this principle he is willing to defend it against all authority and against all human efforts to destroy it.

(3) The Brethren Heritage includes also the conception that the true Christian life is a humble acceptance of one's Christian responsibilities in daily living and that the process is a simple one free from conflicting human interests. The Old and New Testament code of Ethics is a simple one but it involves a humble and receptive attitude on the part of the individual. We speak of the conception as simple and humble. It is just that. But the difficulty is found in the conception that an individual *may* acquire. Our conceptions are too often colored by outside influences and inside desires. By outside influences I mean the influences that come from others and the products of our own reasoning which is too often affected by the opinions of others freely expressed. By inside desires we mean selfish desires which often overrule our better judgment. To acquire a true conception of our religious responsibilities one must be open minded and eager to learn. This is not an easy thing to do.

Brethrenism is a simple and humble faith in God and the teachings of his Son, Jesus Christ, but simplicity and humility are bitter pills to swallow wherever selfishness prevails. But the overcoming of selfish ideals and the establishment of simple and humble obedience in its stead constitutes a glorious victory for the individual. When men's actions are controlled by a simple and humble attitude toward others we need not fear either them or their deeds. Such is Brethrenism.

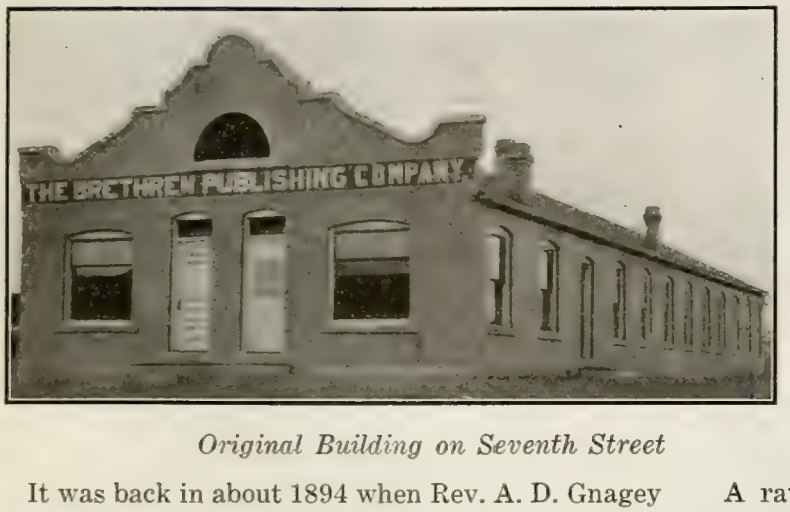
(4) Brethrenism is characterized further by a feeling of personal responsibility for one's behavior. In other words, it involves a willingness to face a responsibility fairly, squarely and fully. This means that one shall neither shift to others the responsibility for a misdeed nor for a piece of work left undone. This is such a common practice now-a-days and even those who call themselves Brethren are sometimes guilty. It is easier to shift blame than to accept it and most people when faced with a serious difficulty will try to get out of it by telling an untruth or by dodging or evading the real issue. This practice may free or tentatively free an individual from blame by his fellowman, but it does not absolve his blame before God.

If preparation for a Heaven for Eternity is based upon our individual behavior here upon earth then this principle is one of the least practiced and one of the least understood. But we believe it to be one of the surest principles that the Bible reveals. It seems decidedly unsafe and unwise for an individual to make himself believe that since God is a just and merciful God that He will forgive when man continuously sins because he thinks that God will always forgive, when he asks for forgiveness. We believe that forgiveness comes only after one is deeply repentant, so deeply repentant that he resolves solemnly and firmly not to commit the same or a similar sin again. To sin with the feeling that one will be forgiven is a mocking and vicious philosophy.

(5) The fifth and last principle of Brethrenism is the brotherly feeling that exemplifies the name. It is a special interest

(Continued on page 16)

Past Views and Present Interests
of the Brethren Publishing Company



Original Building on Seventh Street

It was back in about 1894 when Rev. A. D. Gnagey began the printing of Sunday School literature for the Brethren Church. This printing plant was established in Meyersdale, Pennsylvania, according to the information which is available to the Editor. During the same period The Brethren Evangelist was being published in the College Building on College Hill in Ashland.

The office and composing rooms were on the first floor of Founder's Hall on the west side of the hall, rooms that are now occupied by the Physics Department of the College. The press room and bindery were in the basement of this building. This was continued for several years.

In 1909 Mrs. Laura Williams (mother of Mr. Ira Slotter, long time employee of the company) gave $3,500.00 on the annuity basis toward the building of a plant to house the Publishing Company. It was then that the first building was erected on 7th Street in the City of Ashland. A picture of the building will be found above.

In about 1919 the plant was moved to Orange Street, in which building, purchased at that time, after the sale of the 7th Street property, the work of the Publishing Company was conducted until January of this present year, when we moved to the new building on College Avenue across from the Ashland College Campus. Several years ago the building on Orange Street was sold by order of the General Conference. Since that time, while the building was occupied by our plant, rent was paid for the Orange Street property. A picture of this plant will also be found in this page.

Because of the high rent and the high insurance rate and many other things that entered into the picture, it was decided by the Brethren Publishing Company, at the earnest plea of the General Conference of 1939, that a lot should be purchased near the College and a building erected in keeping with the surroundings. This was done, much on faith, and the present building stands at 524 College Avenue.

A rather interesting item came to the notice of the editor the other day. While Mr. A. H. Lichty was acting as Business Manager a number of years ago a new press costing $600.00 was needed. Brother Lichty asked through the columns of the paper for gifts of $1.00 each from 600 people. The money



The Building on Orange Street

ooded in and finally he had to tell the people that ney need not send any more money in as the amount sked for had been reached and some over. It is in-eresting to know that in the early days of the Com-any all the type setting was done by hand. At the resent time the majority of the work of setting up naterial is done on the Intertype machine of which nere are two in the shop.

If space permitted much more interesting infor-nation could be brought to the readers of The Evan-elist. But space this time forbids.

F. C. V.

THE COVER PAGE

Letters from all over the brotherhood, have been sking about a picture of the New Publishing House. Iere it is at last on the cover page of *The Brethren Evangelist*. We are proud of the new building, with hat we believe to be a justifiable pride. We are roud of its simple beauty, of its sturdy construc-ion and of its utility. These qualities are in keeping ith old fashioned Tunker and Brethren Idealism, hich has ever been alive to quiet beauty, sturdiness, nd practical usefulness.

We have been anxious to have pictures of the uildings appear at National Conference time, when nany of the Brethren would be present to see them. here are many qualities which a picture does not eveal and there are many questions which can be nswered in print, when they are being asked. We elieve that this is the proper time for this presenta-ion of the pictures, the important facts concerning he buildings and the buildings themselves, for they re the property of the Brethren Church.

DESCRIPTION

The main building is much larger than it appears. t fronts on College Avenue and is forty-six feet ide. The total length of the building is eighty-eight eet. It sets back twelve feet from the sidewalk. The ront part of the building, forty-six feet by thirty eet, is two stories high. The lower part is set aside or offices, and at present the upper story is being nished for two three-room apartments. If more of-ce space is ever needed it will be available, but eanwhile the rooms will yield a fair income.

The shop size is forty-six by fifty-eight feet which adequate for our present needs. There is a splen-id basement with a nine foot ceiling under the en-re building, which would take care of any reason-ble expansion in the years to come.

The building is of the Colonial type which is now frequently being converted to business enter-rises. This type of architecture was suggested by the fact that the buildings are surrounded by dwelling zones, which would make the regular business type inappropriate. It was also suggested by its nearness to the College and the fact that we wanted something distinctive, to centralize our interests and of which we might justly be proud.

The buildings are of the "semi-fire-proof" type. The walls are of brick, backed with tile and the main supporting beams are of steel. The roof of the front part is of slate and the shop of the "built-up" type. The walls of the main floor space are plastered, but the basement walls are of a beautiful buff tile.

THE LITTLE BUILDING

When the lot was purchased for the main building, it was clearly evident that one lot with a fifty foot frontage was not large enough for our proposed building; and that more land was essential for a drive way. It was also evident that The Brethren Publishing Company should own and control the small lot and building to the west to keep out any undesirable business. Because this little building was unsightly, it was wrecked and the materials used in the other building.

The new small building was erected for a small delicatessen, or restaurant. It could have been rented months ago, but the committee refused to do so, as the appplicants were not approved. It can be rented now at the discretion of the Board.

This "little building" is 26x36 feet, large enough for a house and so arranged that it can be easily converted into a dwelling if the Board so desires. This building should completely retire its cost in less than ten years, for even a small rental.

The building would readily sell at a small profit, with the Publishing Company retaining the driveway and unloading platform, if the Board should so decide. This would relieve the immediate financial problem somewhat, but in my opinion would be a short-sighted policy.

COSTS

The two lots, with the little building, are 95x100 in size on the square, but the north side is triangle shaped and is beyond the 100 foot depth, they cost $2,400.00 without deed costs and transfer.

The total costs of the two building to July 1, was $21,334.00. The little building to that date cost almost $1,800.00 which places the cost of the main building at approximately $19,534.00. The little building will cost about $500.00 more to complete (it is now nearly completed) which will place its cost around $2,300.00.

The total property value until June 30, 1942 was $23,734.18.

W. E. R.


J. G. DRUSHAL

Professor J. Garber Drushal Elected Conference Moderator

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Rev. C. A. Stewart Vice Moderator

At the Tuesday morning opening business session of the conference, Prof. J. Garber Drushal, of Capitol University, Columbus, Ohio, was elected Moderator of the General Conference of the Brethren Church. This breaks a precedent in that it is the first time that a layman has succeeded a layman as conference moderator. Prof. Drushal was the retiring Vice Moderator.

At the first ballot a tie resulted between Rev. C. A. Stewart and Rev. Delbert B. Flora. This necessitated another ballot which was held on Wednesday morning at which time Rev. Stewart was elected as Vice Moderator.

The other officers elected are as follows: Secretary, Dr. L. E. Lindower; Assistant Secretary, Rev. L. V. King; Treasurer, D. F. Benshoff; Statistician, Rev. William S. Crick; Committee on Committees, Rev. E. L. Miller, Rev. E. M. Riddle, Dr. R. F. Porte.

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The Gospel — A Divine Revelation



Rev. C. C. Grisso

It is concerning our glorious Gospel being a revelation from God that we desire to consider briefly. Who is the author of the Bible? Not certain parts of it, but all of it. Here before me is my Bible. I have based all my hopes for time and eternity upon its message. If it is the word of man, then my hopes are vain and false. If it is God's Word then I must reckon with its message in life and base my hopes upon it for all eternity.

It should be said, first, and positively, and with a firm conviction that God is the author of the Book. Not only the author of the Old Testament or the New, but both. "All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost." These scriptures we believe. This whole volume is the writing of the living God. Each letter was penned with an Almighty finger. Each word is dropped from the everlasting lips. Each sentence was dictated by the Holy Ghost. Thus, whether it is Moses writing his story with his fiery pen, or David touching his harp and vibrating from his finger tips sweet psalms of melody, or Solomon speaking forth words of wisdom—it is God guiding the pen and moving the hands and touching the lips of the preacher to make him eloquent.

As I follow the thunderings of the prophets with their warning of God's judgments, whether it be Isaiah, Jeremiah, Hosea, Joel or Amos, or whether it be Malachi "seeing the earth burning like an oven," it is God's voice yearning for the return of a wandering people.

Then I turn to the New Testament and read of John telling of God's love, and Luke recording the marvelous matchless wonders of the work and growth of the church in its beginning, or at last to the final Book where I behold the "beauties of the New Jerusalem," it is God's voice speaking the words of the Eternal, the Invisible, the Almighty.

How do I know this? It is proven by so many "infallible proofs." Atheists and materialists declare that it is the product of man. But the burden to prove their position is upon them. They say it was written under limitations that apply to human wisdom. This being true, then why, since man has advanced so far beyond the learning of the ancients, do they not produce something better? Why? Simply because it

is a *super-natural Book*. It emanates from a Divine source. The subjects it treats is beyond human intelligence. What man could ever have invented the doctrines of the trinity? What man could ever have written the four Gospels with their story of redemption through the shed blood of Calvary? What man could ever have conceived of the majestic idea of Providence that all things are ordered according to the will of One Great Supreme Being, and working together for the good of all mankind? Or, what man could foretell of coming events in their order, hundreds of years before they took place, or give the names of men and their biographies written many years before they were born? If for no other reason, we have through these fulfilled prophecies, an unfailing proof of the Bible being a Divine Revelation. For these are facts that unquestionably expose a Divine hand.

Thus, as long as "Babylon is in ruins," and "Nineveh lies empty, void and waste;" as long as "Tyre is a place for the spreading of the nets in the midst of the sea," as long as "Israel is scattered among all nations," as long as the great empires of the world march on in their predicted course"; as long as "nations rise against nations"; so long as "men's hearts fail them for fear," just so long do we have proof that one mind dictated the predictions of the Book.

The Bible is the only Book that can speak with authority. The fountain of all authority is God. This authority He hath committed to His Son. "All authority and Power is given unto Me," declared our Lord. "This is My Son, Hear Him," is the endorsement of the Father. Thus our Lord has the absolute right to command, and it is our absolute duty to obey.

Why, then, should any man dare to set up his own little narrow opinion against the will and word of God? Let men deny if they will. Let them go on and hurl their deadly anathamas against this Word. But when all of them have long since been forgotten, this Word will remain just as fresh and powerful as the day it came from the pen of holy men inspired of God to write it, for, "it liveth and abideth forever."

Personally, we do not feel much disturbed for the future of our Gospel and of its glorious workings in the hearts of men and its final victories. I have not lost my faith in it. It has lost none of its power. It is just as powerful to wash the blackness from men's hearts today as it was in the days when it was first preached by Galilee's shore. If we turn from it, where shall we go? Will you recall with me how that one day the crowds were leaving our Lord and going back "to walk no more with Him," and He turned to his disciples and said, "Will ye also go away?" And then comes a most remarkable statement and one that contains all that needs to be said concerning the theme before us, "Lord to whom shall we go, Thou hast the Words of Eternal Life."

Finally, then, let this be the position of every child of God, namely, that the Scriptures are the product of the "breath of God." That Jesus is the life and light of men. That the words that He speaks are both spirit and life. In times like these when so many are doubting and when so many false teachings are finding their way in among us, and accordingly so many being deceived and lost in the fog of these Satanic doctrines, how careful we should be in preaching and teaching the whole message from the whole Bible. Anything less is too little and anything more is too much. In this hour of darkness, when men's minds are confused, when one points this way, and another, another way; when men are saying, "lo here is Christ . . .," it is my privilege to clasp the dear old Word of God to my breast and ask, "Dear old Bible, to whom shall I go?" And it answers back, "I am the Word of God; I am a sure revelation of our Lord and Saviour; I am the Truth of the Living God; Verily, I am a "lamp to your feet and a light to your pathway, follow me and I will guide you home."

It is then with confidence that I commit my all to it with the assurance that having accepted it I shall one day share in the glories it foretells. Come, my friend and drink of this fountain of knowledge and be satisfied. They tell us that the sun may one day burn out and lose its heat, and cease to shine, and the moon and the stars shall disappear from the night draped sky; that this old earth and all therein shall be burned up. That may all be, but this Book shall abide the ravages of time, survive infidelity, and stand immortal, indestructable, imperishable. Take it then, my friend, peruse its pages. It is a mine of diamonds—wear them about thy neck—bind them upon your heart—and when the death-dew settles upon the brow, you can pillow your head upon its promises as it opens for you the Gates of the City of God.

Holy Bible Book Divine,
Precious treasure, Thou art mine.
Mine to tell me whence I came,
Mine to tell me whose I am.
Holy Bible, Book Divine,
Precious treasure, Thou art Mine.

Bunker Hill, Ind.

OPEN TO CALL

I have resigned my pastorate at Roann, Indiana, effective the last Sunday in September. I am available for pastoral service and will be glad to hear from churches which are looking for a pastor. Rev. P. M. Naff, Box 22, Roann, Indiana.



What Is The Laymen's Association?

By Dr. R. R. Haun
National President
Laymen's Association

In spite of the fact that the records show the organization to be over twenty years old, the most frequent question asked about the laymen's organization concerns the nature or purpose of the organization. Possibly it is a sad commentary upon the work and progress of the organization to say that people still ask "What is it?" There are some who interpret this apparent lack of influence upon the laymen's group as an indication that there is no need for the organization and if that is the case some of us are wasting a lot of energy. On the other hand, there are those who believe that the neglect of the laymen has been the cause of some of our denominational difficulties. If the laymen had been given some leadership and felt some of the responsibility for the church life they could have been effective in handling the problems arising out of ministerial control. Whether the laymen have been to blame or the ministers it is certainly true that the laymen have never done much in our denomination outside of their activities as members of a local church. Until the last couple years only an occasional layman has held any position in the conference activities. In addition to that the opportunities to serve the denomination in any capacity except the ministry have been practically nil, except in a few teaching positions for laymen at our college. The result is that lay leadership has not been developed and we have seen a number of young men go out from the college into other denominations because they did not want to go into the ministry and found no other outlet for their abilities in our church. Be that as it may, the question before us now is "What is the laymen's association?" as it now exists.

The minutes in the secretary's book show that the laymen's organization of the Brethren Church was first established at Winona during the National Conference of 1919. The preamble of its constitution which gives a summary of the purpose of the organization is as follows:

"We, the laymen of the Brethren Church, desiring to exalt the name of our Lord Jesus Christ above every name, and to secure a sense of comradeship and unity among the laity of the Brethren Church; to bring about increased efficiency and a more profound spirituality among the laity and the missionary educational activities of the denomination as a whole do ordain and establish this constitution for this organization."

The records through the years indicate that the most consistent activity of the organization has been that of providing meetings and fellowship for the laymen who met from time to time at Winona, sessions being held when the entire general conference was broken down into separate groups for ministers, women, youth and for men. To the men who have attended general conference, the inspiration that has come from these meetings has justified the existence of the organization and it should continue to exist if for no other purpose than that.

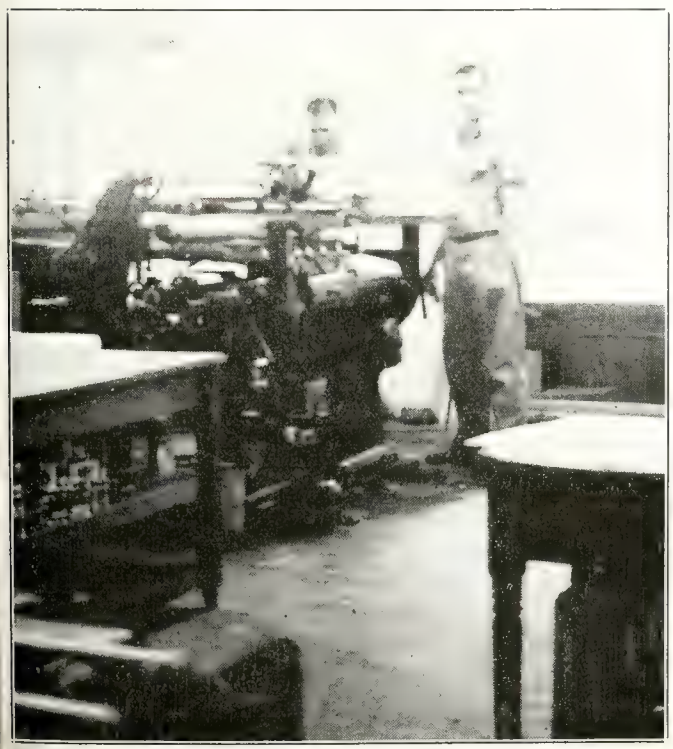
However, inspiration generally results in activity and the history shows that there have been activities other than those at Winona. Chief of these has been the establishment and maintainance of a student loan fund "to assist worthy young men and women in a financial way to acquire a college education in our denominational school and thereby prepare themselves for the ministry and mission work in the Brethren Church." The quotation is from the preamble of the first constitution and in the early days of the organization laymen went about the denomination and raised funds for that purpose. The total now amounts to about fifteen hundred dollars which has acted as a revolving fund and has never been completely exhausted in the past ten years.

While other minor activities have resulted from time to time, the other major outcome of the inspiration received at conference has been the frequent establishment of men's organizations within the local churches. While these have not been established everywhere and they have come and gone at many places where they were formed, they have in many cases proved a real asset and blessing to the local church and to the work of the pastor. Included in their activities have been the holding of services at Missions, almshouses, jails, etc., personal work, regular devotional and social meetings, sponsoring youth activities and attendance at summer camps, repair and maintainence projects about the local church, etc.

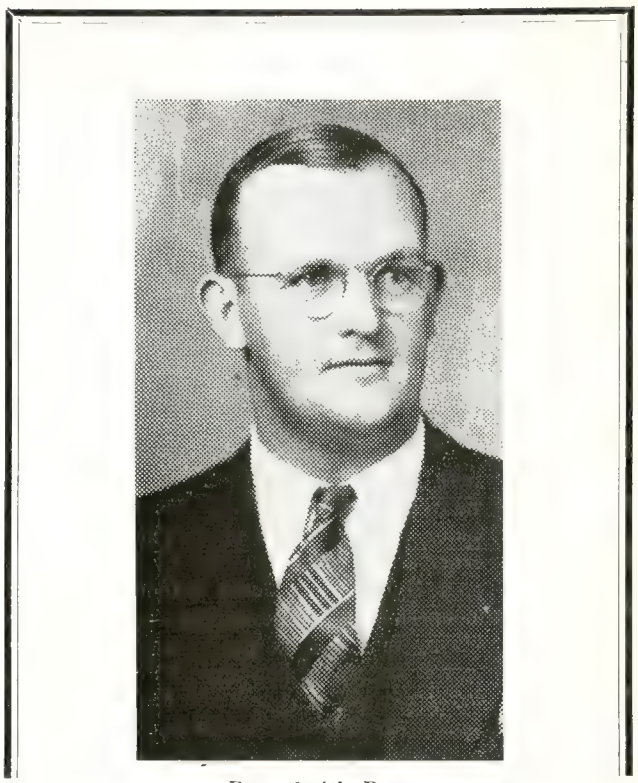
A good picture of the present status of the laymen's work is to be seen by examining the yearly objectives of the past few years. They have generally included the reading of the New Testament as an individual objective, and assisting the pastor and helping the local church in whatever way the local situation demands as objectives for the individual organizations. Within the districts the holding of meetings at district conferences and fellowship meetings of groups of churches have been encouraged. As a national organization the goals have included the continuance of the national conference sessions, the student aid fund and other minor projects such as contributions to the home at Flora, windows for new churches.

To be able to do a bigger work in the future the present emphasis is upon a more effective organization throughout the denomination. The national organization can not do anything except through the cooperation of the local groups and on the other hand the local groups find it hard to organize and work without help and suggestions from the national organization. So that both must grow together. Local groups of men are asked to make application for affiliation with the national organizations. This consists in furnishing the national organization with the names of the officers and any other general information about the local group. A Sunday School class or any other local men's organization may affiliate. The present dues are only twenty-five cents per member. There is no program imposed upon the local group. They are asked to assist the pastor and local church in whatever way the need arises and to assist the national organization in formulating the plans for the future. The national organization has a limited amount of literature available to help and hopes to have more in the future. A part time travelling secretary is available and it is anticipated that he may be able to visit the churches regularly in the near future.

It is confidently believed that the laymen can do a large work for the church if they will put their shoulders to the wheel and unite their efforts to the task.



A Scene in the Shop



Rev. Smith Rose

Rev. Smith Rose was one of the graduates on Friday last, August 21, from Ashland Theological Seminary, receiving at that time a degree of B.Th. This graduation took place in connection with the exercises which closed the summer sessions of the College.

Rev. Rose has been pastoring the East Mansfield United Presbyterian Church, of Mansfield, Ohio, for the past three years. He carried this full time pastorate in connection with his school work, living in the parsonage beside the church, and commuting to Ashland for his school work.

During the summer of 1938 he held a summer pastorate of the Cameron, West Virginia Brethren Church. Previous to that, during his regular college work, he was a valuable member of the Gospel Teams which were sent forth from the College. This gave much valuable experience.

He is now ready to assume a regular Brethren pastorate on October 1st, and now, since he has graduated, he is open to a call to a full time Brethren pastorate.

THE PICTURE OPPOSITE

The picture just opposite shows a view of one of the presses on the floor of the press room of the Publishing Plant. The two men are (left) Don Burns, foreman of the shop, with the company for 14 years, and (right) Don Emmons, pressman.

Corner Stone Laid at Dayton, Ohio

With the sun casting its shadows through the rafters of the new Dayton, Ohio, Church, a gathering of 250 people assembled on Sunday, August 23, a 6:45 P. M., in the incompleted structure for the opening program of the corner stone laying service. The service was in charge of the pastor. Rev. Eugene Beekley, of West Alexandria, gave the invocation prayer; Rev. Sam Adams, of Pleasant Hill, read the scripture from I Cor. 3:9-17 and the congregation was led in the singing of "Onward Christian Soldiers," after which Dr. Charles A. Bame brought the principal address of the evening on the subject, "Corner Stone of the Brethren Faith." The message was well chosen and delivered in an inspiring manner that is characteristic of our good Dr. Bame.

After the address the congregation moved to the site of the Corner Stone where the invocation was given by Rev. Virgil Meyer, pastor of the Gratis Church. The articles to be placed in the corner stone were explained by the pastor, including a Bible, a Hymnal, a Church Bulletin, newspaper articles and announcements of the service, a brief sent to Washington, D. C. by the congregation in appeal to continue the building started in November, but restricted by the W. P. B. in April, the reply that was returned from Washington in one week with authority to continue the building, The Brethren Evangelist, Woman's Outlook, Sunday School Quarterly, Brethren Emphasis Lesson Booklet, a list of those who gave and pledged to the church and a membership list.

Dr. Bame offered a prayer of dedication unto these symbols of faith. A trio number was sung by Bernice Kem, Loraine Lentz and Joan Eccard. The architect, W. Ray Yount, as a member of the church and Mr. Zigler, the contractor, testified as to the substantialness and perfection of the stone, after which the pastor, Rev. Vernon D. Grisso and Dr. Charles A. Bame, spread the mortar for the setting of the stone.

After the stone was set the pastor reminded the congregation of the symbolism of this sacred act and the congregation sang "The Church's One Foundation," at the close of which they continued to hum the song while Rev. Perry Prather, pastor of the First Church of the Brethren of Dayton, pronounced the benediction.

The service was considered a great success as an important step in introducing the new church to a new community. The congregation plans to move into a completed basement and social rooms early in November and hopes, with the grace of God, to be ready for dedication some time in December.

May your interest and your prayers go with us in this adventure of faith in times of uncertain consequences.

Rev. Vernon D. Grisso.

When consideration was first given to the building of a new church, geographical location and location of the residence of membership were two important questions to be considered. After careful consideration given to these factors and a map prepared by the Dayton Council of Churches, it clearly showed that the section of the city having the smallest number of protestant churches as compared to territory was the North Main Street and Dayton View Sections of the city. Fifty per cent of the membership of the Brethren Church lives in Dayton View and Riverdale Communities.

It was deemed important to have the site selected on a main thoroughfare, or better still, at the intersection of two main thoroughfares, if possible. A number of sites on North Main Street were considered, but early in April, 1941, the site at the N. W. corner of North Main Street and Hillcrest Avenue was decided on and a contract for purchase thereof was entered into, as this site seemed to meet all the requirements of a good strategic location for a church, viz., at the intersection of two main thoroughfares and in a section of the city that was not overchurched and in proximity to the residence of about fifty percent of the membership. It was also deemed important that a plat of ground sufficiently large to permit future expansion to be secured, the size of this plat, viz. 172 feet on Main Street and 152 feet on Hillcrest Avenue, provided this.

The membership of the Brethren Church, about 400 in number, is composed almost entirely of those who were formerly connected with the Brethren Church at the corner of Third and Grosvenor Streets and the new organization grew out of a division in said church several years back.

It is interesting to note that the three surviving members of the building committee who supervised the construction of the West Third Street Church, built in 1912, are members of the North Main Street Church and have either acted in this same capacity on the North Main Street Church or assisted the building committee in working out the building plans. They are:

Perry Bowman
G. W. Brumbaugh
M. J. Beeghly.

Four out of five members of the finance committee that were instrumental in raising funds for the West Third Street Church and the liquidation of the debt thereon are members of the North Main Street Church finance committee. They are:

Herlie Lehman
Russell Fox
Fred Eccard
Geo. F. Kem.

The construction work on the first unit of said building was begun in November, 1941, and completed early in the Spring of 1942, at which time the work was begun on the main church auditorium which is now under roof and its completion and dedication thereof on or before December 1, 1942, is now anticipated.

This Brethren Church organization is a member of the Ohio District Conferences of the Brethren Church and the General Conference of the Brethren Church, the original and regular conferences of the Brethren Church.

The cornerstone of this church bears four dates; 1883, the date of the organization and first site of the Brethren Church at Clay and Van Buren Streets; 1902, the acquisition of the second site of a church building on South Conover Street; 1912, the building and dedication of the site on West Third Street; 1941, the date of the beginning of the construction of the church on the present site.

George Kem.

When Alexander's painter brought the portrait of the conqueror to him, he was charmed to see that it was painted with his hand resting on his brow, thus covering a little deformity. God give us all the hand of mercy that covers the deformities of others, which Christ gave his life to hide—the charity which can side a "multitude of sins."—*A. B. Simpson.*

Hagerstown, Maryland College Students Hold Service Sunday, August 23rd

The morning church service of the First Brethren Church, Antietam & Mulberry Streets, this city, was given over entirely to youth yesterday, when three college sophomores conducted the worship program. The Misses Helen Downey, Gertrude Boardman and Ella Smith, having completed their first year at Ashland College, accepted the invitation of the church board to supply in the absence of the pastor, Dr. Edwin Boardman, Jr. who is on vacation.

Miss Downey occupied the pulpit while Miss Boardman and Miss Smith assisted the Junior Choir in supplying the musical part of the program. In addition to appropriate hymns several college songs were sung to lend emphasis to the college spirit. Miss Downey made some complimentary remarks about the college, suggested appreciation for the privilege of attending it and introduced the speakers. She read as the morning scripture lesson St. Paul's letter to Timothy from the second chapter of second Timothy and offered prayer.

Miss Smith spoke of the merits of Ashland College, its standing as a member of the North Central Association of Colleges, the character and ability of the faculty, their helpfulness as instructors, of the enlarged music department, the various organizations and clubs within the college, the strict regulations regarding habits, the general demeanor of the school, the opportunities for leadership afforded by connection with the Park Street Brethren Church, the social activities, the symphony orchestra privileges and the fine cooperation given by the city of Ashland.

Miss Boardman, talking on her reasons for going back to Ashland College, gave as her first reason the statement made by the radio announcer at station WMAN at Mansfield, Ohio, over which station the College broadcasts each Tuesday evening. In introducing the program for the evening the announcer always says: "Ashland College, the Friendly Christian College." It is this friendliness and Christian fellowship that has made the school dear to her. She told of the spirit of fellowship that prevailed throughout the faculty and student body as well as in the city, of the contemplated new chapel, of compulsory attendance at daily chapel service. She spoke of the many sports and opportunities for fun arranged by the school and emphasized the interest taken in the Freshman class by the upper classmen.

Recognition was given to members of the Hagerstown church who were former students of Ashland.

The offering not otherwise designated was given the three girls for presentation to the new chapel fund.

"Give me only fire enough," said Bernard Palissy, the great inventor, "and these colors will become part and parcel of this china." "He's mad!" cried his derisive neighbors. "More fire!" shouted the determined man. "More fire!" And what Palissy said was at length proved true. "More fire" is the need of believers in Christ. We need the fire of God's Word to burn up all the dross in our hearts; the fire of Christ's refining grace to make us like himself; and the fire of the Spirit's utterance, which shall cause us to witness with boldness.—*The Christian Age.*

Israel on the March No. 2

By Juan Iztueta

In my first article under the above title I gave statistics to prove that Israel, the dry bone-pile of Ezek. 37, is really alive and actually on the march. In this article I wish to say something of the methods and program being followed.

A Jewish book on my table explains this wonderful prophecy of Ezekiel as a reference to the return of the exiles from Babylon. We wish to ask our Jewish friends to read this chapter carefully and see that it has nothing to do with the return from Babylon, except as the return of the few exiles from Judah were a type of the general return from all Israel in these last days. Ezra 1:5; Ezek. 37:15-22.

The Call to the Winds

In verses 9-11 the prophet is told to call to the wind (literally, breath or spirit) to blow from the four directions of the world dispersion of the Jews, and it is expressly stated that the call is to "the whole house of Israel."

This call to the breath or spirit of Israel is having a remarkable response. The dispersed people have been quickened by the spirit of nationalism and is now organized as perfectly as an army. But alas, this awakening is not a repentance and returning to the God of their fathers, but to the land of their fathers. They are not seeking Jehovah but Palestine.

The great Zionist organizations have praise-worthy objects from a material point of view, but they are lacking that faith which guided the fathers "as seeing Him who is invisible."

The God, Money

Israel on the march today toward the final restoration has conceived the idea that with money Palestine can be bought and ruled by the Jewish nation. Dr. Herzl said in the congress in Vienna, "We must buy Palestine. Our salvation must be by money." From Ezek. 20:33-40 it is clear that God himself will do the restoring in his own way, nevertheless the Jews in general in their blindness are accepting the idea of salvation by money, and this road to restoration will lead them into the fire of their greatest tribulation. For further proof of this read Jer. 16: 14, 15; Isa. 17:10; 48:10; Ezek. 22:19-22; Zeph. 2:1, 2; Zech. 13:8, 9.

The Superman

While the leaders of Israel are guiding their people toward Palestine the Gentile nations, under the providence of God, are preparing the way for the

(Continued on page 17)

The Christian Army and Some "V's" for Victory Through Christ

Marcell Niccolls

The scripture for my text is found in Hebrews 12: 23; To the general assembly and church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect.

It is to those who have been made perfect through Christ that an address such as this should be given. But not only to the Christian but also to the sinner I wish to give the plea that they join with the Christian army in order to overcome those things which are menacing the peace and freedom of our land. I also hope to in some way bring more clearly to your minds some of the more important things that we, as Christ's soldiers, must do and be in order to overcome the forces of Satan.

Ours is not a battle against flesh and blood but a war against principalities, spiritual wickedness, and all the forces of Satan.

We are warned in the Bible to fear not him who can take our life but he who can destroy both soul and body.

We have been told time and again that each of us, no matter how small or few our talents, has an important part in the Christian world. Even as each of the little cog wheels in a watch must function in order that the watch be of value for time telling; so if we would tell for Jesus we must, each one, get under the great load if sin that is upon the world and do our share to lift it off.

As Christian warriors it seems that we cannot stress too much the command to shun the very presence of evil. The failure of our country's army to correctly obey even some what might seem insignificant command, might mean the loss of our nation and all it means to us. Thus when we start to do anything different even slightly from what our conscience seems to approve of let us ask ourselves, "What would Jesus do?"

Even though our great leader is not now with us in the flesh he has left us all the guides we need in order to live successfully on earth and triumphantly after death. These guides he has left us are three in number: The Bible, the Holy Spirit, and our conscience. The Bible to be read with an open heart and mind unseared by man-made theory. The Holy Spirit which hangs ready even as a great bell waiting only for the cord to be pulled for it to toll forth in all its power and glory, and the conscience when kept in tune with God so that it cries out in horror at the very presence of evil. These are three of the greatest assets a leader could leave his followers in my estimation.

Any Christian with an interest in the advance of Christ's kingdom can plainly see that the interest in the things of God has declined even among those who once accepted Christ as their Lord and Master. I believe one of the reasons for this is the fact that they failed to go deep enough into the scriptural realms and there find the true joys of life. Instead they have sought elsewhere for pleasure. We have as Christians failed to put our whole heart, soul and body into the cause of Christ. I truly feel that until the heart cries out in prayer, Christ is quite deaf. It is going to take prayers from the hearts of the people of this nation not armaments alone to win this war.

Christ gives us his rule by which we are measured. We must be for or against Him. If we are trying to straddle the fence, so to speak, we are not only sending ourselves to damnation but are causing those who think we are good examples to go astray. Christ says, "I would rather that ye were hot or cold for it ye be lukewarm I will spew you out of my mouth."

Too many of us have thought that we could go to places that are part good and part bad and close our eyes to the evil. But the devil is too much interested in that type of people to let them get away totally unharmed. I feel that one of Satan's greatest traps is the motion picture. I feel that the **church** has lost more Christians through this than in any other way. It is not often that we see Christians first going astray by dancing or drinking, those may follow but it seems so easy for the movie to first call them away. Persons whose ears are accustomed to jazz and whose eyes are used to seeing glamour as the world gives it are not much or for long interested in the lowly carpenter of Galille, or in lost souls. Christ and the devil do not mix.

Every time anyone pays to see a movie they are helping to keep in luxury some of the vilest people America shelters. Gamblers and harlots if you please!

It is only by God's help that we can show to the world a better way of life and helps those who will to walk joyously with Christ. It is not the will of the world that God's kingdom advanced thus we must stay apart from the world but be such that we through Christ's help can conquer souls for Christ.

We hear a great deal of the V for victory so let us consider some of the V's for victory through Christ: We read; "Without **Vision** the people perish." So we must have vision. We are told a vision is a divine revelation. We acquire this through prayer life and bible reading. Vision is a God-given gift to inspire us to press on towards Heaven. The second V I think we should remember is the V for vigilant. Three places

I have found that we are cautioned to be vigilant. "Watch lest the master come and find you sleeping." And not only to watch we are to pray that we be accounted worthy to escape all the things that shall come to pass and to stand before the Son of God.

In these times we hear a great deal about valor. We as Christians are also urged to be valiant. To be strong in the Lord. There is the secret of our power; Our strength cometh from God And above all we must be virtuous. That is we must keep our morals pure. Evil comes from within. Therefore if we have valor and are strong, if we have vision which is hope, if we are vigilant which is watchful and have virtue which is pureness of heart and if we use these with God's help and for the spreading of God's kingdom we shall have victory through Christ and of the type which is permanent. For this victory we must work and pray.

As a personal testimony I would quote the scripture; "Some trust in chariots and some in horses but my trust is in the Lord." Our armies and navies may fail for they are man-made and propelled but the Lord never faileth.

In connection with this I suggest the reading of the reading of the sixth chapter of Ephesians tenth verse through the eighteenth.

Oakdale, California



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for September 13, 1942

"BETWEEN BOOK COVERS"

Scripture Lesson—Proverbs 4:5-13.

For the Leader

We are at that season when all high school and grade students, plus many college students are starting back to school. When one thinks of school one thinks of learning. In school we receive instruction and information which is to help us find our place in life.

There can be no learning apart from personal application on the part of the individual. We must be willing to concentrate and study, so that the wisdom as recorded in our books will become a part of our own mind.

It is important that we learn the right things. There are so many wise and valuable things to learn in books that we are foolish if we waste our time on cheap trash.

Further, unless what we learn is used wisely, we might as well not learn. We hope to look into this problem tonight in such a way that we can come to the understanding of wisdom, and its use.

DISCUSSION

SCHOOL YEARS ARE VALUABLE. We go to school when our minds are in their formative state. After we become twenty-one years of age we are mostly what we have trained ourselves to be before we are that age. Habits and opinions made while we are in school will dominate our lives as long as we live. Therefore we should consider our school years as extremely valuable.

Although many young people live under the idea that school is to be one round of social activities and ball games, with a few classes on the side, let us not forget that school is our training period. The fact that colleges and universities must continually lower entrance requirements in order to continue catering to American High School graduates, bears out the startling truth that young people are not taking their High School years as serious as they should.

The wise young person will seek for knowledge and wisdom. The level-headed young person will use his knowledge to help himself and others. Although many are taking the easy way to graduation, it is wise for us to "stand alone" and make every minute in school count for the increase of our mental development. "Take fast hold of instruction; let her not go: keep her, for she is thy life."

MAKING KNOWLEDGE A PART OF US. How many times have we read books, and then could tell but very little about the contents of the book. Tests are given to college freshmen which determine how much the student can remember out of a certain paragraph or story. These tests reveal a surprising lack of concentration ability on the part of students. This attitude is reflected also in public services. Only a small percentage of church goers can quote the pastor's text, sermon subject, or list any of his thoughts on the day following Sunday. The desire to learn, and concentration would change this.

We learn only what we make a part of our own mind. A piano student can play a piece of music perfectly with the music in front of him, but unless he has memorized it so that he can play it from memory, he has not learned the piece. It is the same with the knowledge and wisdom of books and school. Precious hours in school or reading good books are wasted unless we have made the knowledge a part of us.

When we take a trip by automobile we cannot have our eyes on the road map every foot of the way. If we would try this, we would soon end up in the ditch. Neither can we take a long trip without consulting a road map and memorizing our route. We cannot live our daily life among people if we must be looking in a book for the answer to every minute decision or question. Neither can we live successfully if we have no knowledge of what is right or wrong. It is necessary for us to learn how to live, and then use that knowledge to really live a life that will be helpful to others and which will really count for Christ. This we can do by making what we learn a part of us.

LEARNING THE RIGHT THINGS. All learning and study must lead us to a knowledge of Christ or all of our efforts are in vain. A man may spend a lifetime learning the mysteries of astronomy. He may count the stars, and write great books on his subject. But unless his explorations of the great heavens has led him to a knowledge that God is greater than all this, and that to reach God he must approach Him through Christ, that man's life has been lost.

Another man may spend his life in studying the great languages of the world. He may speak with his tongue in ancient and modern languages, but unless he has learned to name the Name of Christ in acceptance of Him, he has lost his life and his soul.

A woman may study the mystifying secrets of good cooking and housekeeping and become an expert in her field—even to the training of many other women. But if that becomes the extent of her advancement, her life will never advance to future joys and benefits.

In other words—knowledge of earthly things may increase; we may learn and learn, but no amount of earthly knowledge can displace the lack of a knowledge of the need of Christ as Savior and Master of our lives. We say here that the Bible should be the chief text book of our lives. Too much it is neglected by our present day youth, but that is nothing of which to be proud. Young people as Christians will be laughed at for studying the Bible and attending prayer meetings and Bible study classes, but let's not forget that by such attention to heavenly things we are preparing ourselves to meet our Maker.

It is wise to learn as much as possible about life, government, language, science (the more the better) but we must not feel that we can substitute these things for a knowledge of God's Word. The young person who makes Bible study a daily habit is wiser than the wisest of this earth's "masterminds." By so doing, we are supplementing our high school and college learning with the knowledge of Christ, which after all, is the final end of all learning.

WISDOM IS KNOWLEDGE USED WITH SENSE. Knowledge is worthless, even detrimental, unless it is used wisely. Men of the world, possess great knowledge of explosives, airplanes, and the mechanics of machinery, But we cannot say that this knowledge is being used in a wise way. There is no wisdom back of it.

Americans have the knowledge of running cars, but we cannot say that their use of them is wise when the dance halls and beer parlors are crowded and our churches are only partly filled.

With all thy getting (of knowledge) get understanding. This is wisdom. This is good common sense. Knowledge is one thing, common sense another. Statistics show that college graduates with C and C-plus averages, as a rule, make better teachers than students who were all A-grade. Better a little knowledge with sense as to how to use it, than much knowledge and little or no practical ability. Yes, better a little knowlwedge of the great subjects of learning with the knowledge of Christ as Savior, than a knowledge of many degrees without the wisdom to seek Christ and follow Him.

MODERATOR'S ADDRESS

(Continued from page 5)

in and a forceful desire toward helping others to understand and practice the Christian way of life. This is the missionary spirit that characterizes our faith along with the spirit of brotherly attitudes toward each other. It is the brotherly attitude that promotes missionary zeal. The missionary spirit originates in an atmosphere of brotherly interest and love and is actuated by a continuance of that brotherly interest. Selfishness destroys the missionary spirit and reduces brotherly interest to a place of secondary importance.

Selfishness does not and cannot include sharing that which we have with others. A selfish individual wants to keep what he has and get what he wants from others largely because he wants it. To the selfish individual the method of getting is but remotely connected, if at all, with the desire to get it. This spirit destroys not only the missionary spirit but it destroys also the spirit of brotherly interest. We are all selfish to a certain extent, but our use of the word is confined to that in which selfishness extends beyond the place where the individual infringes upon the rights of others.

One can give toward the support of all the missionary activities of the church, but the giving is of little value if it is not accompanied with a genuine desire to give. The giver must want to help others and want to make it easier for them to enjoy the fruits of his giving. Many people seem to believe that the missionary spirit is shown only in the field of foreign missions and some include home missions because these activities are labeled missions. Giving toward the publishing, benevolent, Sunday School and educational interests is just as missionary in character because all of these interests contribute to the general welfare of all whether inside or outside the church. It constitutes sharing with others and in making it possible for them to enjoy something that otherwise might be impossible.

The missionary motive is much broader than that which is simply labeled missionary. It includes the support of your local churches and the support of all organizations of the Church at large.

The Brethren heritage is therefore broad and deep. It does not consist simply of outward practices, form and ceremony. It is a deep faith in God, in one's fellowman and in one's self. It arises from within. It is as a fountain from which springs a deep and abiding love for all mankind. Our particular practices as Brethren are dear to us but they become of little value unless accompanied by an understanding of the importance of the individual as a creation of God and an assumption of all the responsibilities that go with it; a clear conception of all that is involved in the Christian way of life, a feeling of personal responsibility for one's own behavior; and a deep and abiding interest in understanding and helping others. In other words, it is both an ideal and a practical application of the Christian way of life.

This is our heritage. Is it worth preserving? Is it worth perpetuating? If we did not think so, if we did not believe firmly in it we would neither be here now, nor would we have worked so diligently and sacrificed so much to save our beloved church from exploitation and contamination in recent years. But there are a few very evident problems we must face if we expect to conserve this heritage.

It is true that too much freedom of interpretation prevents unity of belief but if we can all agree upon the basic principles for which we exist as a church, differences in interpretation will mean little in a spirit of brotherly affection. Let us define our tenets and make them clearly understood by all who profess to believe them and the greatest obstacle to our unity has been removed.

Congregational government is democratic, but if congregations like individuals do not work together in a spirit of unity of purpose, our church will be nothing more than a mere confederation of congregations loosely held together by a simple name. This is a problem of church government. We cannot become a growing church without concerted effort. Too much democracy may result in bickerings and quarrels over insignificant matters. Let us set up whatever general rules or regulations and procedures will serve us most efficiently in making our influence felt among the peoples with whom we associate and work. It would seem that a general conference committee on Church Government and procedures would be both wise and timely. I trust that we may see fit to do this.

Theoretically, but not practically as we have learned by experience, our local churches may exercise broad powers in the management of their local affairs. The general conference has few if any mandatory powers over the local congregations. Its authority is largely advisory and inspirational except where conference created committees or organizations are responsible to General Conference. In a sense, this type of organization is quite ineffective. General Conference meets but once a year and good advise is soon forgotten and inspiration soon runs down. Besides it is difficult to remember what decisions were made a year ago. If some machinery of

government or some procedures may be set up so that this advice and inspiration may be carried over and put to use during the interim between conferences, it would enliven our progress tremendously. Can not such a plan be worked out? Can some steering committee be formed or the executive committee be delegated to keep the work accomplished at General Conference alive and active during the year?

Individual churches appear sometimes to be more concerned with the maintenance of their individual existence than with the existence of the Church as a whole. This is a hazardous point of view. There should be some method devised by which all the interests and work of the Church should be kept before the local churches at all times. The work of the church as a whole through its organizations should be continuously emphasized in each congregation. If this is to be accomplished, much depends upon the minister as the spiritual leader of his flock. He must somehow constantly keep before his congregation the work of the church as a whole as well as to promote the spiritual and temporal growth of his congregation. The minister himself must feel this relationship and impart it to his people .

No minister should be satisfied with merely keeping his individual church upon the active list. He must not only work for its growth and progress but also for its own unique and substantial contribution toward the Brethren Church as a whole. Therefore our minister must be alert and active, deeply imbued with a forward looking program. I hesitate to say that the minister must be aggressive because we have suffered from too much aggression on the part of some ministers at times but I fear that we have suffered more but in a less spectacular manner because there has been too little aggressiveness.

The work of the church as a whole cannot be overemphasized. Certainly the congregation must prosper along with the Church at large, but the whole Church must move forward. Let us analyze briefly how the work of our church is done.

The work of the Church-at-large functions through its conference organizations. A conference organization is one that was created by General Conference or one of which General Conference approves. These organizations function under the supervision of individual boards all of which are elected by General Conference with the exception of the members of the Board of Trustees of Ashland College. This Board is a partially self-perpetuated board that is chartered by the State of Ohio under the Ohio Corporation Laws governing trust funds and it therefore functions independently of General Conference, but is approved and recognized by the conference.

The various other boards of the Conference organizations are responsible to General Conference and are subject to conference regulations and instructions. The program of each, however, is restricted by the support each receives from various offerings taken at specified times among the churches. These offerings vary from year to year because they are dependent upon the varying strength, continuity and reception of the appeals made each year. There is no provision for a more equitable and systematic method of raising funds than for each board or organization to make its own separate appeal to each congregation.

Although this procedure seems to be generally satisfactory it has three glaring weaknesses. (1) There is no unity of feeling that each organization or interest of the Church is important as a factor in church growth and development; (2) It necessitates competitive effort on the part of each organization or interest in propagandizing the brotherhood; and (3) The appeal and work of each organization in raising funds constitutes a duplication of effort and cost in soliciting and collecting offerings. To offset these weaknesses, the conference budget committee has devised a plan of procedure that should merit careful study and consideration by the General Conference, the District Conferences and the individual churches.

There was a time in the history of the Church when small sums would meet the needs of the work of the general interests of the Church but that day is definitely past. Today just as we find it everywhere, costs are mounting daily, and new and larger sums are necessary for the effective operation of these interests.

As it appears to your moderator as a lay observer and as one who is held responsible for the effective administration of the educational interests of the Church, there are a number of other general needs of the Brethren Church that require very careful attention in this day when the old and new worlds are in such a turbulent and chaotic condition.

In the first place, an effective operation of the forces of Christianity is necessary to bring us back to a normal peace time condition of harmony and prosperity. The minds of men must again return to the practice of Christian ethics. This can be applied only through the work of the Christian Churches. As delegates here assembled we have no control or authority over other denominations. Whatever is done we must do as the Brethren Church. We must make the Christian life and ideals so real and so practical that it will be felt and recognized in the lives of men. Christianity and its code of behavior must be revived in the minds of men and the Church alone can do the job. The work of the Brethren Church is our responsibility, so let us make it function properly and effectively, rather than spend precious time in watchful waiting or in criticizing others or in searching for ways and means to avoid our responsibilities. Let us meet our responsibilities squarely and enthusiastically.

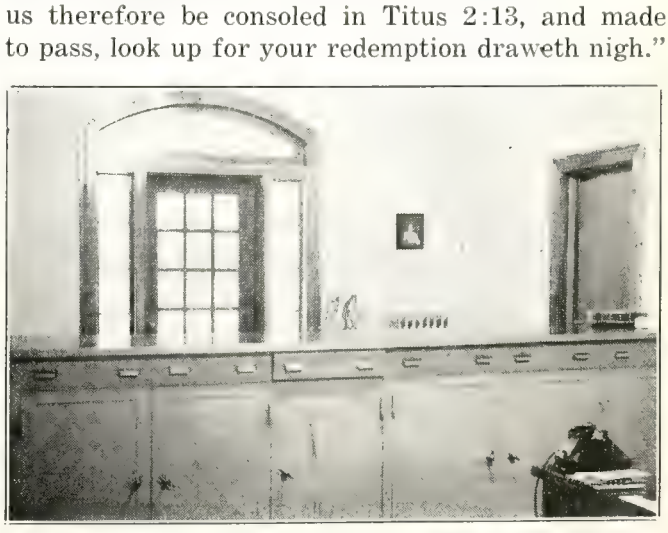
(To be continued)

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ISRAEL ON THE MARCH

super-man, the prince of Dan. 9:26, and "the beast" of Revelation. The Jews feel that the Balfour declaration has been annulled, and they are looking for some other great power that will guarantee their right to Palestine. That power will appear in due time and Dan. 9:27 will be fulfilled.

The present war will end with fundamental world changes in accord with the Word of God. Let us therefore be consoled in Titus 2:13, and made to pass, look up for your redemption draweth nigh."



The Main Office—Facing Entrance

Report of Camp Blackhawk

Central District Camp

A splendid group of young people from our Central District assembled on Morris Isle, Iowa, on August 3rd, for a week in Brethren Camp Blackhawk. There was a fine increase in attendance this year, there being 39 campers against 34 last year. This increase, in spite of tire shortage, which up to the very last, threatened to keep the camp from being held.

Nevertheless, these campers came from points as far away as 300 and 400 miles. Six churches contributed to make these 39: Falls City, Nebraska, Udell and Waterloo, Iowa, Cerro Gordo, Lanark, and Milledgeville, Illinois. The weather was ideal for camp life, not too warm nor too cool.

Rev. C. W. Benshoff, Waterloo, Iowa, was Dean of the Camp and conducted the affairs of the Camp as Business Manager. Rev. Cecil H. Johnson, Falls City, Nebraska, was Dean of Boys. Mrs. W. S. Benshoff, Milledgeville, Illinois, was Dean of the Girls, while Mrs. E. D. Burnworth, Lanark, Illinois, was Assistant to the Dean of Girls. Activity and Athletic Director was Rev. W. S. Benshoff, Milledgeville, Illinois, with Bob Smith and Dorothy Gnagy of Waterloo, Iowa as Assistants.

Two Courses were taught in the classes held each morning by Professor M. A. Stuckey of our Seminary at Ashland, Ohio. His subjects were, "Bible Doctrine" and "The Bible and the Spade." A course on Young People's work was taught by Mrs. W. S. Benshoff. Rev. E. D. Burnworth of Lanark, taught the remaining course on "Increasing Sunday School Attendance."

The cooperation of both students and faculty is to be commended. There was no case of misconduct or disorder. The suggestions, advice and plans for future advance of the camp by Professor Stuckey was greatly appreciated. Each of the Faculty and a number of the students made suggestions for the continuation of Camp Blackhawk, which were greatly appreciated. From the tone of student reaction we already have 39 campers with which to plan for Camp Blackhawk until another summer. In spite of the miles separating our Central District Churches, these young people enthusiastically endorse making the long trips so that they can enjoy the fellowship of Camp Blackhawk.

The day at Camp begins at 6:00 A. M., with morning dip or exercises, followed by cabin preparation, flag raising and breakfast. Classes begin at 8:00 A. M. Two classes are held, followed by Chapel, and then the other two classes. Dinner at 12:00 noon. Rest period at 1:00, followed by tribe meetings, and planned recreation. (Field day on Friday was one of the most outstanding recreational events of the week.) Swimming from 4:00 to 5:00. Supper at six. At 7:15, perhaps the most important feature of the day is observed. That of the evening vespers. In this hour, the young people join in singing gospel songs and choruses, lead in prayer and worship. One of the faculty, each evening, brought a deep, soul-stirring and convicting message from the Word of God. Impressions were made which will bear fruit in Christian service through the years to come. From the candlelighting service Thursday evening, a young man dedicated himself to the Christian ministry, and a young woman dedicated her life to the service of Christ. The prayers of the Brotherhood are coveted for these two, now in the teen age, that they might be kept close to Him until their time for full active service.

Active programs followed the Vesper service, concluding with camp-fire. Just before the final whistle of the day, cabin devotions were conducted in the cabins by the cabin leaders. The aim of the camp was Christian leadership and training, plus wholesome group activity under Christian atmosphere. This was achieved in Camp Blackhawk in August 3rd to 8th, 1942. Graduation exercises were held Saturday morning, for two Camp Blackhawk graduates, Dorothy Dumire, of Waterloo, Iowa, and Ruth Johnson of Falls City, Nebraska. This year there were 18 second year students, which should speak for a fine graduating class next year.

We can only estimate the permanent constructive value of Camp Blackhawk in building up the stability of the Central District of the Brethren Church. In the near years ahead, these young campers will mature into Brethren men and women. They will be the leaders in our local Churches. The friendships and acquaintances they are making in these years of Camp will prove their value then. Camp Blackhawk is essential to the growth of the Central District. Plans are already in mind for the 1943 Camp.

We express our thanks to the National Sunday School Association of the Brethren Church for their help, to the faculty and students for their cooperation, and to all who had any part in making the 1942 season a real success.

W. St. Claire Benshoff,
Milledgeville, Ill.

Wedding Congratulations

LONG-KIMMEL—Clyde Owen Long of Friedens, Pennsylvania, and Blanche Kimmel of Berlin, Pennsylvania, plighted their faith and sealed their marriage vows in the wedding ceremony, read by the undersigned, on April 16, 1942, in the Berlin Brethren Church. Both the bride and the groom are teachers in the public schools. The bride is a faithful member of the Berlin Brethren Church. The groom is a faithful worker in another denomination.

N. V. Leatherman,
Berlin, Pa.

UNGER-KEPLINGER—In a lovely ceremony, taking place in the home of the bride's parents on Saturday evening, August 15, 1942, Miss Leona Keplinger, younger daughter of Mr. and Mrs. W. C. Keplinger, of West Alexandria, Ohio, was united in marriage to Mr. Paul S. Unger, formerly of West Alexandria, and now serving in the United States Army at Fort Knox, Kentucky.

Before an improvised altar of gladioli, ferns and other summer flowers, the double ring ceremony was read by the writer.

The bride was lovely in a floor length gown of white chiffon with which she wore a shoulder length veil, held in place with orange blossoms. Her bouquet was of white gladioli, baby mums and tuber roses. Her only attendant was Mrs. Wilson Furrey of Dayton, Ohio, sister of the bride.

Mr. Herman Unger, West Alexandria, brother of the groom, acted as best man. Little Nancy Furrey of Dayton, niece of the bride was the flower girl, and Larry Unger of West Alexandria, nephew of the groom, was the ring bearer.

After a short wedding trip the groom will return to Fort Knox. Mrs. Unger is a teacher in the Dayton city schools and a very active worker in the West Alexandria Brethren Church.

Rev. E. J. Beekley.



Laid to Rest

MUSSER—Mrs. Elizabeth (Beachey) Musser was born August 8, 1860 and died May 3, 1942 at the age of 81 years, 8 months, and 25 days. Sister Musser was a life long member of the Brethren Church, having been baptized in the Summit Mills Brethren Church when only 14 years of age. December 21, 1882 she was married to Jacob Musser, a charter member of the Berlin Brethren Church. After her marriage she transferred her membership to this congregation with her husband. Her husband preceded her in death March 1, 1937.

Sister Musser was active in the W. M. S., the Sunday School and all the interests of the church. She was always in her pew for the worship services unless hindered by circumstances beyond her control.

She was the mother of the following children: Earl B. Musser, Kansas City, Mo., D. Jay Musser, Berlin, Pa , Mrs. Mary Werner, Berlin, Pa., Mrs. Maude Showman, Pittsburgh, Pa., and Mrs. Ruth Shultz, Berlin, Pa. Twelve grandchildren and two great-grandchildren, and a brother Cyrus M. Beachey, Wichita, Kans., also survive.

Sister Musser was well known by many friends in the Brethren Church. Her family, the Berlin congregation, the whole church and her community suffer the loss of a good soul. Only time and the Christian training of descendants can heal such wounds.

N. V. Leatherman, Berlin, Pa.

BOYER—Jay Boyer, born February 10, 1922, died June 2, 1942 at the age of 20 years, 4 months and 2 days. He is survived by his parents, Mr. and Mrs. Wilson Boyer, Berlin, Pa., and these brothers and sisters: Mrs. Thomas Brennan, Santa Monica, California, Mrs. Ray Crosby, Meyeredale, Pa., Mrs. David Blough, Somerset, Pa., Harry Boyer, Cumberland, Md., Robert Boyer, Santa Monica, California, and Earl Boyer at home.

Jay with all the other members of his family was a member of the Berlin Brethren Church, having been baptized at the age of 12 years. He is the first member of this family passing through the shadows. He had many friends among the youth and others who knew him.

N. V. Leatherman, Berlin, Pa.

FLAMM—Mrs. Cora C. (Crissinger) Flamm was born in Allegheny Township, Somerset County, Pennsylvania, May 2, 1875. She passed through the valley of the shadow of death, from her home near Berlin, May 25, 1942, at the age of 67 years and 23 days.

The following bereaved ones remain to suffer her loss—Her husband, Mr. John Flamm, at home, Ira A. Flamm, a son at home, Mrs. Orpha McGee, R. N. at the Somerset Community Hospital, a daughter, Merle E. Flamm, a son, teacher in the High School at Wasseon, Ohio, and Mrs. Roy Thomas, a daughter at Somerset, Pa. She was a sister of Harvey Crissinger, Berlin, R. D., B. R. Crissinger and M. W. Crissinger both of Akron, Ohio, B. N. Crissinger of Pittsburgh, and Mrs. A. J. Lepardfi, of Meyersdale. Two grandchildren, besides a host of friends, neighbors and loved ones in the church also survive.

Sister Flamm was a member of the Brethren Church, when at Custer, later moving her membership with the Berlin Brethren Church. She loved the Lord, His Word, and gave much attention to the devotional life. She was faithful in her work in the church and its auxiliaries, and was a regular attendant at worship. Her faith was vital; her interest was keen; and her service was well done. She passes the torch to those who follow.

N. V. Leatherman, Berlin, Pa.

BLACKSTON—Simeon, eldest son of Horace Blackston and Sarah Ann Bright Blackston, was born in Marion Township, Hocking County, Ohio, March 26, 1862, and died August 6, 1942, aged 80 years, 4 months and 11 days. With the exception of less than a year, his entire life was spent in Marion Township.

On February 28, 1882, he was united in marriage with Mary C. Blosser. To this union eleven children were born, of whom three, James, Augustine and Bertha, preceded him in death. His wife also has gone before.

The eight children who survive are—Daniel, of near Logan, Ohio; Charles and Clara, of Logan, Ohio; Ray, of Marion Township; Homer, of Elyria, Ohio; Evelyn, of Carroll, Ohio; John, of Logan, Ohio and Estella, of the home. Besides the eleven children whom he reared to maturity, he also provided a home for a granddaughter, Ethel, whom he loved and nurtured as his own child.

Two brothers and two sisters survive—Wesley, of Millersport, Ohio; Philip, of Pennsylvania; Mrs. Margaret Hodge of Thurston, Ohio; and Mrs. Mary Flowers, of Lancaster, Ohio.

There are twenty grandchildren and eight great grandchildren.

Besides operating his farm, Mr. Blackston worked as a carpenter and as a blacksmith.

He was a charter member of the Mt. Zion Brethren Church at its organization in 1884 and remained a most faithful and loyal member until the day of his death. He gave freely of his time, effort and means to the church of his choice and was present at all its services unless hindered by illness or emergency. Few persons have a better record of attendance at Bible School and church than he. His passing is an irreparable loss to his church.

His long life was a noble example of clean, temperate living. He abstained entirely from tobacco and alcohol.

Despite his four-score years, those who knew him intimately did not think of him as being old, and his death seemed premature.

The funeral services were held at Mt. Zion Church. Rev. Smith Rose of East Mansfield, conducted the services. He was assisted by H. B. Imboden, minister of the Austintown Christian Church, Youngstown, Ohio. Burial in Oak Grove Cemetery, Logan, Ohio.

H. B. Imboden.

SCHWEITZER—Jacob Schweitzer went to be with his Lord on July 6, 1942. He was born in Dayton, Ohio, June 7, 1884. He was the son of Christian and Eliza Schweitzer. In August, 1923 he was married to Miss Grace Alspaugh.

He had an unusual work career, having spent 42 years with the Ohmer Register Company.

He is survived by his wife, Mrs. Grace Schweitzer, and a sister, Mrs. Mary Desch of Dayton. He was a member of The Brethren Church, North Main at Hillcrest, Dayton, Ohio.

He passed away after more than a year of illness with a heart condition. Although his sickness was known, his death was a shock to us as he was on his way to a Doctor. He was a good Christain man, a strong believer in prayer. We had many a precious moment of prayer together. Funeral services were at the home in Dayton by the writer, and he was laid to rest in the West Alexandria Cemetery, July 8, 1942.

Vernon D. Grisso.

SANGER: Jesse E. Sanger left this troublesome world quietly, August 1, 1942, after a short illness of two months which was practically the first he had known in his 70 years of useful living.

He was a school teacher for 25 years after which he went into the real estate business. He was important in the promotion and sale of a large share of the allotments in Westwood, of Dayton. He was always well known for his honesty and respectable dealings in business.

Surviving are his wife, Ida, one son Jesse E. Sanger, Jr., two grandchildren, one brother William, and three sisters, Martha Carman, Mrs. Harry Waybright, and Mrs. Roy Slanker. There were a number of nieces and nephews.

Jesse Sanger was a member of the Brethren Church for 20 years. He was associated with the Brethren Church, North Main at Hillcrest, Dayton, Ohio.

He took ill suddenly with cancer of the liver, he was anointed a few weeks before his death. He was ready to go as he stated often in his last days. Constant prayer and Bible reading were his greatest comforts in his last days. Funeral services were held at the home by the writer, and burial was in a nearby cemetery north of Dayton, August 3, 1942.

Vernon D. Grisso.



News From Our Churches

TRAVEL FLASHES

Prosperity, W. Va.

Reporting once more our perambulations, I tell of one of the most pleasant trips of a long period. This one was so much of faith and so fine in results or outcome that I am happy to pass it on to my Brethren.

I had almost forgotten that such a Brethren Church existed. I had a faint memory of some reports in past years—long past—so, when an invitation to come here unexpectedly reached me, I at once saw a possibility of coming, to investigate. Having planned to be at Mathias, W. Va., beginning across the state from here on August 2nd, I purposed that I stop here en route, but 20 miles off our route to see what we could see. To this the pastor, Elder B. H. Showalter, agreed. Then, less than twenty-four hours from the time we had planned to start to Mathias, we received a telegram postponing our engagement there to a later and more satisfactory date. So, there we were, 220 miles from this place with a single night's engagement. "To go or not to go," that was the question. Advices were to hold off, but we tried by telegraph, telephone and mail to reach here and recall it but failed in every effort. So, we decided to make the trip. To our great surprise, a large audience of people of every faith was present and voted unanimously to continue "over Sunday." By that time all were ready to vote to continue another week and close with a communion; then later still, to continue the full two weeks and have a communion on Monday evening, two days ahead of the closing date. Just plodding along and feeling our way.

Well, it was all so "providential," it seemed that one is glad to believe it to be so. We were immediately housed with the good pastor and his charming wife, with all the fine garden vegetables waiting the gathering, even the roasting ears, big as elephant's, and sweet as the sugar in them.

The crowds came in larger and larger numbers until the closing service, and almost packed the house to witness the Communion, the like of which most of them had never seen. A more respectful audience I never saw. We had only twenty-two at the tables, but it was nearer 100% of the membership than I have known for some years—if ever.

A number of the members had never communed; but all witnessed to the blessings received. And witness is the right word. People of all denominations here "rise to tell" of happiness, salvation and blessings and do not count themselves Good Christians unless they do. I never saw the equal to it anywhere. Even people of other faiths professed gladness to have seen the communion and when another is prepared, I predict that some of them will be "among those present" at the table.

Despite our enjoyment of this meeting we have had the most pronounced handicaps possible. This is the reddest, stickiest mud I have ever had on my shoes. The church is several miles from any sort of improved road and it seems that it has rained almost every day. The farmers have found it utterly impossible to "make hay" during the time and there was scarce else to do here at this time of the year. Cattle on every hill demand hay for the winter, too. It is rotting in the field. But I wish some of our people otherwise might see these people wade the mud. Many of them have no other way to get to the services and mud is no stranger to them nor hindrance. Fine wool carpets are of small use here. Linoleum is the thing for red mud. What they will do if Uncle Sam does not provide them with rubbers, I cannot conjecture.

Results: well, something should result when 100 to 150 people, praying, testifying and listening to the Word night after night, is the order of the day for two weeks. As usual, two weeks is not long enough to finish a task as large as this. But we did make a start. Seven have been baptized and all are adults. More will be. Some have returned from the "far country" and this lonesome preacher, appproaching the time to retire, will have new support and a larger hearing for his message. I believe many things will happen in the days to come in this church, smaller than many that have surrendered to the enemy, forsaking the whole gospel message for a counterfeit or a minimized message of truth. Isolated, and with no contacts with other Brethren groups of any sort, they have a hard road to travel. But we believe that we have smoothed out some of the hard places and that the years ensuing will witness a real resurrection to power and influence. Some help should be given them—which they do not ask, and they should contact our conferences and mingle with other Brethren in friendly, fraternal relationships. To this end we urge them to "hold fast that form of doctrine once for all delivered to the saints," and promise them every help possible for me to give them. I have already invited myself back in ensuing years, and I am really expecting them to invite me.

Charles A. Bame.

The Brethren Evangelist

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ASHLAND COLLEGE

He Came - - -



To Seek - and - To Save

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INTERESTING ITEMS

ONE OF THE THINGS THAT THE EDITOR MEETS is the constant query as to why there are not more reports from the various churches. He has to explain over and over again that it is impossible to print that which he does not have sent to him. **But this leads him to make an observation and he hopes that every church in the brotherhood will take notice of it.** Here it is: There is not a church in the entire brotherhood that does not have something worth while reporting to the readers of **The Evangelist.** It may not be some great outstanding happening, but something which has meant advancement in the local congregation. It may be that you would consider it of small importance to the church-at-large, but it may be just the thing that will bring a suggestion to the mind of someone else, and thus work for good to another congregation. WON'T YOU PLEASE SEND IN YOUR NEWS LETTERS? They are much desired by the readers. Just send us the general facts, if you wish, and we will put it in form. Even a post card will do. But keep them coming.

IN THIS ISSUE OF THE EVANGELIST we present a new column. It is a column of Missionary facts and helps which is to be furnished us each week by Rev. Chester F. Zimmerman, pastor of our New Kensington, Pa., church and Missionary Superintendent of the National Sunday School Association. Read his very suggestive article this week. It is found on page 13.

WE WILL SOON PRESENT A NEW DEPARTMENT in The Evangelist. It will be a suggestive program for mid-week prayer services. It is to be prepared by Mrs. Floy Sibert, of Pittsburgh, Pa., who is fitted for this most important task. These programs will appear in each issue except the monthly Missionary number. We will try, however, to present two programs, when it is necessary to omit the one because of this, in one issue, probably the one just preceding the missionary issue.

IT IS HOPED TO GET OUT THE ANNUAL CONFERENCE NUMBER of The Evangelist early in October, or as soon as possible after the meeting of the Mid-West and Central District Conferences. Please get all information necessary to the production of this number into the hands of the General Conference Secretary, Dr. L. E. Lindower, 520 Samaritan Ave., Ashland, Ohio. This will greatly expedite the issuing of the Annual Number.

WE REGRET THAT TWO OF OUR MINISTERS WERE KEPT FROM GENERAL CONFERENCE by illness. Both Brother A. B. Cover of Linwood, Maryland, and Brother D. Murray of Columbus, Ohio, were compelled to miss all sessions of the conference. We trust that both are well on the road to recovery at this time. Brother Cover's article, which was to have been delivered before the National Ministers Association, appears in this issue. It contains some timely thoughts. We trust that we may have the digest of the sermon which Brother Murray was to have delivered on one of the conference hours.

GLEANINGS FROM CHURCH BULLETINS are rather scarce this week. It seems that in the rush of preparing for attendance at conference many forgot to send them in. We hope that we will have some "news" to pass on by the time our next issue is due.



EDITORIALS

HIGH-LIGHTING THE CONFERENCE

t is the lights and shadows that make a picture nd out. A night picture has a preponderance of dows; a picture of a sunny scene carries many h lights.

'his conference was not a picture that needed to taken after night by stealth; but one that stands with the brightness of the sun.

Vhen Brother Delbert Flora arose to invoke God's ssing on the Sunday morning service, he said, ie Lord is in His holy temple; let all the earth p silence before Him." We do not ordinarily think he College gymnasium as being a temple of God, during this conference it was in truth rededi-ed to that high and holy purpose. It really became lace of worship and a sanctuary to the soul.

CONFERENCE BRIEFS

n the closing report of the Conference Member-o Committee it was discovered that in spite of the bt as to the advisability of holding the Fifty-rth General Conference which came from many rters, that there was present 84% of last year's gate body. In the face of the present travel con-ons, a 16% drop in attendance of delegates is not ll discouraging. In fact, it is an enlivening thing, ecially when one viewed the enthusiasm manifest ing the entire conference. Indeed we believe the endance as a whole was on a par with last year.

'he final report of the Credential Committee re-led the following:

Ministerial Delegates	70
Lay Delegates	187
Cooperative Delegates	6
District Delegates	15
Total	278

Vhen we consider that distant points which were the habit of sending a full delegate body, were ble to do so this year, we feel that the attendance ely met more than the expectation of the officials he Conference.

THE 1943 CONFERENCE

t the closing business session of Saturday morn-the time and place for the 1943 Conference was determined as being the corresponding week of August, namely, August 23 to 29, and the place again the beautiful campus of Ashland College, Ashland, Ohio.

THE SPECIAL MUSIC

The Conference music was in charge of Prof. Allen R. Thompson, of the music faculty of Ashland College. Through his efforts a varied number of special selections were brought to the delegates. These numbers added much to the spiritual uplift of the sessions.

NEW EXECUTIVE COMMITTEE

The new Executive Committee which arranges the program for the Conference culminated their organization and named Rev. E. L. Miller, of Maurertown, Virginia, as chairman and Rev. H. H. Rowsey, of Goshen, Indiana, as Executive Secretary. Upon Brother Rowsey will fall much of the burden of setting together next year's program. Many thanks are due to the Executive Committee of the past Conference for their fine work, and especially to Brethren John F. Locke, who was Chairman, and Delbert Flora upon whom fell the multitudinous duties of the Executive Secretary.

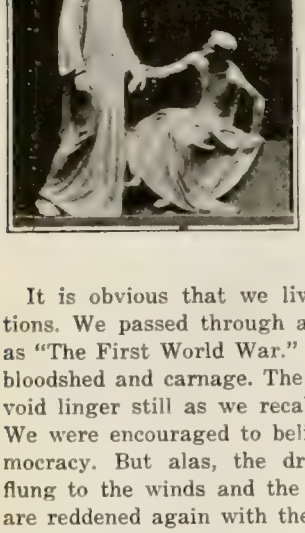
AN INTERESTING NOTE

It was discovered that this year marked the fiftieth year of the National Ministerial Association, which is a mutual benefit association among the ministers of the Brethren Church. Only five charter members remain active members of the association. They are Rev. W. C. Perry, Dr. I. D. Bowman, Dr. R. R. Teeter, Dr. Martin Shively and Dr. George Rench. At the Saturday morning session of the association these men were recognized and the association membership stood in respect to them.

THE WOMEN TO THE FRONT

Last year the Woman's Missionary Society set forth as a fine project the erecting of a Chapel on the College Campus. This is a very much needed addition to the buildings already on the college grounds. They set their goal at $2,000.00 for the first year. They met it and then some. Mrs. U. J. Shively, Na-

(*Continued on page 10*)



The Present Day Ministry

Rev. A. B. Cover

(This article was to have been given before the National Ministerial Association at the late General Conference but was crowded out because of lack of time. It was voted by the Association to present it to the readers of The Evangelist, especially for the benefit of the ministers, but also for the layman's reading as well.—Editor.)

It is obvious that we live in unprecedented world conditions. We passed through a world torn with what is known as "The First World War." Too well do we recall its turmoil, bloodshed and carnage. The memories of heartache, pain and void linger still as we recall the poppies of Flander's Field. We were encouraged to believe it was the last fight for Democracy. But alas, the dreams of world-peace have been flung to the winds and the battle fields of Europe and Asia are reddened again with the blood of men to satisfy the lust of ruthless militarism. These conditions reflect in the entire world in business, in social and political life, and outstandingly in the religious realm. When dictators attempt to deify themselves and their devilish propaganda, the church is called upon to arise and don anew her armor of warfare to defend her God-given faith. Certainly then, to the clergy, comes a tremendous responsibility but in the strength of His might, may we make it a glorious privilege!

Nations today are engaged in a supreme effort to arm themselves to meet a common enemy. Billions are voted to meet the emergency; statesmen toil long and wearily to solve the problems they present. No less, must we who represent the leadership of the Church, be alert to every opportunity that presents itself. The task of leadership with its tremendous responsibility is staggering. In the spirit of humility, we beg to submit for our consideration, some reminders that may stimulate us to a renewed evaluation of our High Calling in Christ Jesus.

The Christian Ministry is the highest calling in the world. It must be so evaluated by any one who aspires to enroll as a minister of the Gospel. Anything less than such appraisal will likely end in sad failure. It is essential therefore that the minister is assured that his call is from God. This assurance may come to us differently, but the important fact is,—**ARE WE CALLED OF GOD?** May the voice be as definite as when God called to Samuel in the house of Eli; then may we answer just as definitely, "Here am I, Lord." We stress the call of God as fundamental in the high calling of the ministry, for experience testifies that it is not an easy one. Testing comes to each and all of us. There are times when we almost despair and would lay the burden down. Then it is that we are fortified by the call that is of God. The lure of the world beckons loudly with its fame, position and honor. The ambitious man of the pulpit must turn deaf ears to any and all such calls that he may cling to the high calling of God in Christ Jesus. Like Paul of old, he must forget the things that were left behind and see only the things that edify his ministry.

There is a very definite test in the materialistic and militaristic age of the present. The Church has felt the reaction very definitely. This reaction is evidenced in a decline of the Evangelistic passion. The great revivals of the past century are no longer extant. The fervent passion for lost souls is not in evidence as formerly. Nothing thrills the heart of the minister so much as souls born into God's kingdom. Yet, ou Evangelistic campaigns are not evidenced by the old-tim fervor and rejoicing because precious souls are being save We are referring to this matter, not as a matter of criticis of any one, but to point to the test that is experienced b the present-day minister. This age of materialism has also very definite effect on the men. A study of statistics reveal that the men are in the minority of church membership. I our church constituency, we find those who could be mos influential in the promotion of the Lord's work, are wholl indifferent. After making every effort to enlist in the servic of Christ such men, and they fail to respond, you are face with the test of discouragement. Yet, we may be encourage by the example of Noah, a preacher of righteousness wh witnessed in his generation, but in his own family, eight sou were the evident result of the fruit of his labors. The abo are but a few of the many tests of the Christian ministe May they suffice to establish the absolute necessity that th call of the ministry must fundamentarlly be a **CALL FRO GOD.**

The Christian Ministry is a call of God with due consider tion of personality. We have four Gospels written by fo different men, reflecting their personalities. The Holy Spi used these four writers to give a full account on the life Christ, yet peculiar to each. God calls to the Christian Mi istry men of various capacities to preach and teach His Go pel to the age in which they live. So your problem and mi is the present age and how we may be best fitted for o work. God calls but we must develop the latent talent possess. How can we best do this?

Certainly a minister must be educated. The age deman a collegiate education for any man who hopes to make h ministry a success in the highest degree. It is not meant this, that no man can preach the Gospel effectively unless has a collegiate education. For there have been those w were mightily used of God in the ministry who lacked t opportunity of collegiate training. But a collegiate educati is invaluable in equipping the preacher for his best work hasten to add that Ashland College and Seminary is the b place to educate and equip Brethren preachers. A needed c tion to all is that we distinguish between what may be sch arly or academic. The congregation absorbs only what understands. So the best educated are led to proclaim Go Word in simple manner. And while we believe in the edu tional equipment of the ministry, we also hold with anoth "That any sensible man will have his modesty increa and his egotism decreased in the precise ratio of his vancement towards high educational attainments."

The present day preacher must have convictions. To m his ministry a permanent success, he must believe what preaches. "Faith in his message is absolutely essential order to make that message a power in the salvation of world." We must realize that the message of salvation

accepted as readily as it was in times past. We must ieve, however, "'That the Gospel of Christ is still the ver of God unto Salvation." The Bible is still the Word of d, and the preacher has no other message to deliver. It is rivilege to be a minister of the Brethren Church, for one preach a whole Gospel and not be trammelled by man-de creeds. The world needs above everything else, the -time Gospel.

Coupled with convictions, is courage to live and proclaim h convictions. This is not a day for a spineless, one-thing-good-as-another attitude. "There is nothing that people l applaud more readily than a courageous man; and there er has been an age when the courage of honest conviction more appreciated than now. World upheavals have always ulted in producing men who stood upon the horizon as tinels upon the watch-towers, warning of danger and nting to reconstruction ahead. May that be said of our nistry when war clouds roll away and the nations shall e again bask in the sunshine of peace. War leaves in its ke mass demoralization; its ruthless devastation will be nifested in the Church and in society and in State. But messengers of Christ there comes a clarion call to put the Sword of the Spirit and courageously battle for the ster.

To a group of ministers, it is scarcely necessary to say t the preacher must be a lover of men as well as of God. perience has taught us that we cannot help our fellow-n as we ought unless we can enter into sympathy with him. is calls for pure mindedness and full heartedness. To reach man in the ditch, one must stoop to lift him up. Will pardon a personal incident? While engaged in an Evan-istic meeting some years since, I preached on the subject the Good Samaritan. Reference was made that to be in spirit of the Good Samaritan, one would be willing to the drunkard from the ditch. After the services in com-ny with a deacon of that church, whom I was accompany-home, we found a drunkard lying in our pathway. We ed him up, and took him to his home. The next morning ly, there came to see me none other than that man whom had befriended. He confessed his sin and renewed his venant relationship with God and went on his way rejoicing. d loves the sinner and so must we if our ministry is to fruitful.

In the beginning, we said a minister must feel that he is led of God; we would now add to that, that he must be a an who can magnify that calling.

He must have a just conception of what this calling is. ul said, "Woe is me if I preach not the gospel." He must each the Gospel if he does nothing else.

The great problem today is, how shall we reach the un-ved? Whatever else may be neglected, the business of sav-g souls must not be neglected. I am not concerned with ethods in this article, but the minister must be in hearty mpathy with the people as well as the Church. In a sense, must be the mediator between the two and he must labor bring the unsaved into the church. To effect this, he must eet the people; he must learn to speak their language vithout making their grammatical mistakes." He mingles th them for the purpose of lifting them up. "He should be ltured, but at the same time strong, and above everything se he should understand his real mission and his work, thout the fear of men before his eyes. He must preemi-ntly be a soul winner. He stands between the dead and the ing. He is the messenger of God, bearing good news to e world. He is supposed to have surrendered everything for e great privilege of telling the old, old story of Jesus and s love. He must be in the fullest sense of the term a man. e must not be afraid of work.

"Once again the minister must be a man of insight and vision. He must be able to see things invisible as well as the things present to the senses. This assures that he will live in touch with the Spiritual or invisible world. He can do this through the power and exercise of prayer. Whatever ability the man of God has, whether possessed or attained, it needs to be buttressed by constant intercession. The testimony of saints is not that they prayed too much, but too little. God reveals to the seeking soul the wealth of spiritual reality. There is in every materialistic age a tendency to materialize the ministry and so "he needs to commune with the invisible, to see much of God, to come in contact with the secret springs of power, and to live much on the mountain as well as in the valley." Jesus gave us the example in his constant life of intercession. What may face the church in the near future, time alone will tell, but the ministry is challenged today to wise discretion and sober judgment. Well may we profit by the example and teaching of Paul in that loving Epistle to the Philippians when he said, "For me to live is Christ."

The minister's ideal may well be found in the precept and example of the great Apostle to the Gentiles. "In the history of the Christian church perhaps no man, upon whom the eyes of the world have been fixed, has so wondrously fulfilled in character and conduct the ideal of Christianity as did the Apostle Paul. He writes with human tenderness of human sensibilities and human thoughts, while yet upon all these rests the light of the divine, and through all there is manifested the power that has taken possession of him." To him, all the marvelous unfoldings of the doctrine and scheme of redemption can be condensed and expressed in the simplest of words. He tells the story of his own experience of Christianity when he writes, "To me to live is Christ"—(Phil. 1:21). To him Christianity is Christ. Life and death have lost their old significance to him, because there is one vision that fills the horizon. Here it is Christ and there it is gain; and gain is Christ and Christ is gain. That is Christianity; his experience on the Damascus road was ever before him and illuminated his calling, in every undertaking. From the time of his spiritual birth, Christ was the author of his life. Looking back across that life he could say, "Old things are passed away." With a forward look he said, "All things are become new." In the words of another, Christ was the sustainer of his life. Christ was the law of his life; Christ was the impulse of his life. May such a glorious ideal possess us that in the darkest hour of disappointment and apparent failure we may say with Paul, "To me to live is Christ." Then with a calm assurance we may also face the future and say with him, "To die is gain."

The high calling of the ministry also commands a dignity that should not be esteemed lightly. We need to remind ourselves of the great cloud of witnesses that behold us. We follow in the wake of the patriarchs of old, the judges of Israel, Psalmist, Prophets, Apostles and mighty preachers of more recent centuries. May we magnify our ministry. It is not at all elevating to be reminded of the unbecoming conduct of those who profess to be God's forth-tellers. To the man who is called of God to preach the unsearchable riches of Christ; to stand before the living and the dead; to proclaim to dying men and women the way of salvation, it is ridiculously foolish to stand before a body of delegated people and yell to be heard. It behooves us to be exceedingly careful of our talk and walk in life. It is still true that what we are, speaks so loudly that people cannot hear what we say.

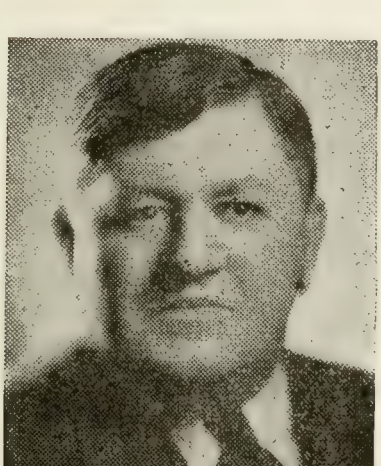
Brother preacher, always be yourself. In child life, the law of imitation is very pronounced, and there seems sometimes a tendency among ministers to imitate. It is scarcely

necessary to say to you, be natural, be yourself. For God calls you with your personality to be used for some particular contribution to His program. He can best use us as we are. May we permit Him to have His way with us.

Then Brethren, may we be aware of the awful conditions of the world in which we are called to minister. It calls for wise discretion and sober judgment. It calls for the investment of life with little evidence of reward, either spiritually or materially, but be content with those little expressions of appreciaion when God has used you to help lift the burden of sorrow or make the load easier for a struggling pilgrim. For in the presence of God, little services that we render in the name of a disciple, will reap rich reward." Walk worthy of the calling wherewith ye have been called," for it is to you and me the call of God. May we constantly enlarge our ministry by faithful study of the Word, unending prayer, and a loyal devotion to the Christ whom we serve. Let us be energized by the ideals of those gone before and magnify the ministry to which we have been called. Let the words of Paul be our motto, "To me to live is Christ."

Linwood, Md.

Among The Conference Speakers



Dr. J. Raymond Schutz

Prominent among the General Conference speakers was Dr. J. Raymond Schutz, Pastor of the First Brethren Church of North Manchester, Indiana.

Dr. Schutz delivered two of the Bible Lectures during the week and also delivered the Sunday morning conference sermon. He spoke profitably to the delegates on the themes dealing with repentance and judgment and dealt largely with the duties and obligations of the Church and her membership.

Dr. Schutz is well known over our whole country, as a preacher and lecturer, and is fearless in his approach to any subject upon which he is called on to speak.

Israel on the March

No. 3

By Juan Iztueta

On the 16th of May we had the privilege of being present in the Jewish congress in Cordoba (Argentina) inaugurating the "Keren Hayesed" or fund for reconstruction of Palestine. It was given the inspiring title of "Liberty and Victory." Our own souls were stirred as we listened to the fervent discourse of world-leaders of Israel.

We have been accustomed to think of the Jews in relation to their origin and past history and present dispersion and humiliation, but here we were in the midst of a great gathering in which our own eyes beheld the miraculous awakening as dry bones came springing to life. Zionism is no longer a dream of a minor sect of Israel; it is the battle cry of the nation. It is no longer an ideal in the sky; it is a working plan which is rapidly being prepared for post-war consideration. In their own words they declared, "In order to cease being the plaything of circumstance it is necessary that from this war Israel shall receive her fatherland."

What is this but the budding of the fig-tree of Matt. 24:32? What can it be but the fulfillment of the prophecies of the awakening of God's people? We may not know the day nor the hour of our gathering unto the Lord, but the signs which indicate that that event is near, are being verified before our eyes.

The Ending of Desolations

Daniel 9:26 predicts the death of the Messiah, the destruction of Jerusalem and the desolation of the land. Under the oppressors of Israel the land has been a desert. People cut down their fruit trees because unable to pay the taxes on them. The rainfall diminished and the inhabitants were impoverished. How long was this condition to exist? "Until the end of the war," it was revealed to Daniel. Is it strange therefore that with the partial return of the Jews to their land since the world war, the rainfall has increased, fertility has returned and the marvellous possibilities of the land have been discovered? A Jewish daily says that last year the Jews of Palestine delivered to Great Britain products of agriculture and industry in Palestine in value to the amount of over a hundred million dollars.

The Purchase of Properties

Another sign of the times is the fulfillment of the prophecy of the purchase of properties in the promised land in the last days. This promise to the Jews is connected with their return "from all the cou

ies" to which they would be driven. Jer. 32:37, 44. ıe Jews who returned from Babylon did not pur- ase land (Neh. 5:16), but now they have more an $500,000,000.00 invested in Palestine and more llions are pouring in. What a pity that they are ing all this in unbelief as to Christ their Savior, r their beautiful homes and great industries will ly tempt "the beast" to come to throw them into eir last and greatest tribulation.

The Twelve Tribes One People

After Solomon, Israel was divided. The ten north- n tribes were carried captive in 722 B. C. (com- on chronology) to Assyria, while the two tribes ere taken in 586 to Babylon. But the prophecies ate that in the final restoration they shall return as e people (as they are now doing) and never more divided. Read Jer. 3:18; Ezek. 36:10, 11; 37:15- . Then compare Rom. 11:15 and I Thess. 4:16, 17. the receiving of them means life from the dead, nat will it mean for us?

The address of Paul before Agrippa (Acts 26:26) at once the model and the despair of the gospel eacher. Perfect in fact, simplicity, dignity and etoric, it also is the highest known instance of that rfect art in public discourse which conceals art. me one in Rufus Choate's hearing called this ad- ess, "Paul's Defense Before Agrippa." "Defense?" id the great advocate. "Why, sir, defense was not Paul's thought. *His one purpose was to make a ıristian of Agrippa, and he nearly succeeded!*"— *I. Scofield.*

ANNOUNCEMENT

FOR INDIANA CENTRAL DISTRICT

YOUNG PEOPLE

The Brethren Young People's Organization of the Indiana Central District will hold its first quarterly meeting at the Mexico Brethren Church on September 8th, at 8:00 P. M. Rev. Bert Hodge of the Flora Brethren Church will deliver the address on the theme, "Home Missions." There will also be special numbers and short talks concerning our mission at Lost Creek, Kentucky.

This district consists of the following churches: Denver, Corinth, Mexico, Loree, College Corners, Center Chapel and Peru.

Georgiana Eikenberry, Chairman
Lou Anna Worl, Vice Chairman
Harriet Whybrew, Secretary-Treasurer
Committee.



"THEN JEZEBEL"

I Kings 19:1-8

Frank Gehman.

Then Queen Jezebel was angry, Queen Jezebel was mad. She was mad at a white heat. She had been affronted, more than affronted, by this fiery preacher of the desert, this locust-eater, this camel-haired backwoodsman, this preacher of primitive doctrine, this rude lout, this slayer of Baalites. Her authority had been scorned, for these priests were her especial proteges. Her religion had been defeated and made out ridiculous, impotent and false. Her personal pride had been rudely tumbled from its place, for she was the royal patron and supporter of the whole miserably mess of measly moochers.

And Queen Jezebel was an evil woman. She was dangerous, and Elijah did not underestimate the danger. She was a wrathful woman with her royal authority scorned, her religious bigotry violently aroused, with her personal pride affronted and with a standing grudge against Elijah. Elijah was a smart man; he didn't leave town by the next train; he left before the next train! No donkey, camel or horse could serve him, for they could not feel the urgency his feet felt and these did him grandly. Feet are always a wonderful help in a f(l)ight—If one can pick them up and put them down fast enough in front of each other. In other words, Elijah left town.

I can imagine Jezebel stewing all over the palace. I hear her screeching at the top of her maniacal voice what she was going to do to that scrawny-necked, pin-headed preacher when she got her hands on him. I can see her painted nails working like hawk's claws in their gluttonous desire to get in Elijah's hair, or sink themselves in his juglar vein. But she didn't get her hands on him; he had a head start. You see, he was either a very smart or a very fortunate man.

John the Baptist offended another evil woman. He did it, too, by his preaching. He didn't seem to know enough to soft-pedal at the right (?) place. Alas, it cost him his life. He was in prison. He didn't have a head start of his Jezebel, and she came out a-head —only it was John's head. Poor John!

—Stockton, Calif.

The Moderator's Address

Dr E. G. Mason

(CONTINUED FROM LAST WEEK)

In the second place, we need to provide for an educated ministry and laity. There seems to be some misgivings or misunderstandings about education. Some kind of education is bound to come to us or to exist whether we provide it as a church or not. Learning is accomplished without schools or colleges. We learn by experience or we learn by theory in an educational institution. Learning by experience is the hard way and the long way, but learn we do. Learning by theory is shorter, more systematic and easier, but is dependent upon experience to mature it. Since everyone learns or acquires some type of education by the very act of living, it is obvious that the members of any congregation are constantly learning. With the vast accumulation of information in printed matter and broadcast over the radio, the problem of the assimilation of this information into practical knowledge by individuals grows. There is more danger in the wrong kind of education or interpretation of information than there is in the amount acquired. The most serious problem of assimilating the educational material at hand is found in how it can be applied to the problems of everyday life. Here is where leadership in the ministry and the laity is needed most. Christian education or education under Christian influences should supply the balance in reaching conclusions and arriving at judgments that conform to the Christian code of ethical practice. In any congregation it requires a minister who is well balanced in his understanding of the real problems of the average member of his congregation. The average lay member of any congregation does a great deal of thinking these days and must make decisions and acquire attitudes toward many matters. He, therefore needs a great deal of spiritual and Christian guidance. If he cannot secure it from his pastor he will seek it elsewhere. If his pastor cannot command his respect and confidence, in matters that are vital to the life of the parishioner, whatever the minister shall advise is of little avail.

There may have been a time in the history of our denomination when the minister needed to be nothing more than a fellow-worker, gifted with the ability to speak well and convincingly on his interpretation of the Scriptures, but that day, too, is a thing of the past. We need now and have needed for some time a ministerial leadership that will vitalize the application of Christian principles to everyday living. Christianity is not like a cloak that can be donned on Sunday and taken off for the rest of the week. It must function every day and in every transaction of the day.

Again, no church can lift itself by its own bootstraps. There must be some outside anchorage that will enable it to raise its foundations to a higher level. In our day the minister with a well-balanced leadership among the laity must provide this anchorage. No Church can succeed by the process of inbreeding, that is, by failing to find within its organization a leadership whose experience extends beyond Church limits.

Our forefathers recognized this need and provided educational institutions of higher learning to supply it. The Brethren Church has one and only one institution for this purpose and it is a vital and necessary part of the church organization. It, therefore, merits a more wholesome and substantial support from the church at large than it has received in the past. By support, I mean not only financial gifts for current expenses such as that supplied by the S. S. Association, the W. M .S., educational day offerings, and endowment funds, but by sending students from Brethren homes, by confidence and faith in the institution and through the earnest prayers of all Brethren people.

The support of Ashland College and Seminary among the churches has become much of a minor responsibility that a church can easily and quickly discharge. Instead it is a matter of great responsibility and it demands much more than a casual and desultory interest. If at all possible, and in the face of great sacrifice we must maintain both our College and Seminary as the taproot of our church. Our ministers for the future must be recruited from our best and most consecrated young men. It is the responsibility of every church and every member of that church to be alert to the recruiting of talented and able young men and women. It seems sometimes that our church people leave too much of this service to the College and Seminary officials and do not assume enough of it themselves. It must be united effort.

This thought leads us to the third need of our Church—The need for a greater denominational unity. By unity is meant the consideration of the whole Church as a unit. It constitutes a realization that a congregation does not exist for the sole purpose of its own separate existence. It exists as a part, an important cog in the machinery of the whole denominational organization. The human body consists of many members each with separate functions. The body of the Church takes on the same aspect. There is grave danger that an individual member of the Church may grow to look upon his membership in a particular congregation, as sufficient unto itself. The outlook of each church member must be upward and outward and sufficiently broad and deep to include the Church as a whole. This universal outlook must prevail before we shall be able to make our maximum progress. This same idea was presented earlier in this address and is mentioned again for emphasis. In fact, it is the thread that runs through it from beginning to end and holds it together.

This aspect of church or denominational unity must be further extended to include a recognition of the work other denominations are attempting to do. This inclusion is necessary before the work of all the different denominations taken together as the Church of Jesus Christ, will exert its maximum influence over the lives of men.

There is an old historical adage familiar to all Americans that reflects this point of view. The saying is "in union there is strength." Groups of individuals working together in harmony and in unison toward a common purpose will accomplish much more than when they work individually and separately at the same task. Union or Unity requires organization and effective leadership. In it there is division of labor and effective leadership tries to assign tasks to those who are best able to do them. In this day of specialization we would consider it stupid and extremely impractical to expect a blacksmith or garage mechanic to repair a watch or a clock. Such a procedure would be costly. Real and effective leadership functions properly when men are assigned to perform those tasks for which each is best fitted.

Our church organization is of this character. There must be some centralization of authority whereby the selection of ministers and missionaries shall be made with respect to the various abilities, attitudes and qualifications required. The same principle applies to the selection of those who are best able to teach or to keep accounts or to write or to manage

the construction of a church building. In fact, for every important work of the church there must be leadership and organization and it must be specialized so that opportunities for all with special abilities may find some outlet for their energies.

Again, there are various activities of the Church that are missionary, evangelical, constructive, mechanical, educational and benevolent in character. All are important phases of the general work of the Church. In order to achieve what the Church is expected to accomplish, each of the activities must function as effectively as possible. Each characteristic must be developed so that it will function properly and fulfill its full responsibilities. When too much emphasis is placed upon one function of the Church the whole Church structure becomes unbalanced. As in the case of the human body too much attention to the development of one organ or one member will result in the atrophy of others.

To be more specific, if the major emphasis in the Brethren Church is placed upon education and the missionary, publishing, Sunday School or any other interests were left underemphasized and undernourished our Church would become topheavy and unbalanced. This would weaken the whole structure. To become and remain balanced properly, all interests of the Church must be developed in accordance with the needs of each. There is no question in the minds of anyone within the church, but that the missionaries, both home and foreign, are the most important. Our missionary interest must of necessity demand the major portion of our gifts and our efforts. They must be supported sufficiently to fulfill our foreign and home needs adequately. But at the same time, we as a Church, must realize that the other interests are important too, and must receive the support that is necessary to their efficiency and full service.

I am making the plea for unity of thought and action in behalf of a balanced support of all our interests. The word balanced is used in the sense that each shall receive an equitable share of the Church offerings in accordance with its needs.

On the basis of spiritual appeal and a well developed program of propaganda covering many years the missionary interests have been kept constantly and consistently before the Brethren Church. This is as it should have been and we certainly would not change it if we could. I neither want to be misunderstood or misinterpreted in this statement. It is not that we should give **less** as a Church to missions but **more** to missions and **more** to the other interests. To grasp this idea and to put it into practice is the adoption of the meaning of Church unity in the fullest sense of the word.

The words **offering and propaganda** are good words but they permit varying meanings and interpretations. The word offering can be widely interpreted. It can mean giving anything from a penny or even a button in the contribution plate to a substantial gift that requires great sacrifice on the part of the giver. Would it not look better and sound better if we called it an **investment?** This word sounds worldly but it involves the placing of money where it will yield returns of value to the giver. One who makes an invesement is one who has a special interest in that in which he invests. There is no higher, greater or more worthy investment than that made in the cause of Christian growth. Moreover, interest always follows giving. We give sometimes to discharge what we consider to be an obligation or a duty and not because we want to give for the purpose of materially helping a cause. If an offering is to mean very much it requires a strong belief in the cause for which it is given. If each member of the Brethren Church would tithe by giving at least a tenth to the cause of the Church we could accomplish wonders. We would have enough and to spare.

The word **propaganda** is somewhat distasteful because it is used in connection with politics, scandal and the like. We use it of course in the higher and better sense. The English language seems to be deficient in the furnishing of a better word for the use that we make of it. Our recent experiences make it all the more unpalatable. We have been assailed with propaganda of suspicion and discredit and misinterpreted or half truths have been made to sound like falsehoods and circulated as such until we are sick and tired of it all. This reference to the word should in no wise discredit it and I want to emphasize the importance of using the word propaganda with all of the foreign matter washed out of it.

Church Unity in the last analysis means unity and harmony of thinking and action. We must think together and act together as a solid group of Christian people. We might use the words **Church solidarity** to clarify our understanding. Church **Solidarity** can not be overemphasized.

Our publishing interests need Church support in order to establish, maintain, and perpetuate a distinctively Church literature. Church ownership and control of the Publishing Plant is most highly desirable. It is like owning one's own home or farm or like a congregation owning its own Church property. Ownership gives the owner a sense of security and freedom to improve and expand. It is true that the Publishing Company plant has involved an indebtedness, but we must remember that most expansive movements require monetary expenditures and indebtedness risks. The building is new and well located and if denominational unity or solidarity exists and continues to exist in any large measure, the indebtedness will soon be discharged. We must stand by our Publihing Company and put it on its feet. We can do it within the next few years by (1) placing a subscription for the Brethren Evangelist in every Brethren home; (2) the use of Brethren Sunday School Literature in every Brethren Sunday School; (3) the concern of every congregation over a liberal investment each year through an offering; (4) the use of the facilities of the company for the purchase of books and other supplies; and (5) by remembering the Company in the prayers of all the Brethren people.

Benevolences are very important to a Church that has only recently begun to pay salaries to its ministers. As these ministers and their companions grow old in the service they need assistance from the Church for which they gave of their time and energy so unstintingly. We must provide comfort and security for such as need it in their declining years. There are those, too, among our membership who were unfortunate, these too should be cared for by the Church as a whole. The Brethren Home has not received the whole-hearted interest and support of the Church as a unit. There are questions raised about the wisdom of continuing its service. It would be wise, probably, for the General Conference here assembled to appoint a special committee to inquire into the possibilities of reorganizing or discontinuing its services. However, it must not be overlooked that the Home is a substantial possession of the Church, that it has a worthy place in our Church organization.

The Sunday School Association renders a real service to the denomination through its Sunday School promotion program, its support of the College and Seminary and its young people's camp work. The camp work seems to be moving forward quite satisfactorily. New camps were organized this year, the attendance has increased and general interest in camp work widened. This is a very promising outlook and

(Continued on Page 14)

Editorial

(Continued from page 3)

tional W. M. S. President made the following report at the Sunday morning service. The amount brought in by the various societies and individuals and deposited in the little chapel built for the purpose, was $1,952.72. To this, by vote of the organization the women added the sum of $435.00 which had been a frozen asset of the society, but recently released. This made the total to apply on the chapel fund the sum of $2,387.72.

But that was not the only high point in the work of the women. They brought to this conference the highest amount of money in point of cash deposited in their Thank Offering Service, that has ever been given at any conference time. This sum reached the magnificent total of $1,591.92. Trust the women to really do things.

THE SUNDAY SERVICES

We always look forward with a great deal of interest to the Sunday services of Conference. Especially to the amount of offering, which is taken for the work of our Home Missions. This year was no exception, since the major part of it is to go to the Washington, D. C. work, that work which our Mission Secretary, Brother Klingensmith, has been helping this past summer. We were most agreeably surprised in that the attendance only lacked 16 of reaching last year's attendance, being 445 this year as against 461 last year. As to the offering, a more detailed report of which we surmise will be given in the Mission number of the Evangelist, it was as follows:

Adult offering	$218.39
Young People's offering	10.37
Children's offering	5.25
For a total of	$234.01

The happy thing about the whole offering was the final total for the day, which, our Missionary Secretary tells me, **reached the grand total of $601.01.**

More than 500 were in attendance at the morning service. And while many left immediately following the morning service, there was a fine audience for the afternoon service.

For those who remained for the evening hour, a fine Christian Endeavor service had been planned on the lawn of the Park Street Brethren Church of Ashland. This service was in charge of Rev. Clayton Berkshire and Rev. L. V. King, assisted by the local sponsors of the three Christian Endeavor societies. Rev. Frank Gehman brought the message of the hour. A candle light service and camp fire was held following the close of this service.

WHAT WILL IT ALL MEAN?

The results of the conference depend upon just what enthusiasm and real work goes back into the local churches. Just the holding of a conference, for the sake of a conference, means nothing. It takes that which is worked out of the conference plans and purposes in the various congregations to make the conference a thing of value. But we are sure that there was sufficient impulse set forth to bring about the desired results. At least this was the feeling that was left in the minds of those of us who were left behind in Ashland at the close of the conference sessions.

F. C. V.

I AM YOUR CHURCH

I am the best friend you ever had. I am hung about with sweet memories—memories of brides, memories of mothers, memories of boys and girls. I am blessed with loving thoughts, crowned with helping hands and hearts; in the minds of the greatest men on earth I find a constant dwelling place. I safeguard man in his paths. I lift up the fallen, strengthen the weak, I help the distressed, I show mercy, bestow kindness and offer a friendly hand. I am good fellowship, friendliness, love. Sometime, some day in the near future you will yearn for the touch of my hand. I am your comforter, and your best friend, I am calling you—now! I am your church.—Selected.

IT SEEMS TO ME

Christianity may have the solution to the world's problems, but if few know and believe it nothing is availed. Could the Church but get together in its basic pronouncements and then vigorously and in unison persist in declaring the fundamental issues and solutions, great strides toward victory could be made. Faulty doctrine in some instances and a wrong spirit in others prevent clarity and unison. Or so it seems to me.

—*The Mentor.*

New Brethren Publishing Company Building

Dedicated, Saturday, August 29th

Ceremony in connection with General Conference Program



With the singing of a single verse of that well-beloved hymn, "Faith of Our Fathers," the dedication service for the New Publishing Building was begun. The invocation was brought by Rev. Fred C. Vanator, Managing Editor of the Brethren Publishing Company. Prof. M. A. Stuckey, of Ashland College and Seminary, brought the dedicatory address. In well chosen words, he set forth the reasons for having such a building and spoke of the early influence the Brethren Church had on the art of printing. He expressed the ideals of the Church and its relation to the general attitude of men and closed by making some striking comparisons of the attitudes that should be held by the Brethren Church.

Rev. J. G. Dodds, Secretary of the Brethren Publishing Company Board, then led in the dedicatory response which set forth the aims of the Church in dedicating the building to the work of the Lord. In this the audience heartily responded.

Dean Willis E. Ronk, President of the Board of Trustees of the Publishing Company offered the dedicatory prayer.

The afternoon was ideal for the dedication, the sky being somewhat overcast, which shaded the crowd that gathered in front of the building. Many were the comments on the beauty of the building and the sacredness of the service.

The Board wishes to express their appreciation for the fine bouquet of flowers furnished for the occasion by the members of the Printing plant force, together with others which found their way into the office during the day.

Very few, if any, who attended conference who did not avail themselves of the opportunity of a trip through the Publishing plant. All were amazed and delighted with the arrangements of the building and many were the words of apppreciation that came to the members of the Board for their fine work.

Much appreciation is due the Prudential Committee of the Board, composed of Brethren W. E. Ronk, J. G. Dodds and J. E. Stookey, for their untiring efforts in the building program. Especial thanks should go to Dean Ronk who has spent much time and effort without expense to the company in the construction of the building.



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for September 20, 1942

"FUN IN THE FAMILY"

Scripture Lesson—Luke 15:20-32

For the Leader

The subject tonight inspires us to think in terms of a "Family Circle," which has largely passed away with the present century. The present conditions gives very little time when the entire family can be together. Outside attractions have mainly dispensed with the necessity of "family group recreation." This has not been for the best, as a group or social set-up which has no further use tends to lose its importance.

With the loss of the family circle has come a loss of parental influence over the children. Parents, either through disinterest or lack of authority, have lost their place of respect and power with their children. This is alarming, inasmuch as the home is a main backbone of American democracy and social life.

Every encouragement should be given for parents and children to spend as much time together in evenings and weekends as possible. Parents should be encouraged to maintain their proper place in the home as heads of the household. Christ should be upheld by the parents so that the children will grow up to know Him and love Him.

DISCUSSION

THE HOME, THE CENTER OF LIFE. Time was when the home was the central organization. All law and training eminated from the home. Father was the head of the family. To him was ascribed the duties of maintaining financial support and training the children. Here was opportunity for a father to train his child in the laws of life and social relationships. Here was the opportunity to teach the lessons of God and Christianity. But such is not so much the custom any more. Outside influences have entered in. And true it is that the very agencies which have served to disrupt family union are the ones which tend to break down the morale and virtue of young people today.

Many young people have the conceited philosophy that outside influences and companions are smarter and wiser than parents. Thus they have little respect for parent's authority or word. How much a lax generation of parents have contributed to this philosophy is hard to estimate, but we can safely say that parents must assume their share of the blame.

It looks largely that it is a case of the tail wagging the dog when parents will set aside their decisions and authority in favor of the whims and fancies of growing children. Our national, social and spiritual life will assume a brighter aspect when and if parents will come to the place where they will make their home the center of their family life. God bless those homes where parents fear the Lord, while endeavoring to rear their children in the admonition of the Lord. Their children shall rise up and call them blessed.

APPRECIATION SOMETIMES IS TOO LATE. Our scripture tonight tells the interesting story of a young man who was smarter than his father. He was so smart and conceited that he thought he knew more than his wise, old, experienced father. So he "jumped the traces" and took the bit in his teeth and marched away with his portion of the family inheritance. E'er long he had squandered all his finances and was destitute. Undoubtedly his portion was sufficient to establish him in a successful business had he respected the advice and judgment of his father.

But he wasted it. And with that gnawing, knotting pain in his stomach which comes from lack of sufficient food he sat down and began to meditate on life as it once was at home. From now on in the story he wasn't so conceited. The old family table and plain grub came to him in memory as being of a pretty satisfying nature. Dad's discipline didn't seem as "severe" now. He came near learning to appreciate his home life a little too late.

He did go back, and his reception was of the kind any of us would receive in our homes. He was glad to eat the food from dad's table and to obey dad's stern commands. Without doubt he profited by his mistake and really learned to appreciate the comforts and joys of home.

FAMILY LIFE IS A NECESSITY. Nazi controlled domains are fast annihilating family life. No more are marriages encouraged, nor is the rearing of children in the home looked upon with favor. Marriages are considered useless, child-bearing is encouraged, but only that these children might be raised by the state. Family life is not recognized. Here is the foundation of revolution, bloodshed and the worst forms of immortality. There is no place in socialized life for the love of one man for one woman as God has ordained that should be.

Any wise thinking person today can easily see that the family is the rock of our democratic civilization. Ideals, virtues, laws of the home are the ideals, virtues and laws of our democratic civilization. Ideals, virtues laws of the home are the ideals, virtues and laws of our democracy. Destroy family life, and we have nothing for the future of democracy.

The recklessness of the past twenty years in our family life is evident in the overbearing sauciness, and spoiled children we can find most everywhere. What these children's children will be like we can only pray for.

Where home life is respected, where God is respected in those homes, where church attendance and support are made habits, there we will find families which will be upholding our country in the years to come. We young people are doing the wise thing if we cooperate to make our family life as pleasant as possible, seeking to hold the family together, and centering everything in Christ as the chief head of our home.

FAMILY FELLOWSHIP. Someone has said that home is where one half of the family waits until the other half brings the car back. Any family desiring to hold the family altar knows the difficult task of finding a suitable time when all can be together. But there is such a time and the God-fearing family will find it. The writer's experience in his calling among the families of his church, has been that very few families find as much as one hour a week, sum total, when the whole family can gather in the living room for a little chat. The family life is there, true enough, but there is no fellowship. A flock of chickens will always come to the home to roost, but we can't say there is much fellowship among them when they are all home.

God-fearing parents will begin early to train their children to appreciate home life, and to teach them to enjoy it. There is possibility for much fun in the family. Picnics, games, books, the family altar, all present times when parents and children can learn to know and appreciate each other better. Results may seem discouraging even to the most optimistic parents, but who can fully estimate the enduring value of words so spoken and deeds so done. We young people can do much to help our home life by planning to stay at home certain nights of the week and entertain our parents. Such a procedure isn't consistent with the terrific pace of our pres-

With the Laymen

LAYMEN'S ACTIVITIES

Undoubtedly it was the intention of the officers of the Laymen's Organization to have news of Brethren Laymen printed in the Evangelist. It will serve no good purpose now to offer explanations, alibis, or arguments regarding the failure of this program. It is just barely possible that something of value can result from a summary at this time, coming as it does, at the close of our conference year. There is provided, then, a compilation of all the reports sent in to the National Laymen's Organization office during this past year. It is hoped that this will serve to show that the Laymen have been active, that many local Laymen's organizations have had a successful year, and to encourage all to greater efforts the coming year.

After the last National Conference some Laymen wrote their impression. One of these comments is here included.

> My observations of the Conference may not be so good, but the Spirit and the Fellowship with the Christian people lifts a man up to higher thoughts. Where a group of people is gathered together and let God lead them, as the Brethren people did there at Ashland last August, He will surely reward them.
>
> The laymen have one of the best challenges and programs to work from that I know of. The organization is doing some real work for the Kingdom.
>
> We just had a successful Laymens' Sunday Service. Hoping that every organization can do likewise, I am,
>
> Yours for the Master,
> C. E. Smith
> Elkhart, Indiana.

This is typical of the comments of the men who attended the General Conference Laymen's sessions of 1941.

M. P. Puterbaugh.

ent hurried life, but it is worth while. There is nothing in life which is worth giving up the fellowship, joys and happiness of fellowship and fun in the family circle. Parents and brothers and sisters are with us only so long. Let's get as much fun out of them as we can. Let's center our entertainment and activities in Christ and our home life will take on such pleasures and satisfaction as we never before even dreamed would be possible.

The prodigal son lost a lot before he learned the real value of his family life. Let us profit by his mistake and show a real appreciation for OUR home and family life.



Missionary Education Column

Conducted by Rev. Chester Zimmerman

SYSTEMATIC MISSIONARY INSTRUCTION

One of the points of excellence in the National Sunday School Association's standard is "systematic missionary instruction." What is to be understood by this? What are some minimum requirements a Sunday School should meet before it can conscientiously take credit on this point? A minimum requirement should be first one monthly missionary program at the opening or closing of Sunday School. In cases of merged services plans can still be made to give some missionary training through scripture, song, prayer, and brief presentations of materials suitable to the local program. Various Districts have recognized the value of this monthly instruction and have recommended it to the local churches. But this is only a beginning to any real systematic conscientious effort. We cannot hope to really instruct and enthuse in those few minutes. The real value of this is that it reaches all the Sunday School members.

In addition a constant program of reading both books and literature of all phases of missionary endeavor should be stressed. Without fail the missionary number of **The Evangelist** should be widely circulated. There is no inspiration without information. This does not involve any great outlay of money or a large collection of books. A few really good books are much better than a large assortment of mediocre books. By all means include a good active librarian in your program.

The key to missionary success in most schools is the working combination of missionary director and teachers. This involves a trained teaching force. We are just kidding ourselves when we think we have a staff trained to do more effective missionary teaching when no teacher training course in missions has been held for years. If your school has not had such a school for five years it is advisable to have one before taking full credit in the Association's standard of excellence.

As the pastor is the indispensable man so the bulletin board is the indispensable method. Good results can be obtained without one but better results can be achieved with one. The effective bulletin board keeps us up to date. It recaptures our interest in sundry projects. Our praying is directed through it. The appeal to the eye is far larger and better remembered than the spoken appeal. Dust off the old bulletin board and put it back to work again.

This is only a scratching of the surface of necessary things in systematic missionary instruction. But these are good starting methods. Utilize these to the full and then go on to others until all are backing the missionary work of the Church.

Moderator's Address

(Continued from page 9)

it must be continued as a means of keeping our young people in closer touch with the work of the Church. It may be getting along nicely with the offerings received for its support but how much more could be done if the support were greatly increased?

The National Christian Endeavor Organization also does a fine piece of work in its field, but it too might do much more if it had additional support.

The work of the men and boys is just now getting under way and the spirit of male activity in the Church is growing. But the work of the men has not yet shown the enthusiasm and vigor that the women's work shows. We have confidence in the men and know that they will come through with a far reaching program in the not too far distant future. Let's go, men. We have the start, we are finding that we have a real work to do. Let us keep the traces taut. And may the ladies and girls encourage them!

The W. M. S. needs no paticular encouragement. Their work is self-approving and commands the greatest respect of all. They are consistent, they set up goals and proceed to work and sacrifice for them and what is more they reach them. The work of the W. M. S. and the Sisterhood of Mary and Martha challenges every other organization of the Church to do as well. The W. M. S. has supported the College and Seminary for many years and they have done it gladly and unstintingly. The Sisterhood girls have helped also in a very substantial way. The value of this aid can never be adequately expressed.

The College and Seminary constitutes the greatest single monetary investment of the Church. Because of this fact it has been the center of attack in our recent controversy. It represents a denominational possession that practically amounts to a million dollars. It seeks to render the Church and the Community in which it is located a real service. In fact, that is why it was founded and that is why it now exists and has continued to exist during the lifetime of the Church. In 64 years it has grown from a $10,000 investment. In other words, it has increased in monetary value 100 times its original value. If we could measure its service accurately, it too has increased many fold.

It is designed as our forefathers stated in the Articles of Incorporation, "The object of said corporation is not for profit, but to establish and maintain a college for promoting education, religion, morality, and the fine arts and to secure to its members and patrons the advantages of education in all departments of learning and knowledge." It goes without saying that the founders expected this education to be openly and avowedly Christian.

Today Ashland College and Seminary seeks to provide such an education for its students and is permeated through and through by the Code of Christian Ethics provided by Jesus Christ, our Lord and Savior, while he lived among men on this earth. Jesus taught well and His sayings and teachings have come down to us, more than 1900 years later as the proper and universally accepted way of life. But since man is created in the image of God and is endowed with a mind, with the power to reason and the power to make his own decisions, he doesn't always adopt and practice the Christian Code as his way of living. Education guarantees neither the practice or the adoption of the Christian code by man in his own behavior, but Christian education will constantly keep it before him with the hope that it will take root in his life.

Both the Church and the Community has contributed to the growth and development of the College and Seminary since its organization. The Church supports it because it is its own and the center of its educational interests. The Community, particularly the City of Ashland, supports it because a good College, a Christian College, if you please, is an asset to the community.

The College has never had more money than it could use and often times during its history it has faced difficult times. But by and large it has usually been able to meet its expenses and with the assistance given it both by the Church at large and by the town, alumni and friends. A number of financial campaigns were conducted to build its endowment and to expand its building program. The two most important campaigns were conducted during the presidency of Dr. Edwin E. Jacobs. May I stop here to pay tribute to the work of a man who has given the college a life-time service and we want you to know what great contributions he has made to the life and work of the school.

The College and Seminary income comes from the following sources: student fees, interest on endowment, auxiliary enterprises such as the dormitory, and gifts. There have been many years during the history of the school wherein this was sufficient to meet the annual needs. But first the depression affected it and now before we could fully recover from its effects, the present emergency has come upon us. Now more than at any other time in the history of the College, it needs direct financial support from the Church. The annual stable gifts of long standing from the Sunday School Association and the Women's Missionary Society, together with the fluctuating Educational Day offerings and Club membership fees from alumni and friends do not suffice.

When the college was growing and developing, it was comparatively easy to add a new department or to increase faculties. But now since expansions have been made and now constitute a definite basis for the reputation and accreditation of the school, it becomes more difficult to retrench. Retrenchment carried beyond the safety point reduces efficiency. With each retrenchment the services of the school are reduced and its attractive power is thereby lessened.

Today the task of recruiting students has resolved itself into a sales campaign in competition with other colleges. This requires skilled workers and involves added expense which tends to become a burden upon our existing resources.

Salaries, none too high at the best, cannot absorb losses because increased living costs and the ease with which faculty members may find more profitable employment in war industries or government service complicates the problem of financial readjustment.

I am trying to make clear to the delegates here assembled that more funds must come from the Church if your college and seminary is to render its full service in giving Christian education to your youth, the church leaders of tomorrow, in the ministerial, lay and missionary fields. The Church has no future unless we can supply substantial provisions for the education and training of our youth for future leaders.

Ways and means must be discovered and worked out whereby our Brethren youth may be conserved. We are living in no ordinary times and we may have to reconstruct our thinking along many lines if we expect to keep our young people true to the faith. I have neither recommendations nor suggestions, but the problem deserves both immediate and careful consideration. A conference created committee of wise heads, that is, members who understand youth and its problems, should be formed to study the problem carefully and completely. We dare not go to sleep at the switch now. War experiences usually do strange things to what may be termed

established practices. Stand by your youth and the educational facilities we have provided for them.

A fourth need within the Brethren Church is a deeper spirituality. A spirit of spirituality prevails when men and women try diligently to live the Christian life. At the risk of being called a pragmatist I fear that we have missed a part of the test of a man's true spirituality when we overemphasize grace and underemphasize works. A too strong dependence upon the grace of God may result in an inadequacy of works and a misguided principle of fair and honest contacts with our fellowmen. It may be officious for a layman to make such a statement, but to a layman much precious time may be spent in theological bickerings and hairsplitting while the souls of men are left starving on the sidelines or disgusted by the exhibition.

We must certainly believe in the grace of God and His great desire that men shall come to Him but my Bible reads, "For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Ecc. 12:14. Similar passages concerning the value of the works and deeds of men are found in the New Testament. These are the words of God and who can say that our works, our deeds and our everyday behavior has little or no bearing upon our hopes for divine approval? Yes, we most certainly believe in the Grace of God, but we also believe that God holds man responsible for his works.

We must believe too in the Word of God and in His omnipotent power, but to sit down and do nothing until we feel that God speaks to us or directs us seems stupid to a layman. To simply await God's blessing is not enough, we must reach out for it, we must go out after it, we must work for it, ever believing and striving.

When a man acts independently of God he is treading upon dangerous ground. When he works with God or does his best to do as he thinks and believes God wants him to do, he is safe, providing he is able to think constructively and believe implicitly. Man may be so sure of himself, as it seems Hitler and his ilk are, that he may place his own opinions and beliefs above or upon the same plane as God's. When he does this he has lost his spirituality.

Spirituality is not a mysterious word nor does it lie outside of man's realm of understanding, outside of his ability. He has the Word which guides his thinking and tells him what he should do or should not do and he can do it or not as he wills. The way is open and the directions are clear. It is the following of the instructions that constitutes the depth of one's spirituality. If every member of the Brethren Church had a deep spirituality, what a membership we would have! If every man and woman in the world would have it, we wouldn't be in the mess we are in now. Such a condition constitutes an Utopia and that is more than we dare expect. The fact that God has stood all our mistakes and shortcomings is the best evidence of his redeeming grace and patience.

I wish to repeat that which has been said about the true conception of the Christian life, church unity and a deeper spiritual life is designed for the ministers in our midst as well as for the laity. Ministers are human beings just the same as the laity. Each of us must learn how to make the application of the Christian Code to our own lives and to meet our own particular problems. It is not an easy thing to do. In a changing society in which material changes come so rapidly that we have great difficulty adjusting ourselves to them, the task of spiritual adjustment is greatly complicated too. But we must remember that it requires careful thinking and concentrated effort, much prayer and spiritual advice. The principles, or things that pertain to the spirit, remain the same but our reconciliation of the things that transpire in a rapidly changing scientific world to the simple and lasting things of the spirit is not an easy task. Each one of us must be wise and understanding to do it, and we need a wise and understanding spiritual leadership to help us.

Too much emphasis cannot be placed upon this wise and understanding spiritual ministerial leadership. It means that our ministers must be on their toes so to speak.

I am making no criticism of our ministers, far from it. I am only setting the standard as laymen may see it for the encouragement of a strong and vigorous ministerial leadership. The minister must be able to see the parishioners' problems and point of view on many questions of behavior. He must possess infinite patience and perseverance in dealing with obstinate and self-willed laymen and we all have our share of this peculiar characteristic. He must be firm when firmness is needed, and he must be sympathetic when sympathy should be shown. All in all, the minister must be a real man, one who is able in his own thinking to make the same adjustments that he expects of his members. This is the kind of ministerial leadership our times demand and it is a standard toward which all may strive. Real ministerial leadership and service consists in more than dutifully conducted pastoral calls and polished sermons on the Sabbath. It means a real and wholesome leadership that commands and holds at all times the respect and reverence of the congregation and the entire community in which he lives. This is the ideal, and we are all human. We may strive toward the ideal though we never hope to realize it completely.

This, Brethren, is a review of our needs as a denomination. May I summarize briefly?

1. We need a clear understanding and appreciation of our Brethren heritage and it must be acquired by our church membership, before we can hope to make our maximum progress and render our maximum service as a religious denomination. We must agree upon the tenets of our faith and at the same time be aware and conscious of the possibilities that may result from rather free expressions of individualities allowed under our democratic organization.

2. We need throughout the year a closer contact with our general conference deliberations and some plan to systematically and continuously keep before our churches the work that the General Conference has laid out.

3. We need to study our general church organization in order to perfect it and insure a stronger church unity and continuity of effort.

4. We need to set up a study committee to reveal the problems that our young people face and to examine our church program in terms of binding our young people more firmly to the work of the Church.

5. We need to vitalize the practical side of Christianity and to show by precept and by example that the Christian Code of Behavior is practical and not too difficult to use.

6. We need to develop a spirit of church unity through an understanding and apppreciation of the work and needs of the conference and non-conference controlled organizations of the Church-at-large that function, each in its own field, in doing the general work of the Church.

7. We need to develop a deeper spirituality in our daily lives and having developed it we shall be assured that our beloved Church shall move forward efficiently and effectively.

8. We need to provide and plan systematically for the continuance of the training of men and women for the Brethren ministry and laity in our own institution of higher learning. So much depends upon the leadership of our ministry and the demands of a changing society are so great upon ministerial leadership that the best is none too good for us.

Church members and Churches must be on the alert as well as our educational authorities for young men and women recruits for the ministry and other Church responsibilities in leadership.

I trust that these observations and suggestions may have some value and that they may bear fruit in the years to come. Let us work and pray that the work of our beloved Church shall grow and exert its maximum influence upon the lives of men. Our best efforts will in time, and I trust that the time will be short, offset the adverse reactions resulting from our recent unfortunate and unnecessary difficulties with our seceding Brethren. We must forget and throw the full force of our energies into this work. The world needs us and we need it.



Laid to Rest

DANIELS—George W. Daniels departed this life June 21, 1942 at the age of 57 years, 4 months and 18 days. Brother Daniels united with the Mt. Pleasant, Pennsylvania, congregation in his early years of manhood, and remained faithful to the end. We shall always remember Brother George for his wonderful testimony for his Lord, prior to his passing.

Brother Daniels was united in marriage to Emma. A. Sample. To this union was born five sons—Walter, James, Clyde, Lloyd and Robert, also two daughters—Edna and Blanche.

Last rites were held in the Mt. Pleasant Church with Rev. Charles Blough in charge and his pastor assisting. Rev. Blough called upon Brother George frequently, and also anointed him on his request.

J. Edgar Berkshire.

FLORA—Jacob Michael Flora, son of Noah and Anna Flora, was born at the Flora homestead in Miami County, South of Denver, Indiana, March 4, 1861. He departed this life August 4, 1942, at the age of 81 years, 5 months.

Three sisters and five brothers preceded him in death. One step-sister and one step-brother are still living.

He spent his boyhood days in that community. In the year of 1883 he was united in marriage to Katheryn Crockett. Shortly after this time they moved to Wabash County and lived there for nearly fifty years. Because they were always friendly and good neighbors, they were soon known as Uncle Jake and Aunt Kate.

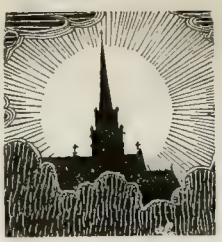
Mrs. Flora preceded him in death twenty-two months ago. For many years Brother Flora was a member of the Center Chapel Brethren Church, serving as trustee and deacon.

No children were born to this union, but two boys, Leo Murphy and Harry Thomas were reared in his home. Harry Thomas and family cared for him in his own home during his last illness.

He looked forward to the time when he would enjoy a fuller and sweeter life with the one who meant so much to him, when he would be united with "Aunt Kate."

To all who knew him he was a loyal friend and a Christian gentleman. Funeral services were conducted at the Center Chapel Brethren Church, Thursday afternoon by his pastor, assisted by Brother Tinkle, and Brother Saylor of the Christian Church. Burial was made in the Courter Cemetery.

Harley Zumbaugh, pastor,



News From Our Churches

CENTER CHAPEL, INDIANA

This is our first report of our work with the Brethren at Center Chapel and it is now nearing the close of our second year. And they have been busy years. We are steadily moving forward in the work of the Lord. The Sunday School is increasing in spite of the conditions which exist. Our church services are well attended by the Loyal Brethren and some that do not belong to the church.

We were led in our revival in June with Rev. Louis Engle of Warsaw, Indiana, as evangelist. He brought many fine messages in his own way, which were well received. The meeting closed with a Communion service.

A number have been added to the church by baptism and letter, which has been a great help in every way. We have a fine class of young folks who are very loyal to the church.

We have been doing some improvements on the church building in the way of painting the outside; also the Sisterhood Girls bought new ceiling for the basement, which improves its appearance very much.

We closed our Vacation Bible School with an average attendance of thirty-four. We had three teachers who presented the lessons in a splendid manner and the school closed with a program which every one enjoyed.

Dr. L. E. Lindower, of Ashland Theological Seminary, was with us and gave a fine message in the interests of the College. This message was well received.

We are looking forward to a more blessed time in the future than we have had in the past. We ask an interest in the prayers of the church-at-large and pray that the Lord will lead us as a Victorious Church in His dear Name.

Harley Zumbaugh, pastor.

TIOSA, INDIANA

Holds Impressive Baptismal Service

A goodly number of the Tiosa Brethren met on the bank of the picturesque Tippecanoe River on Sunday, August 16th and took part in a very impressive service. The service was opened with a song; then each humbly bowed his head acknowledging the Creator as God, the giver of every good and perfect gift. The pastor, O. C. Lemert read from the Sacred Word and commented on the Bible teachings concerning triune immersion as practiced by the Brethren Church. The applicants were then led into the river and were baptized. After the laying on of hands, each was extended the right hand of fellowship and received into the local church organization.

One of the impressive things of this service was that the first applicant was a young lady, Miss Irene Leedy, thirteen years of age—just the beginning of life. The other, a gentleman, Mr. Henry Landis, of eighty years, whose life race is almost run.

It is most wonderful to note that Jesus is the Savior of the old as well as the young, and we thank God that His salvation is complete.

O. E. Lemert, pastor.

The Brethren Evangelist

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ASHLAND COLLEGE



I WILL lift up mine eyes unto the hills from whence cometh my help.

My help *cometh* from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord *is* thy keeper; the Lord *is* thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

—Psalm 121

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INTERESTING ITEMS

OAKVILLE, INDIANA REPORTS TWO VERY INTERESTING ITEMS, one is the fact that the Christian Endeavor work is being revived and that they have also a brand new organization which is known as the "Shipshewana Camp Club." This latter organization is officered as follows: President, Glenn Munro; Vice President, Joy Morris; Secretary, Betty Mae Potts and Treasurer, Barbara Rhoton. We judge that this organization has been perfected with the purpose of inspiring the young people to attend the Shipshewana Young People's Summer training camp.

This is a splendid idea and should spread throughout the entire brotherhood. Each camp should adopt this organization. May we venture to suggest that former students of the camp might form an Alumni Association and help the young people to obtain what they themselves have received from these camps?

WE NOTE THAT THE MASONTOWN CHURCH and custodian's house have received a fresh coat of paint. Why not brighten up God's House as well as our own? Drab exteriors are as depressing to the neighbors of the church as drab interiors are to the members of the congregation.

WE NOTE FROM THE MILLEDGEVILLE BULLETIN that the Milledgeville, Illinois Church will be the host church for the Central District Conference which will convene in October. The date of the conference was not given, but this will appear in an early issue of **The Evangelist.**

THE BRYAN, OHIO, BULLETIN TELLS OF MORE ADDITIONS to the Church. Three are reported as having received the rite of Baptism recently. The constant application of the Word throughout the year is of even more value to the church than a period of revival services, important though such be. This reception of members through the year is being more and more evidenced in the Brethren Church. And constantly should we be reminded that after all this is the all-important work of the church.

FROM THE WEST ALEXANDRIA, OHIO, BULLETIN we learn that just recently a new roof was placed on the church. Brother Eugene Beekley, who recently assumed the resident pastorate of the church also reports that the general average attendance for the past six months has reached the number of 65. The average of 100 has been set for a goal during the next six months period.

WORD COMES IN THE JOHNSTOWN THIRD CHURCH bulletin that the Brethren in and around Johnstown are planning their revival meetings in such a fashion that all can cooperate in the effort. Brother Crick announces that the tentative schedule will be as follows: Vinco, (C. Y. Gilmer, pastor) October 19th to November 1st; Johnstown Third (W. S. Crick, pastor) October 26th to November 8th; Johnstown Second, (W. S. Crick, pastor) November 9th to 15th. Brother Claud Studebaker will be the evangelist at both Johnstown churches. We are unable to report definitely who will conduct the Vinco meeting.

BROTHER JOHN F. LOCKE REPORTS meetings in progress at the Mt. Olive church, with Dr. L. E. Lindower as evangelist. These services began September 7th and will continue through the 20th.



EDITORIALS

CHURCH MUSIC

How does the music of the church affect you? Does bore you, or does it lift you to the heights of joy nd worship? Do you sing in your heart, even though our lips do not move nor is your voice lifted? And you do sing audibly, is it just another melody to be t forth with vigor or tenderness as the case may e? Or is it an act of worship before God, uttering is praise and acknowledging His presence? Do the ords of the hymn express to you all that the author ad in mind when he penned them? (For in most ases hymns are not just written to bring forth anher new song, but to express to the world the feelgs that are swelling in the heart and soul of the uthor.) Or are they just words, to be spoken in me and tune with the melody? Do you speak them ithout giving thought as to whether they express our attitude, your doctrine, your philosophy of life nd your channel of thought? Would you give them s your testimony in a service as expressing your osition of faith and your idea of your relationship ith God, the Father, and His Son, Jesus Christ?

These, and a multitude more of questions come to s as we think of the "song-worship" of the church.

Sing Unto the Lord

In the Psalms the Psalmist says time and time gain, "O come, let us sing unto the Lord." "Make joyful noise unto the Lord."

Remembering that the Psalms of the Old Testaent were the hymns that were sung in their servces, we must recognize that music had a definite lace in the worship of the Israelites in the Temple. nd that part of worship has been handed down to s and means much more to us than it could possibly ave meant to them. This is true because we have ore than a Judge, who is just and righteous to hom and concerning whom we lift our voices in nging. We have a Savior, a Redeemer, who has iven Himself for our salvation.

So when we sing, we too sing unto the Lord, but ur singing becomes more meaningful. And that nging should carry a deep and lasting devotion.

Sing With Understanding

Paul says, "I will sing with the understanding." ymns of the church have a meaning. They were ritten with a purpose. They are meant to carry a efinite message.

There was a certain value in the old habit of lining" the hymns, as the congregations sang. Of ourse this was necessary because there were not enough hymn books to go around the audience, and therefore, of necessity, the congregational singing must be led in this particular manner. But it brought to mind the words and impressed the message upon the hearts of the worshippers. They "heard" and then they "repeated" the message.

The Old Hymns are the Best Hymns

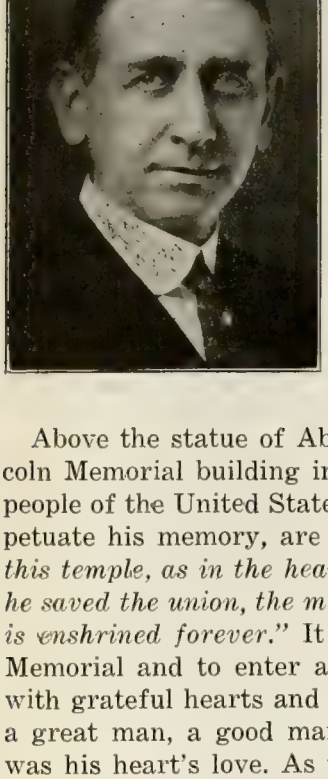
What can be more inspiring than to join in singing such old hymns as "How Firm a Foundation", "'Faith of Our Fathers", "Joy to the World" and a multitude of others. These hymns never grow old. They carry the message of love and joy and peace to our hearts. They are the stately old hymns of the ages, old yet ever new. They outlast the generation in which they were written and hail the generations yet unborn. They lead us in the paths of deepest devotion and fill our souls with comfort and understanding. They go with us to our homes and we find ourselves repeating over again their refrain. It is in them we find the music of the ages.

Prelude—Offertory—Postlude

Someone said to me one day, "Why have a prelude played in the worship service? No one listens to it." Was that criticism just? It should not be. The soul should be quieted with the sound of the opening strains of either piano or organ. Fortunate indeed, is the church which has a fine organ and a good organist. The quieting strains of the opening musical number ought to bring us to our knees (figuratively if not literally) in the presence of Almighty God. Such prelude should be just as much a part of the service as is any other portion of it. Musical selections are songs without words, often too deep in meaning and grandeur for the author to find words to express his deepest feelings. Such melodies can serve as a background for our prayers, and we can utter in our hearts the words of consecration the writer could not find in his heart. Try it and see how your soul is lifted to the very heights of joy and peace!

Offertories may become the vehicles to carry our praise to God for His manifold mercies. They may bear our thanksgiving and love as we bring our tithes and offerings to His altar. And the Postlude—it is the sound of the breaking forth into a joyful noise at the close of the service, and the expression of the pent-up feelings of a thankful heart and a blood-washed soul.

Next Lord's Day think of these things and make them a part of your worship. F. C. V.



The Guest Chamber of the Soul

By Dr. G. C. Carpenter

We asked Dr. Carpenter to write this article as a Communion Meditation and we feel that if we read it as such we will find a different meaning attached than we might otherwise. Many churches observe their Communion near this time of year. Read and meditate.

Above the statue of Abraham Lincoln in the Lincoln Memorial building in Washington, built by the people of the United States to do him honor and perpetuate his memory, are the impressive words, *"In this temple, as in the hearts of the people for whom he saved the union, the memory of Abraham Lincoln is enshrined forever."* It is well to have raised the Memorial and to enter and tread its sacred spaces with grateful hearts and reverent footsteps. He was a great man, a good man. He trusted God. Simple was his heart's love. As the years go by we esteem him more and more worthy of our remembrance.

But there is *ONE*, with whom in comparison we cannot speak the name of any mortal man, *ONE* who did for mankind what no mortal man could have done, *ONE* whom Abraham Lincoln loved and trusted, *ONE* to whom the Church is a Memorial Temple, *ONE* who seeks to dwell in the Guest-Chamber of every soul, and *ONE* in remembrance of whom millions come together in the Memorial Communion service. While Lincoln saved the Union, this *ONE*, *even Jesus Christ the Son of God, provided redemption from sin by which the whole world might be saved unto life eternal.* We hesitate to make even such a comparison.

The Church ought to become a hushed and sacred place to us at all times but in a special way at the time of communion. This *ONE* wants our hearts to become a hushed and sacred place for Him to dwell and it is thus that we become temples of the Holy Spirit. And that is what it means to be a Christian, Christ dwelling within, source of spiritual life. We die to sin but live in Christ and Christ in us.

The Communion service should bring some definite results. The first is *CLEANSING FROM SINS COMMITTED ALONG THE WAY*, whether known or unknown. Only one thing can interrupt fellowship between the Christian and the Savior, and that is sin. There must be no unconfessed sin between the believer and the Lord Jesus. *The washing of the saints feet* is symbolical of the washing away of any stain of sin found in the believer. Thus the Christian comes to the communion table with a clean Guest-Chamber, ready for the Divine Guest.

The second result is *RENEWED STRENGTH FOR SERVICE*. There is hard work to do for every Christian and of ourselves we can do nothing worth while. We must be "workers together" and that means co-operative service. Christians who cannot get along together in Christian service lack what the Savior wants to furnish through the communion service. *The supper* is symbolical of fellowship and equality and love for one another. Thus believers receive and feed upon Christ the Bread of Life, necessary food for every healthy soul. We must be "workers together with God."

The third result is *INCREASED LOVE FOR GOD AND MAN. The bread and the cup* are symbols of life. In God's own good way the believer is enabled to partake of the very life of Christ. It results in "More love O Christ to Thee, more love to Thee." And it results in more love to one another. And this triangular love finds daily expression in greater devotion to Christ and His Church and greater service to fellowmen.

What is the matter with the world today? Is it short on love? What is the matter with the church? Is it short on love? It is said that a passenger on a back-country train shouted to the conductor, "That was my station, why didn't you stop?" The conductor answered, "We don't stop there any more, the engineer is mad at the station agent." Sounds as though it might have taken place in some churches. Yes, the world is dying for a little bit of love. Are we guilty? Are we short on Christian love? *Jesus said "Love one another"* but the world is overflowing with hatred. *Paul said, "Let this mind be in you which was also in Christ Jesus"* but millions have the mind of Judas instead. A poor woman in India asked the missionary, "Are you the *JESUS-THINKER?*" Are we? What this world needs is more *JESUS-THINKERS*. millions of souls brought into union with God



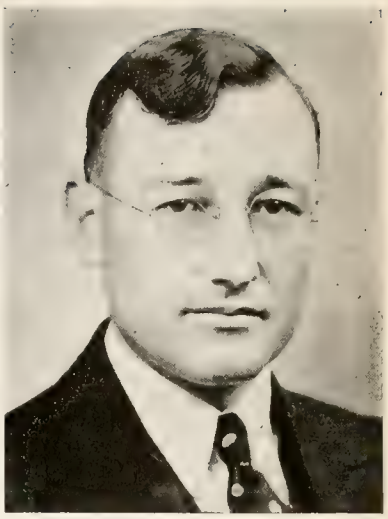
Rev. Dyoll Belote

Head National Ministerial Association

Rev. Dyoll Belote was reelected President and Rev. Delbert B. Flora was reelected Secretary-Treasurer of the National Ministerial Association at the sessions of the Association in the late General Conference.

Each district is represented by a Vice President. The Association is a voluntary mutual benefit association to which ministers of the Brethren Church may become members by meeting certain specified obligations.

The Association has been in existence for fifty years.



Rev. Delbert B. Flora

rough Jesus Christ, millions who will interpret all ings in the light of the mind of Christ.

The Christian Communion is a God-given means grace that is essential in every healthy Christian e. It is the CENTRAL RITE OF THE CHURCH'S ORSHIP. It is the BELIEVER'S MOST SACRED RIVILEGE. It brings Christ home to the heart in new way and strengthens the soul. It ESTAB-ISHES THE BELIEVER IN HIM "UNTIL HE OME." IT BRINGS GOD INTO THE SOUL OF AN. IT MAKES ABIDING A POSSIBLE REAL-TY.

The Communion helps us to understand what can-ot be made clear by human speech. Bishop Nicolai xplained it this way, *"A MOTHER'S KISS CON-EYS TO HER CHILD A POWER AND A MEAN-NG THAT THE TONGUE IS INCAPABLE OF TTERING. THUS GOD IN THE COMMUNION HROUGH THE SACRAMENTS KISSES THE ORLD."* A beautiful figure and as true as beauti-l! It is good thus to draw near to God. Neglect not is means of grace! *May our prayer be, "ABIDE, CHRIST, IN THE GUEST-CHAMBER OF MY OUL!"*

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus."

Ashland, Ohio

John Wesley said: "Tell me how it is that in this room here are three candles and but one light, and I will explain you the mode of the Divine existence." Why worry about he mystery of the Holy Trinity—three Persons in one Sub-ance—when we cannot understand the intermingled light ed from more than one candle? Enough is it for us to know at the Light shines from its eternal Source into our hearts. Jesus is revealed all that we need to know of the mysteries God, the Infinite; for "in him dwelleth all the fulness of e Godhead bodily."

RESOLUTIONS OF THE FIFTY-FOURTH GENERAL CONFERENCE OF THE BRETHREN CHURCH

The resolutions of the Fifty-fourth General Conference of the Brethren Church carried the following items, which will be of interest to the church-at-large. They carried the following resolutions:

To give renewed and grateful thanks to Almighty God for His providing mercies and watchful care which have made possible our annual gathering in this fifty-fourth conference:

To express appreciation to the trustees and administration of Ashland College for the use of the buildings and grounds, and preparations for entertaining the delegates and visitors;

To thank the pastor, members and friends of the Park Street Brethren Church for their splendid efforts in entertaining the conference;

To thank the officers, committees and staff personnel of the conference, and all agencies of publicity for the careful ordering and due advertising of the labors of this conference;

To express sorrow that several faithful members were not able to attend because of illness;

In the light of the terrible destruction and loss of life and property in the present world conflict, to again reaffirm the historic stand of the Church regarding peace, and to urge that Brethren people bend all their energies to the complete restoration of a worthy peace between our nation and the nations of the world;

To urge that Brethren parents and congregations present the claims of Christ and the Church to the youth;

To urge upon pastors and congregations the necessity of sacrificial giving to all boards, interests and institutions of the denomination;

To make a concerted effort to place the church paper in every home;

To honestly endeavor to meet the financial crisis at Ashland College, and,

To promote active evangelism in the churches.

An additional resolution was passed urging the passage of laws which will abolish the places which dispense liquor near the army camps and also to deal with places that will influence the moral life of our soldiers. Since such places are in evidence in the neighborhood of such camps. This resolution was ordered transmitted to the President of the United

States and to the President of the Senate and the Speaker of the House of Representatives of the Congress of the United States.

It was also urged that the various members of the brotherhood get in touch with their Senators and Representatives and urge the passage of such laws. After all it is the members of congress that pass the laws and who should be largely contacted.

Faith

By Dessa A. Kreps

The days march on with tireless feet
Through winter's cold and summer's heat;
From whence they come or where they go,
To what intent men seek to know.

Wiseacres still will have their say
And blind of eye still grope their way;
Their faith in man a broken staff,
For godless men are like the chaff.

Shall blind men say there is no sun
Or deaf men say of sound there's none?
Does sense of smell create perfume?
Foolish indeed to thus assume.

The truth cannot be found by men
Unless revealed by God, and then
Illumined by His Word, the Light,
Man walks by faith and not by sight.

So all men must again be born
And of their worldly wisdom shorn,
Then faith wings up beyond their ken
And hope indwells the hearts of men.

—From The Gospel Messenger.

The giant engine moves the dynamo, and the electricity generated flies to its magic mission. From the great Heart of Jesus flows the generated current of spiritual force that transforms character, lifts the fallen, and moves mightily the mainsprings of human society. Though lifted ignominiously, like a serpent, upon a cross, the Son of man has transformed that seeming evil into a coil of stored-up energy whence has proceeded the more than electro-magnetic force that draws men to His sacrificial and redeeming love. He thus is able to lift up because He first in the incarnation was let down in Triune power, and as the Son of God attracts into His eternal life all who believe in Him.

In the music of modern Christianity, sacrifice is the lost chord. And the bane of modern Christianity is religion made easy.—*W. A. Elliott, president, Northern Baptist Convention.*

The First Principles of the Doctrine of Christ

Hebrews 5:10-14; 6:1-3

By Dr. Isaac D. Bowman



(The following is the text of the Bible lecture delivered by Dr. Bowman at the late general conference. Conference took action to have this material printed in tract form. This will be done soon and will be available for distribution through the Brethren Publishing Company. Announcement will be made through The Evangelist when these tracts are ready for delivery.—Editor).

The greatest need of the church universal, as well as o The Brethren Church, is to study and obey the first prin ciples of the Gospel.

Failure here is the primary cause of the Laodicean an apostate condition of the universal church. Jesus stands ou side the church knocking; only individuals have opened th door and let him in.

Prophetically, today, the church thinks she is in need o nothing, when she needs everything. Many of our so-calle fundamentalists are boastful, Pharisaical, divisive, and a splitting the seamless garment of Christ into many part Many of these do not claim to obey all of these first pri ciples. Failure here is one of the causes of our recent u happy division. Many who boast of their orthodoxy, say th accept the whole Gospel: in the very next breath they elim nate most of the Gospel as "the power of God unto salv tion." They claim only **one commandment** is essential to s vation: namely, Faith, and that is a dead faith. "Even faith, if it hath not works is dead, being alone." James 2:1 James says faith alone cannot save, hence they have no sa ing faith at all. This sweeping statement, while absolute true, needs further explanation.

I hope Charles Finney is right when he says in substance: many saved people claim to believe this theory, while in practice they deny it.

Some of my favorite authors, while claiming to believe this theory when they do not have it in mind, make statements that prove they do not believe it. For fifteen hundred years this theory has **corrupted** the church and lowered the **moral standards** of the unsaved who believe it. For this reason many who believe it do not preach it. **This faith alone doctrine wrecked the reformation.**

Luther, who taught salvation by works of merit, swung over to the other extreme, and accepted the theory of salvation by faith alone. This drove him to reject James for thirty years, and he called it a "book of straw." He was orthodox in much of his practice, but many of the reformers put his theory into practice. This caused Luther to see that the reformation had become as corrupt as the Catholic Church. For this reason he renounced "faith alone" and accepted the book of James: but too late to save the morals of the reformation.

The saintly John Fletcher and the Wesleys went after this false doctrine; and higher morals swept over the Christian world. Yet even they very imperfectly taught some of these first principles.

For the last fifty years or more a new emphasis has been placed upon faith alone—new names given to it: "New Calvinism", "Eternal Security", "Grace without works", etc. Repentance is wholly ignored or minimized. Gospel obedience is labeled: "legalism, paganism, modernism,' etc. This false doctrine has captured many of our Bible schools, Seminaries, Religious Journals, Radio Distributors, until thousands of boastful fundamentalists, with great zeal, are preaching this heresy as the true Gospel. They have been rapidly wrecking the church and through the church the whole world. This "faith alone doctrine" has done much to the church and the world; as the Roman Catholic church doctrine of "works of merit." This terrible condition can be clearly traced to not teaching or properly balancing the first principles.

These Hebrew brethren became "dull of hearing." They had been members of the church long enough that **all** the laity should have been teachers; but they needed to be taught again these first principles. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing, ye need that one teach you again which be the first principles of the oracles of God." Hebrews 5:12. They had not exercised the sense of discerning between good and evil. Hebrews 5:14. They were unskilled in the Word; they needed to be fed instead of feeding others. "Therefore, leaving the first principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and eternal judgment." Hebrews 6:1-3.

I. The First Foundation Stone is Repentance.

A. Our Gospel began with the preaching of John the Baptist. He began with the first of the first principles. "The beginning of the gospel of Jesus Christ, John did preach the baptism of repentance for the remission of sins." Mark 1:1, 4. "In those days came John the Baptist saying, **repent ye.**" Matthew 4:1, 2.

B. Jesus began his ministry in the same way. Matthew 4:7.

C. On Pentecost, Peter began preaching the same way. "Repent and be baptized, every one of you, for the remission of sins." Acts 2:38.

D. The greatest evangelist the world ever had, first repented and then preached repentance everywhere.

1. His Conversion. "Lord what wilt thou have me to do?" The Fundamentalists today would have told Jesus to say, "Paul, you have nothing to do—**only believe** and thou shalt be saved." But Jesus said, "Go up to Damascus and it will be told thee what thou **must do.**" "Arise and be baptized and wash away thy sins." Acts 22:16. He had to accept the baptism of repentance for the remission of sins.

2. He preached Repentance everywhere. "I was not disobedient to the heavenly vision, but showed first to them of Damascus, and at Jerusalem and then throughout all the coasts of Judea, and then to the Gentiles that they should repent and turn to God and do work mete for repentance." Acts 26:19, 20.

E. There are four things to do in Genuine Repentance.

1. Give up all known sin.
2. Give up all sin all through life as God reveals it.
3. Be willing to obey all of God's commands that you know.
4. Be willing to obey every command all through life as it is revealed.

There are nearly five hundred commandments in the Gospel. The average sinner knows but few when he comes to Christ. "He that knoweth to do good and doeth it not, unto him it is sin." Sin cannot enter heaven and it cannot be gotten rid of without repentance. There is a progressive repentance all through life. We have power over habits of sin and power in service, and power with God, exactly in proportion to the amount of the Word we know and obey. **Too much pressure cannot be put upon repentance.**

II The Second Foundation Stone is Faith.

"Faith towards God." Hebrews 6:1. Saving faith is also a work. "We are **justified** (saved) by works and **not by faith only** . . . Faith without works is dead." James 2:20, 24. You cannot have perfect faith without works. "By works was faith made perfect." James 2:22.

(Continued on page 14)

Elected Vice Moderator of General Conference



Rev. C. A. Stewart

Editorial Comment



The Importance of Co-operation

Dr. R. F. Porte

The Word of God recognizes the different kinds of work in the body of Christ. (See 1 Corinthians 12 and Ephesians 4). The importance of co-operation among Christians is strongly set forth in the two references above. We notice that God has created variety in the body but not confusion. In Ephesians 4, Paul speaks of the offices, "Prophets, evangelists, pastors, and teachers, . . . for the perfecting of the saints." Could one office do the work? Evidently not. Can these offices oppose one another and still be under the control of the Head (Christ) Ephesians V. 23?

In Christian co-operation we lose ourselves, as Christ said, that we might find our life. The perfect body, the perfect organization, is noted for the best in co-operation and co-ordination. The eye does not leave the body because the hearing is poor, rather the keenness of the eye is increased. If seeing is lost, the sense of hearing and feeling is increased. Where there is need the various members prepare to meet that need, so in the body of Christ; where there are "tendencies" to error there true Brethren and true Christians are most alert and most sympathetic to repair the danger.

The divisions of Christianity are not the result of the total program of Christ but rather are the result of over-emphasis of elements in the program of Christ. Every one knows that our life problem is to keep in balance. The wonder of the human body is the close line between balance and out-of-balance. Human woe is some phase of life out of balance. The burden of Paul's twelfth chapter of first Corinthians is the danger of getting the spiritual life out of balance. Paul's insistence on "love" is another and sure way of maintaining spiritual balance. We modify ourselves for persons and things we love.

The upheavals in the church have always come because of over-emphasis of one particular phase of the Christian faith and program. We have good people who see salvation by faith alone or by grace alone looming large. It haunts them in their sleep and flavors all their utterances. Other groups think divine healing is central. Others center their salvation on keeping Saturday or waiting until the millennial age arrives. Some good people have one chapter, John three, and one text, "Ye must be born again." That is a wonderful text but we poor mortals get such over-emphasis twisted until the text becomes ridiculous and dangerous in its final meaning. We get our religious cranks out of these situations mentioned above. Cranks are all right in certain places, especially if they are kept well oiled so they do not annoy us too much. Saints are to be "perfected" and "to grow in grace" and to be co-ordinating and useful and never dictators and super-men. Romans 10:4 says, "How shall they hear without a preacher and how shall they preach except they be sent?" this calls for co-operation.

Often we are irked by seeming inactivity among Christians because we do not realize that they are not doing the same kind of work in the body of Christ. Hands and feet make more motion and the voice more noise than other parts of the body, so also in the Body of Christ, the church. Paul talks about these least comely parts of the body receiving the more abundant honor. Perhaps we do think more of the skillful hand of the artist or musician and more of the trained voice of the singer or the pulpit orator and the great Bible teacher; but what about the humble people who give those dollars which cost sweat and life so that there could be artists, musicians, and great preachers? Who is important in the body of Christ? Do you know?

The Bible has a great deal to say against schisms in the Body of Christ and much in favor of harmony among God's people and waiting for God to do the separating in His good time. The person or group that creates and encourages schism is doing that which belongs to God only. When Paul was brought to deal with divisions in the church he said, "Are ye not carnal and walk as men?" Wouldn't it be

lovely if we could all be the voice in the body and enchant people with choice words, or be the hand to do skillful things instead of some other part of the body that never does such wonderful works? Co-operation and unity of the members of the body is possible only as they co-ordinate with the head. Christ is the Head of the Body; the Church (Ephesians V. 23).

Co-operation is important when the task to be done is more important than the individual who does it. It is too bad to have more noise than power, more arrogance than humility. Schism does one thing at least, it brings those who create schism in the limelight and pushes Christ back into the dark. If we believe the Bible, it is hard to see how any schism can have any genuine sanctity. Whatever of religious flavor it may have certainly is not extracted from the "Rose of Sharon or the Lily of the Valley" and its light, if it has any, does not come from the "Bright and Morning Star."

Schism is born in the atmosphere that breathes more of spectacular daring rather than comprehension of the world's moral danger. The ship may be old and leaky but if you are at sea the crew works together to make it bring them home. People including preachers, recognize moral danger slowly. In any field we are all too careless in strengthening the defences against our common danger. Co-operation is understanding our common danger and unitedly working to avoid ship-wreck and loss.

Co-operation means the blending of the best in many personalities to meet our common need. How monotonous it would be if we all did the same thing. It is helpful to hear a man preach with whom you may soundly disagree for the most part. It is unfortunate when people can sit and pretend to be edified by enduring the same shibboleths repeated over and over as if their brand of teachers had cornered all the truth there was to know. That is like the body being all ears and no eyes. There are teachers of prophecy, teachers who can interpret, teachers who inspire and if each and all co-operate many and all are enriched and blessed. The life and its work that can sense the largest and widest acquaintance of many people is the life that does the greatest good and lives the longest in the hearts of many generations. Permanence is the difference between being purely temporal or building with eternal materials.

Co-operation lies in the way of a total human and Divine program. The opinion of one person, however great, that fails to incorporate God's will and plan is doomed to failure. "Our little systems have their day, they have their day and cease to be; but Thou O Lord, art more than they." This is the epitaph of every self-created program. It is the epitaph of every soul that has failed to find itself lost in the supreme effort to find the way out of moral darkness and sin into eternal light. There is a difference between bragging about what we think we have of the riches of Christ and our "standing in grace" AND BEING LOST IN THE PROGRAM OF CHRIST'S GOSPEL in the church so that nobody can find us. This is co-operation in its essence. There cannot be anything else but co-operation if we are in the will of God and in God's work. SELF and JUDGING OTHERS must be gone.

Heaven is a place of co-operation and co-ordination because we live by the one Eternal Spirit of God. The servant should not judge the fitness or the unfitness of another servant of the Master. There is but one way to be at our best for God and that is to lose ourselves in His will and trust Him to judge the faults and flaws, the laziness and the indifference of the other servants. The Christian building finds its test in Christ and not in man. The "house not made with hands" is not of man's work but of committment of our lives to Christ Who is the Master-builder. All human effort for Christ must fit into His building or be rejected. When the church triumphant appears it must be a church whose members co-operate and co-ordinate to make it beautiful and a fit temple for the indwelling Holy Spirit. If the goal we seek in Heaven is harmony of action then in the church and in the world today we shall find our greatest happiness and peace in the spirit that makes persons co-operate in all of life.

Warsaw, Indiana.

FIRST

NOTICE TO CHURCH SECRETARIES

Please fill in the following and send immediately to:

Dr. L. E. Lindower,
General Conference Secretary,
520 Samaritan Avenue,
Ashland, Ohio

It was decided to include names of church clerks or secretaries in this Year's Brethren Annual, for this information is of vital importance to all boards of the church.

Name
Street or R. R.
City
State
Church
(Be sure to state church)

If you do not care to mutilate your copy of The Evangelist, just place the above information on a post card and send in at once.

L. E. Lindower, Conference Secretary

GOD IN THE MIDST

I have just had an exhilarating trip. I have been tracing a golden truth through the Bible—the truth, or fact, of the great God dwelling in the midst of his people.

"A platitude," you say. Very true, friend reader, but in that platitude is a phrase to be watched.

In Genesis I found God seeking by occasional visits to earth and by conversations with such men as Adam, Noah, Abraham, Jacob and others, to persuade men to worship Him. But the race did not respond to His visits.

In Exodus He appears to have decided to dwell among His people. But where will He live? He has no earthly house. He commands that one—a tabernacle, or movable one—be built for Him. Already He had gathered for Himself, a people, Israel. At Sinai He said to Moses, "Let them make Me a sanctuary that I may dwell among them." Again he said, "There (above the mercy seat, in the tabernacle, in its holiest place) I will meet with them and commune with them."

Where did God command the tabernacle to be placed? Ah, there is the point of it all. It was to be right in the center of the camp—in the midst. How secure and delighted did Moses and the people feel at the announcement.

One day the order is given to move, and the vast host starts on its march to Canaan, and at every stop God's house is placed in the center of the camp—in their midst.

But evil days come. The tabernacle was neglected, its worship laid aside and God accordingly withdrew His presence, but always with the promise on His part to return at their call.

A happy day came for them when the great Solomon built a house for Jehovah—this time not a tabernacle but a glorious temple, and Jehovah accepted it. To Solomon he said at the dedication, "I have chosen this place to Myself for My house."

But mournful days were ahead. God's house was again neglected and God ceased to be in the midst of them. Loudly the prophets kept pleading that they would repent and call for God's return to their midst. But in vain. The temple was finally destroyed and the people carried away into captivity. But the prophets ceased not their messages and soon again the temple was rebuilt—after the captivity. Happy fact, God was once again in their midst!

But it was only in feeble, stumbling fashion that they sought to do their part. They had lost their opportunity. They continued to trifle and the lights of the temple went out and for four hundred years the darkness hung over the holy city and over the nation.

On to the last moment the prophets had kept burning their lamps of hope. In the future was another glad day to come. Ezekiel, even in the land of captivity, had brought them God's own message, "I will place My tabernacle in the midst of them." Through Zechariah he had said, "I am returned to Mount Zion and will dwell in the midst of Jerusalem." And that final prophet, Malachi, standing on the dark edge had announced just before the falling of the Old Testament curtain, "The Lord shall come to His temple suddenly."

The four hundred years pass, and lo, we read, "The Word was made flesh and tabernacled among us." It was in a material tabernacle that God had dwelt with his people Israel. But now "Christ is come, a more perfect tabernacle." The Word which became flesh and was tabernacling among us was none other than Immanuel, who was God with us.

Only a few years did He remain on the earth; but He left with His disciples that startling promise, "Where two or three are gathered together in My name there am I in the midst of them."

Paul takes up the glad story and declares that our own bodies are now the temples of God and that God dwells within us. But he also reminds us that though God is with us here, yet it is only through a glass darkly that we can see Him. Our fellowship with Him therefore must be fettered.

The scene shifts to Patmos. There John sees Christ and lo, He is standing in the midst of the golden candlesticks and he tells us that the candlesticks are the churches.

Next he sees Christ in heaven, and where is he now? "And I saw in the midst of the throne and of the four living creatures and in the midst of the elders, a lamb standing as though it had been slain."

Further on he speaks again, "He that sitteth upon the throne shall tabernacle among them." Centuries before Zephaniah had pointed forward to this very same heavenly blessedness when he said, "Sing O daughter of Zion; shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem . . .the king of Israel, even the Lord, is in the midst of thee . . . The Lord thy God is in the midst of thee; thou shalt not fear any evil any more."

Now comes John's final picture—just before closing his book. He speaks of the new heaven and the new earth, the holy city coming down from heaven, and then he says, "And I heard a great voice out of the throne saying, (he had already beheld Christ in the midst of the throne) Behold the tabernacle of God is with men and He shall dwell with them and they shall be His people and God Himself shall wipe away every tear from their eyes and death shall be no more, neither shall there be any mourning, nor crying, nor pain any more; the first things are passed away and He that sitteth on the throne says Behold I make all things new."

How like the old first promise at Sinai that sounds It is a moving picture, from Exodus to Revelation The wondrous drama begins on earth with the fina scenes in heaven, and it reveals two facts. The first

is that earth's highest happiness is found in fellowship with God. The second fact is that heaven's highest happiness is fellowship with God.

(Adapted from E. B. Hatcher in The Expositor)

The Holy Spirit and Liberty

We read in Paul's second letter to the Corinthians, in the third chapter and the seventeenth verse, these words, "And where the Spirit of the Lord is, there is liberty."

The story is told of a soldier who shouted to his comrades through the darkness that he had caught a prisoner. His commanding officer shouted back to him, "Bring him in." To which the soldier replied, "But he won't come." Wonderingly, the officer cried out, "Then come in yourself." This was the astonishing reply of the soldier, "He won't let me." There are many men like this.They call themselves victors when they themselves are kept prisoner.

Liberty is prized above most anything a man has, except, perhaps, his life. Instinctively men come to hate and dread any type of tyranny or oppression and will part with everything rather than to be brought under its sway. There is constantly a struggle of right against might. And this, in the realm of the material.

How far greater in importance and value is that which is spiritual in its content. If we are sinners and pitting our all against God, then we are spiritually enslaved whether we like it or not. God has tried to save mankind, and mankind has fought against it. We sometimes ask ourselves why? But when once admitted in the heart of man, the redemption which God has effected in the sacrifice of His Son, mankind comes to see the great mercy He has sent and with eagerness adopts it for his own. It is then that it is the province of the Holy Spirit to apply the blessings of redemption to the hearts of believers. Those who are renewed and set apart by His power are able to enter into the "liberty of the sons of God."

And what liberty does the Spirit give? Let us pause a moment and see.

Those who have received the Spirit enjoy freedom from spiritual ignorance. There is nothing that more completely enslaves men than ignorance. It destroys all true mental independence and thus lays him open to all sorts of deception and thus hinders the enjoyment he may have in the true and living God. When the Spirit enters the Christian is delivered from this most enslaving ignorance. The Spirit illuminates the mind and man is given a proper view of the character of God, of their own spiritual state and of the way of salvation.

Those who have received the Spirit find freedom from the bondage of corruption. Man is prone to display an aversion for the good and an acceptance of the evil. This corrupt state leads and keeps men in a state of degrading bondage, which keeps them from any form of freedom. When the Gospel message takes hold of man, he finds it meets his needs, and is not only a vehicle to remove his guilt, but is also one which meets the requirement for the renewal of his entire moral nature. Someone has said, "The Holy Spirit sanctifies the heart, subdues its evil tendencies and makes the sinner the free servant of God."

Those who have received the Spirit find themselves free from the tyranny of Satan. Man in an unconverted state is under the influence of evil. With the help of the Spirit we can assist Christ to "destroy the works of the devil." It is thus the Gospel teaches.

And the Spirit gives freedom from religious fears. The human mind is susceptible to fear. No fears are so distressing as those of a religious character. Therefore we ought to rejoice that Christianity was designed to bring about deliverance from such fears. Constantly we are meeting the word of our Lord, "Fear Not."

With the entrance of the Spirit there comes a most perfect freedom in the experience of the Christian in his service of God. What seemed to be a burden to the unconverted, becomes a joy and pleasure to the one who has cast his all upon the Lord. Prayer, Bible Study, the services of the Church—these become a restful occupation and a peace to the soul.

Truly we find that with the Spirit to lead and guide that the word of our Lord is true—"My yoke is easy and my burden is light," and we enter into the true liberty of a child of God.

Life would abound in heavenly bell-music if we took every divine impulse and offered it the mould of a ready and willing decision. "Teach me to do thy will."

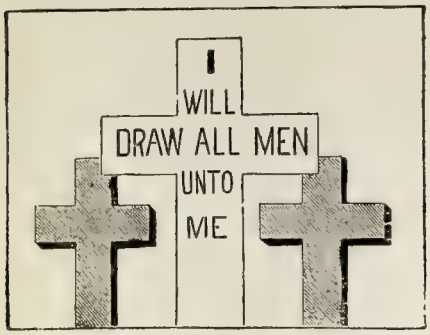
"Take my feet, and let them be
Swift and beautiful for Thee."

—Selected.

PRAYER

"Cleanse me from my sin, Lord,
Put thy power within, Lord,
And make me all thine own.
Keep me day by day, Lord,
Underneath thy sway, Lord,
And make my heart thy throne."

In the name of our Lord and Master, Jesus Christ. Amen.



Missionary Information Column

Conducted by Rev. Chester Zimmerman
Missionary Supt. National Sunday School Association

VISUALIZING MISSIONS

Rev. Chester F. Zimmerman

We are so far removed from most mission fields that our conceptions concerning them are nebulous. Is it any wonder then that we listen with rapt attention as the missionary draws us verbal pictures? But the place for the missionary is on the field or really resting when on furlough. It is an imposition on our part to take the strength and time of the missionary on vacation. How, then, can we get these first hand impressions? We can get these valuable ideas through the use of accurate pictures, prepared directly on the field or by those who are familiar with the work. Those who have tried this method are loud in their praises. Individual pictures and sets of pictures have been especially prepared for children and adults.

One of the most popular methods of presentation is the use of 2 x 2 slides and 35 mm. filmstrips. This method is equally valuable for large or small audiences. Many teachers are finding how quickly and easily the miniature projector can be set up, the shades drawn, and the picture put on the wall without loss of time and without confusion. The attention of the pupil is centered on the picture.

In this simple manner is achieved that which many teachers seldom reach. No bored students are to be found in the classes teaching through the eyes. The pupil's response is more spontaneous and much more to the point. The still projected film is considered the best aid for Bible and Missionary instruction, because the teacher has full command of the teaching situation and may spend as much time as necessary to make the point clear.

Do the pupils really respond to this type of teaching? I have found it to be so. In fact, at one Union Vacation Bible School under my direction, the class applauded after a presentation on the Life of Christ. A similar pleasant surprise occurred at a large consolidated school. The pupils had been having regular motion picture features to aid in their study. I accepted, with fear and trembling, the invitation to bring religious "still" pictures to them. The enthusiastic response was doubly pleasurable, since it was wholly unexpected.

Some new filmstrips on missionary education have been especially prepared for Primary and Junior work. They present the mission appeal in the form children will understand and the pictures adequately portray the customs and peoples of other lands. The four films (15 frames each) include stories of Preeta, the girl from India; Toro, the African boy; Ming Hwa, of China; and Itu, the Eskimo boy of Alaska. These are distributed by the Bond Slide Company of Chicago in either single or double frames.

The Society for Visual Education, Chicago, Ill., presents Peoples of Northern Africa; Peoples of Central and South America; Glories of the Past in China; Temples and Architecture of India, and Peoples of India, in filmstrip form.

With the Laymen

Conducted by Dr. M. P. Puterbaugh

A number of local Laymen's groups have kindly complied with the requests of the National officers and have reported their outstanding meetings and achievements. One of these reports follows.

In November Johnstown Third Church reported—

We are fortunate in the fact that our Laymen's Association is of the same membership as our Men's Bible Class, and we have dove-tailed the officers for the Laymen's Association together with our class officers, except that we have appointed a promotional Secretary-Treasurer to promote the work of the Laymen in our church. I have been given this office and that is why I am writing this letter to you.

We have heartily endorsed the Laymen's Program and we are going to try to become an active organization in our church, hoping that we may start a district organization here in the Conemaugh Valley district.

Concerning the news in our own church, we are working on a drive to obtain 100% dues-paying members. We are also fortunate to have young David Dysert, the National President of the Boys' Brotherhood in our church, and we are planning an active Boys' Brotherhood here and are trying to develop it along with our Conemaugh Valley Laymen.

We are trying to keep the goal of reading the New Testament before our men every Sunday morning. I have made a poster with the aims of Laymen on it, a graph showing the number paying their national dues and also a part of it showing the chapters of the New Testament that should be read every week in order to finish it by the end of the year.

Our group has always had charge of a Sunday morning service while the minister is on vacation, and that takes care of that goal.

We are planning a meeting of as many Laymen and boys from the Boys' Brotherhood as we can get to attend the first part of December. Invitations will be sent out to every Brethren Church in our vicinity, and we have already heard some favorable comments from the Second Church and Vinco. We hope to have a successful fellowship meeting and intend to serve a very light lunch afterward.

Sincerely yours,

Clarence E. Cornes.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for September 27, 1942

"HELPING OUR FRIENDS TO LIVE AT THEIR BEST"

Scripture Lesson—Galatians 6:1-6

For the Leader

We are all interested in helping others. Each day we think f those whom we can help. Opportunities are around us vhereby we can encourage or assist some person who is ess fortunate than we are. We cannot tell how much good ur words and deeds of assistance will do in encouraging ome young person to take a new interest in life.

But all of our "helping" must have a purpose back of it. Ve are to be witnesses for Christ. Should not all our conver- ation and deeds in helping our friends to live better, center n the mission we are to fulfill? Tonight we want to consider vhat we can do to help our friends to live better lives from he viewpoint of carrying on our witnessing for Christ.

QUESTIONS FOR CONSIDERATION

In what ways can we best help our fellow Christians to ive at their best?

In what ways can we help our friends outside of the Church o live better?

What things in our own lives hinder us from really help- ng our friends?

What is the Christian attitude towards those overtaken in in?

Can Christians conscientiously ignore the "tramp" or "bum" vho comes to our door seeking help? These unfortunates 'mark" a place where they receive good treatment, so that heir friends will know the place. Would an "assistance cen- er" operated by our C. E. be an advisable thing to do for hese men?

DISCUSSION

HELPING FELLOW-CHRISTIANS TO LIVE AT THEIR BEST. With the present world distress and unfaithfulness of certain Christians we may become discouraged. Others of our number may be afflicted with sickness or sorrow. Now s the time for us to be sincere in our study of God's Word our "social building", "clean-up campaign", education, etc. and to help and encourage our Brethren to have a stronger faith in God. A cheery word, a prayer, and a hand clasp will change many a distressed person's attitude toward life. These are not easy times for Christians. To be a Christian means standing apart from the sin and apostasy of the present trends of the nation.

Paul wrote that it is more blessed to give than to receive. All Christian people who believe this and practice this will verify it. As we seek to help those of our fellow-Christians let us remember that we have a common burden-bearer, namely, Christ Jesus, our Lord. He is our central strength; our fount of refreshment. With faith and courage let us seek to inspire and aid our brethren, in missions, prayer, attend- ance, and deed.

HELPING FRIENDS OUTSIDE OF THE CHURCH TO LIVE AT THEIR BEST. No man is living at his best until he is living for Christ. Therefore the person who is outside of the church cannot live at his best until he begins to live his life for Christ, So, our reasoning tells us, that the first thing to do for these people is to lead them to a saving knowledge of Christ. Without Christ, their earthly advances and accomplishments will perish with them .

Here is where our mission as Christians enters in. Inas- much as we are to be witnesses to the glorious gospel of Christ unto the unsaved, we, in helping those outside the Church, must witness to them of the saving Christ. All of is of little value if we neglect the man's soul. Through tact- ful invitation, visitation and encouragement we shall be able to help our friends outside the Church by leading them to the knowledge of Christ as Lord and Savior. In so doing, we will be preparing them to meet their Maker.

HINDRANCES IN OUR OWN LIVES, Often times we have felt that we are not as effective in our helping of others as we might be. Those whom we are trying to help seem re- luctant to respond. Perhaps we do not feel inclined to take the matter of helping others very seriously. The answers are numerous. No Christian can render effective service for Christ if there be secret sin in his life. If the dark hours of life find that person indulging in the sin and pleasures of the world, that person will not be able to successfully help others. The dirty vessels could not be used in the temple service.

To produce fruit for Christ and to make our lives fruitful in the helping of our friends we must not let the cares of the world choke out the plants of good fruit in our lives. Practices of sin and deceitfulness hinder us in being a light and testimony to our needy friends. As Paul says, we must, through the power of Christ, keep our bodies under subjec- tion, so that our witnessing to others will not be ruined by our own failure to live up to our teachings.

THE CHRISTIAN ATTITUDE TOWARD SIN. Christ in the temple, once was confronted by a group of self-right- eous scribes and Pharisees who had brought with them a woman taken in adultery. The natural attitude would have been to scorn the woman and condemn her. We Christians have a habit of doing that today. A person living in sin in our community does not get our sympathy or encouragement, because we feel we are too good for that person. This is the attitude of many Christians in many communities. Had this been Christ's attitude toward the sinner He never would have purchased our freedom by His blood on the cross.

We can take a lesson from Christ. His attitude toward the sinner was one of compassion, sympathy and forgiveness. That attitude still prevails. It is up to us as His followers to master this attitude and live it regarding those in our community who need Him. We can talk and discuss and plan, but, unless we actually are willing to go out among men and live as we learn here, we are not doing our duty as Chris- tians. Christ did not tolerate sin. We dare not, for there is already too much of such toleration. But, as Christ, we can have a convicting compassion on the sinner and help him by leading him to Christ. As long as there is one unsaved person in the community we young people have a work to do. Let's not sit back and ignore those of our friends who are so less fortunate than we are ourselves. Let's show them the way to Christ.

HELPING THE HELPLESS. There is a problem for Chris- tians regarding the transient who stops at our door for a bite to eat. Often times they ask for clothing and other things. Should we help them, or turn them away? If we help them, they in turn tell their friends and soon we may be getting 4 or more in one day. This gets to be quite a burden. Yet often, there is a definite need. Certainly the man on the Jeri-

cho road needed help. He was no personal friend of the Samaritan, yet this man helped the afflicted traveler. Too, there are people living in our own communities who certainly need help. Can we ignore their need?

Inasmuch as these unfortunates who come to our door, come there of their own choice, we feel it is advisable to speak to them about Christ, perhaps giving to them copies of scripture passages or tracts. Untold good can be done this way. Thus we care for the body, and also give aid to the soul.

BIBLE THOUGHTS ON THE QUESTION

1. Gal. 6:2; Acts 20:35; Rom. 15:1. 2. Mark 8:36; Luke 16:26; Prov. 24:20; 3. Luke 8:14; I Cor. 9:27. 4. John 8:2-11. 5. Luke 10:34; Mark 13:34; 1 Cor. 15:58; 2 Tim. 4:5.

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THE FIRST PRINCIPLES OF THE DOCTRINE OF CHRIST

Dr. I. D. Bowman

(Continued from page 7)

A. Intellectual Faith. This does not save, but you cannot be saved without it. We must believe that "God is, and that he is a rewarder of them that diligently seek him." Romans 10:17.

B. It is heart faith that saves. To believe with all the heart includes love. Faith without love is nothing and profits nothing. "Love believeth all things." I Corinthians 13:7.

C. Hope is included in saving faith. "Faith is the substance of things hoped for." Hebrews 11:1. "We are saved by hope." Romans 8:24. Faith, hope and love are included in saving faith. Here it is plain that the old historic Brethren doctrine of complete obedience is taught in these first principles.

III. The Third Foundation Stone is Baptism.

"The doctrine of baptisms." Hebrews 6:2. Water baptism includes repentance. John the Baptist, Christ, Peter on Pentecost, and Paul—**all teach** there is no true baptism without repentance. The design of baptism makes this plain:

A. An individual command to every individual in the world. "Preach my gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:15, 16.

B. A national command to all nations of the world. "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you alway, even unto the end of the world." Matthew 28:19, 20. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3:5. All orthodox churches until within the last fifty years taught that "born of water" refers to water baptism. John the Baptist preached "baptism for the remission of sins." Luke 3:3. Christ taught the same; Peter the same: "Repent and be baptized **every one of you** for the remission of sins." Acts 2:38. Ananias said to Paul, "Arise and be baptized and wash away thy sins." Acts 22:16. Baptism doth now also save us." I Peter 3:21. These scriptures make clear that faith and repentance are included in baptism.

IV. The Fourth Foundation Stone . . . "The laying on of hands." Hebrews 6:2.

A. Faith, Repentance and Baptism began with John at the beginning of our Gospel. Remember our Gospel did **not begin** at Pentecost, but four years before Pentecost. Since John, the Gospel has been preached. Many are confused here because of the overlapping of the law and the Gospel. While our Gospel began with John, the ceremonial part of the law ended when Christ died. He nailed it to the cross; he sealed it with his blood when he died. He cut these dispensations on the bias.

B. The Gift of the Holy Ghost was given at Pentecost. Acts 1:1, 2 makes this plain. "The former treatise have I made of all that Jesus began both to do and to teach until the day in which he was taken up, after that he through the Holy Ghost had given commandments to the apostles."

C. With Pentecost begins what Christ **continues** to do and to teach. Four years before Pentecost the Gospel began with repentance, faith and baptism. These were not done away with at Pentecost, but from Pentecost to the end of Revelation Christ has added many additional commands.

D. The ordinance of the laying on of hands by which we receive the Holy Ghost does not refer to salvation—the new birth—but refers to a great additional power **after** salvation. The confusion about receiving the Holy Spirit is astounding.

1. The Gift of the Holy Spirit is for every Christian since Pentecost. "The promise is to you and to your children and to all that are afar off, even as many as the Lord your God shall call." Acts 1:39, 40.

a. Since the Gospel has been completed every Christian should receive the Holy Spirit by Faith, Repentance and the Laying on of Hands.

2. The Time of Receiving the Holy Spirit. The Holy Spirit should be received immediately after salvation before starting on the Christian journey. "This we will do." Hebrews 6:2.

3. This ordinance is **almost universally** disobeyed or obeyed as a mere form.

"The letter killeth." By rejecting this ordinance many higher life movements—holiness movements in general—have fallen into grievous error.

a. Many overestimate **feeling** and **underestimate** faith and obedience. Paul says the Holy Spirit is given to them who obey Him.

b. Perhaps the greatest error—and most inexcusable, is: Regeneration and the Gift of the Holy Spirit are the same since Pentecost. There is nothing plainer in the Gospel than that this is untrue. "When they" (the apostles) "were come down prayed for them that they might receive the Holy Ghost: (for as yet he had fallen on none of them, only they were baptized . . .) Then laid they their hands on them and they received the Holy Ghost." "Simon saw that through the laying on of hands the Holy Ghost was given." Acts 8:15-18. Ananias put his hands on Saul and said, "be filled with the Holy Ghost." Acts 9.17. Paul laid his hands on twelve disciples and they received the Holy Ghost. Acts 19:6. Several years after the Apostles were "born again" Christ said: "Ye know him (the Holy Ghost) for he dwelleth with you and shall be (after Pentecost) in you." John 14:17. "The Holy Spirit was not yet given; because Jesus was not yet glorified." John 7:39.

We enter into Christ when regenerated; Christ enters into us when we receive the Holy Spirit.

4. The Holy Spirit, since Pentecost, literally dwells on earth in all spirit-filled members of the church. The Spirit-filled church is the temple—the Holy of Holies—in which he dwells in person. He never dwelt in any man's body except Christ's before Pentecost.

V. Some wonderful blessings of the Spirit-filled Christian. "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with **all spiritual** blessings in heavenly places in Christ." Ephesians 1:3. Hebrews 12:22-24 gives seven spiritual blessings we NOW experience.

1. We come to Mt. Zion (Heaven). 2. To the New Jerusalem **in heaven.** 3. To the assembly and church of the first born whose names are written in heaven. 4. To the Father, the judge of all. 5. To the spirit of the holy dead. 6. To Jesus, the mediator of the new covenant. 7. To the blood of sprinkling . . . This is not the blood that cleansed us from all past sins; but the higher life use of the blood that cleanses us from the nature, the principle of sin. "Having therefore,

rethren, boldness to enter into the holiest, by the blood of esus, **by a new and living way** which he has consecrated for s through the veil, that is to say his flesh, let us draw near vith a true heart in full assurance of faith, having our earts sprinkled from an evil conscience, and our bodies vashed with pure water." Hebrews 10:19-22. He tore out he veil between the Holy and the Most Holy Place so we an come into the very presence of God in spirit. Here are wo cleansings—"bodies washed" refers to cleansings from ll past sins in Baptism; "hearts sprinkled" refers to the leansing from the nature of sin when we receive the Holy Spirit by the laying on of hands.

VI. Since Pentecost we have two intercessors, two temples, wo houses of God, etc. One on earth, the other in heaven. We annot take time to elaborate here.

VII. When we obey from the heart the Laying on of Hands AFTER regeneration, we receive a new faith that receives he Holy Ghost. Also a new power, a new love, a new knowldge. We have not time to consider these wonderful truths, ut I pray God that we may experience them. Since Pentecost the Holy Spirit reveals what no eye ever saw, or ear eard, no heart ever experienced before Pentecost, and these romises are for all.

VIII. All Brethren have obeyed the form of Laying on of Hands. But because of almost universal false teaching of ible schools, Seminaries, etc., many of our Brethren do not now that there is a Holy Ghost to be received after regenration. Here is the secret of our failures and the primary ause of our unhappy division. In spite of the clear teaching f the Gospel, and the universal teaching of Church history, any of our people are confused.

A. A few historical statements:

Tertullian—A. D. 150. "After baptism the hand is imposed y blessing, calling and inviting the Holy Spirit."

Urban—A. D. 225. "All faithful people ought to receive the Holy Spirit by the imposition of the Bishop's hands after aptism."

St. Cyprian. "The faithful in Samaria had already received aptism: only that which was wanting, Peter and John supplied by prayer and imposition of hands, to the end that the Holy Ghost might be poured out upon them, which is also one among us."

Ambrose—A. D. 370. "By imposition of hands a spiritual eal remaining after baptism that perfection may be had."

Eusebius—4th Century. "When he (Novatius) received bapsm he was not consigned by the Lord's signature, which ot having attained, how can he be supposed to have received he Holy Ghost."

Chrysostom—A. D. 375. The most saintly and learned of ll historians. "It needs great power to receive the Holy host." Commenting on Hebrews 6:1, 2—"All these are fundamental articles: that is, we ought to repent from dead orks, to be baptized in the faith of Christ, and made worthy f the gift of the Holy Ghost, who is given by imposition of ands, and we are taught the mysteries of the resurrection nd eternal judgment."

Jerome—A. D. 275. "They ask, 'he that is baptized does not eceive the Holy Ghost but by the laying on of hands?' This bservation for the honor of the priesthood did descend from he scriptures, if you ask where it is written, it is in the cts of the Apostles. The whole Christian world taught that he Holy Spirit was received by the laying on of hands after aptism."

Lawson, after an impartial investigation says, "It seems certain that the usual order of the early Christian church was, first conversion, then baptism, then the laying on of hands in prayer for the Holy Spirit. Most of the great Bible scholars, commentators and great historians are agreed upon this subject." Deeper Christian Experiences—page 44.

Brethren have all had hands laid on. Let us not be satisfied with the "letter" but claim definitely the Holy Spirit. Then pray daily for refilling and go forth and evangelize the world. Above all things, Brethren, do not stop with regeneration, that was an experience in all past ages; but let us receive power to witness at home and to the whole world.

IX. The Fifth Foundation Stone is the Resurrection.

A. Accept the Gospel doctrine of the literal resurrection of Jesus Christ from the dead.

B. Let us be sure the old man of sin is dead and buried and that the Holy Spirit has resurrected us into a new life and that our spirits and souls are saved.

C. Let us look forward till this unsaved body in which we groan will be born from the dead by the blood of the everlasting covenant.

X. The Sixth Foundation Stone is Eternal Judgment.

A. Before salvation, the sinner is condemned. He lives condemned, dies condemned, will be resurrected condemned and will be cast into the lake of fire which is the second death.

B. After salvation he is no longer condemned. "Therefore there is now no condemnation to them that are in Christ Jesus."

C. He lives uncondemned, he dies uncondemned, and is resurrected uncondemned. He has a different resurrection in both time and kind. He now leaves "eternal condemnation" and goes on unto perfection.

Conclusion

Unless the Lord comes very soon my pilgrimage on earth will be over. I am now living on borrowed time. It would be the greatest delight of my life if the Lord would permit me to live to see the ministry of the church take on new life and through the ministry the churches become spirit-filled. This would increase many-fold the **power** and **numbers** of our church.

The Gospel being the power of God unto salvation necessitates complete obedience up to light and ability. This is Historic Brethrenism.

Let us believe it! Obey it! TEACH IT!

Faith alone, James says, is dead, and all who believe it are vain men. They have no Gospel at all, because we are justified by works and not by faith only, says James in 2:24.

ISAAC D. BOWMAN,
Route 3, Howe, Indiana.

IT SEEMS TO ME

Personal evangelism is the Church's greatest human hope. Every doctrine under the sun, both Christian and non-christian, is being loudly preached today. The issue turns upon who reaches the most people with what doctrine the quickest and with the most effective personal and direct appeal. People do not know the merit of a teaching until they are shown it. Or so it seems to me.

The Mentor

NATIONAL STATISTICIAN'S REPORT

TO GENERAL CONFERENCE, 1942

Ninety-seven Brethren Churches which sent in Annual Statistical Reports listed 16,590 members. Of these, 9,331 were female members and 7,259 male. This was for the year ending March 31, 1942, and showed a Net Gain of 359 members. The total gains were 1,019 and total losses, 660. This compares favorably with the 1941 Report, which showed a Net Gain of only 104 members, and a total membership of 16,153.

Only 104 Minister's names were written into the reports. This is incomplete, as last year's Brethren Annual listed 136 Ministers: The reports also listed 265 Deacons and 244 Deaconesses.

Seventy-six of the Churches which sent in Statistical Reports, stated that they had Church Schools; the total enrollmen given was 6,986 pupils. Last year 82 Church Schools were reported with a total enrollment of 11,503 pupils. Seventy-three of the 97 Churches reporting, showed they had regular Sunday evening worship services, in addition to morning worship services, with total evening attendance of 4,228.

Twenty-five Churches reported an Adult or Young Peoples' Christian Endeavor Society, while 12 reported they had an Intermediate or Junior age Christian Endeavor Society.

Only 29 Churches reported they held regular mid-week prayermeetings, whose total average attendance was 722—one-half of one percent of the total membership of the denomination.

The 97 Churches reporting own 86 Church Houses and 38 Parsonages. Other properties listed brings the total property valuation of property owned to $1,152,370.00.

In the matter of stewardship, the 97 Churches reported a total expenditure of $208,291.05, as compared with $202,436.95 expended the preceding year. This expenditure was divided among the various local and general interests of the Denomination, as follows:

1.	Pastor's Salary	$ 71,263.75
2.	Current Expense	34,969.74
3.	Improvements	14,354.54
4.	Building Debt, or Fund	44,055.82
5.	Evangelistic Services	4,420.60
6.	Publications Offering, January	2,099.26
7.	Benevolence Offering, February	2,175.66
8.	Foreign Missions, Easter	8,004.25
9.	Ashland College & Seminary	1,983.64
10.	Home Missions, Thanksgiving	8,833.91
11.	District Missions	3,792.44
12.	Miscellaneous (S. S., C. E., etc.)	12,335.44
		$208,291.05

This represented an average expenditure per member for the year of $12.55.

No report was received from Argentina, due, possibly, to war conditions affecting the mails. Also, there are divided local congregations which contain many loyal Brethren members, whose number and gifts are not included in the above, since no report was made of same to this Statistician. This applies especially to Johnstown First Church, Conemaugh and Washington, D. C. A few Churches failed to send in any Statistical Report. The totals would be somewhat larger, had their data been available to include.

Of the total gains of 1,019, mentioned above, 126 were added by letter, 701 by Baptism, 13 by Reclamation, 177 on basis of a former baptism. The total membership losses of 660, breaks down as follows: by Letter, 217; by Death, 159; by Dismissal, 26; by Membership Roll Revision, 258.

Incomplete as the data sent in is, the gains which can be tabulated are indicative, we believe, of increasing spiritual vitality.

William S. Crick, National Statistician.

Scenes from

Camp Blackhawk

1942

Leadership Training

Camp



The Faculty



The Campers

ASHLAND COLLEGE.

The Brethren Evangelist

Mission Number

Vol. LXIV, No. 37
September 19, 1942

A Great Discovery

All things were made by Him; And without Him was not anything made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehendeth it not. . . .

As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . .

And the Word was made flesh, and dwelt among us, (and we beheld His glory as of the only begotten of the Father,) full of grace and truth. . .

The law was given by Moses, but grace and truth came by Jesus Christ.

—John 1:3-17.



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UNTO OTHERS

Gifts of $25 to the Washington Brethren were given Conference Sunday by

Dr. and Mrs. W. S. Bell

Reverend M. A. Stuckey

Mrs. Hattie Cunningham

Mr. and Mrs. Clifford Mast

Reverend and Mrs. A. E. Whitted

Mr. and Mrs. Harvey Amstutz

Miss Hughla Dilts.



Appreciation . . .

I arrived safely in Ashland Thursday evening September 3, after a very nice trip from Fort Scott Kansas.

I wish to express my sincere appreciation to the Missionary Board for the wonderful opportunities which they afforded to me in enabling me to gain such a splendid experience and fine fellowship with the good people at Fort Scott. My life has been richly blessed by the past summer's experience. I feel now as if I have something definite to look forward to. Such an experience teaches one to attack school work with a more definite aim, and I look forward to a more profitable year than I've ever enjoyed. I now fully realize the responsibilities and opportunities of a minister and with this in mind, I expect to go forward in my preparation for the ministry with new hope and zeal for the Lord Jesus Christ. I only hope that I prove myself worthy to be of use again next summer.

In His Service,
Woodrow B. Brant

? ? ?

Have You Studied It?

"Go ye into all the world, and preach the gospel to the whole creation." Mark 16:15.

What is to be done?
"Go."
Who is to go?
"Ye."
Where are you to go?
"Into all the world."
What is to be done in all the world?
"Preach."
What is to be preached?
"The Gospel."
To whom is the Gospel to be preached?
"The whole creation."
From whom does the command come?
Our Lord and Saviour Jesus Christ.
Have we any other business but to obey Him?—Selected

—O—

THE WOMAN'S MISSIONARY SOCIETY IS GIVING US $2,500 THIS YEAR

We thank you women and rejoice in the Lord for your gift. This will help very much this year especially.



FINAL LAST MINUTE NEWS

About Your Brethren

By J. Ray Klingensmith
General Secretary of The Missionary Board
of the Brethren Church

In early August in Washington, D. C., word came from our Brethren in Sergeantsville, New Jersey, that their pastor, the Reverend E. J. Black, had been accepted by the Pennsylvania District Examining Board and desired ordination. Having worked with Brother Black and observed his splendid contribution to our churches in Sergeantsville and Calvary, it was no difficult assignment to accept the invitation of the Calvary and Sergeantsville churches. August 9th, however, brought torrents of rain that must have resembled the monsoons of other climes. We helped three cars get started after they were drowned out on the highways that had become canals. But what a surprise awaited us at the church! A splendid audience had gathered almost to fill the church in spite of the downpour. This was evidence of Brother Black's many and interested friends. Elder J. S. Porte was present to assist. A fine choir brought apppropriate music in addition to other special numbers. We are proud of the Calvary and Sergeantsville churches for finding and giving to our denomination this fine preacher and his wife and family.

Incidentally while engaged in a one week meeting there about five months ago, the little church presented us with a check amounting to over fifty dollars. This visit added just one hundred dollars to that, a gift from Miss Hughla Dilts. At Conference another twenty-five dollars brought the total of one hundred and eighty dollars from this little church to Missions in the past five months. May the Lord bless and use the Calvary and Sergeantsville churches and their new Reverend.

Kentucky

The Reverend Sylvester Whetstone and family took us to Lost Creek, Kentucky, on a visit to Brother Drushal's work where we desired to obtain some moving pictures of the new Wheeler Orphans' Home and all of the work there. We were happily received and royally entertained and escorted about the grounds and buildings and acquainted with some of the inhabitants of the community. Having visited Riverside about 12 years ago and compared their growth and advances of the present time with their work then, we were thankful for the faithfulness and devotion to the cause which had won for the work its present standing and fruitfulness.

A new church at Haddix has the cooperation of the entire village and opens a new ministry to Brother Drushal. We returned with a recommendation that our Missionary Board assist Brother Drushal in building the new church. The request was granted.

The Kentucky work has not only given us outstanding Christian personalities like J. Garber Drushal, the Moderator of the General Conference, but also his keen sister, Ada, whose messages are always warmly glowing with the Spirit of power and devotion. And who but the Lord can compute what the Kentucky Mission work has given to the people of Kentucky? Now with their new orphanage and new church, Kentucky has a larger ministry than ever before for the Brethren faith.

At Conference

The Missionary Board convened at two o'clock the afternoon of the opening of General Conference. Through every afternoon the Board met and under the chairmanship of the Reverend Claud Studebaker, president, considered its problems and assignments.

$2,000 to Dayton, Ohio

A check was drawn and signed by order of the Board in the amount of $2,000 and has already been presented to our Brethren in Dayton for the new church there. This of course is in addition to the $600 given last year by the Board. Now we are all happy to have our home mission money so actively invested. A new church at Vinco, Pennsylvania; Dayton, Ohio; and a new Publishing House at Ashland, all of them wonderful buildings that are really a credit to our denomination, bespeak a splendid year for us and show real progress.

$1,000 to Publishing House

The Missionary Board also happily extended a loan of $1,000 to our Publication Board to assist in the beautiful new building here that is just across the street from our College.

The Mission Churches

Every mission church had sent in its reports and some of the pastors were interviewed. Do not think that we are not definitely reaching objectives in these churches. The building debt at Oak Hill, West Virginia, is practically liquidated now. A number of the mission churches had assumed their own responsibilities financially to the extent that the Board's appropriations were reduced. Brother Belote, at Uniontown, has done an exceptional work in realizing conversions and bringing them into his church. The church at Huntington has been redecorated and now presents a lovely interior. The Board's assistance at West Alexandria, Ohio, brought very warm thanks from members of that church. In just a few months now they will not need our assistance.

Will Faith in the Lord Conquer?

Now that the delegates and the Board members have all gone home, and before returning to Washington, we sit down to add it all up. It was not a mistake but an intentional venture. The delegates saw at the Conference a large poster saying **"It Must Be $14,000 at Thanksgiving."** That is not all the truth, for it must be more. But God always blesses when we have taken the step depending upon Him. The promotion work that the Missionary Board is doing for the denomination, the new churches it is helping, the older churches it is sustaining, the literature it is issuing, the meetings it is holding, the Seminary students it is helping in the Summer, make demands upon its treasury that your prayerful gifts sustain. Will you join us now in praying for a great Thanksgiving offering that none of this work be curtailed?

THE GENERAL CONFERENCE LIFTED AN OFFERING OF $576 for our Brethren in Washington, D. C. This will be a blessing of real encouragement and inspiration to our good Brethren there.

What the Brethren Face Now

By J. Ray Klingensmith

The Baptist Conference which closed in Cleveland a few months ago was conscious officially of the present war, its missions program and its denominational life.

The Brethren are no different in that they are surely conscious of a world at war affecting their homes and every plan of the future. Also they are conscious of their missions program because of their own peculiar denominational crisis of the past few years which has placed upon its Mission Board the financial burden of pastorless churches and churchless people.

Of its denominational life the Brethren are often accused of the common failing today "too little and too late", but nevertheless this very disposition of our people has been

our strength in the past few years. Not that we are to be excused wherein we hesitated through indifference, but that the Pied Pipers of our present evil world, some of whom are dressed in the garbs of prophetic priests and others in the very modern robes of worldly philosophy, have failed to charm the Brethren ear. And thus we face whatever is ahead of us as the same solid conservative Brethren people that to some is our fault but to ourselves is our strength.

Our conservative disposition has also kept us unified. Having attended the most of our district conferences and the General Conference, we all and always arrive home without an uproar or a threatening minority or an extreme new venture thrown out upon our people which would cause questioning and dismay and finally disagreement. But by the Grace of God we are solidly and unitedly a small denomination of people with our pastors and churches and boards each facing the same ultimate purposes and achievements together.

We have come a long way in realizing that a seminary is not a denomination, neither is a college a denomination, neither is a Mission Board a denomination, neither is any other single phase of it the whole. All of them together reaching towards the same spiritual goal in the not too distant future comprise a denomination. And without our local churches vitally interested in each and all of these denominational phases they ultimately fail, which means that the boards must all be interested in each local church and each church must be interested in the denominational boards. So we are an intricately related organism, such as the church of Jesus Christ has always been. Thus when certain members of our own small denomination faced unseeming difficulties, we found the entire group looking in that direction and helping. Vinco will testify to that. So will Dayton, Ohio, so will our college and every board. And most surely our many churches which have been sustained in their crises will be glad to bear witness that the Brethren felt their pain with them and came to their assistance.

So, in our little lifeboat, our church, with not only all of the problems of ordinary times to face, but with the additional and abnormal situations that the present evil world at war has produced, it behooves us as a family espousing a Faith somewhat peculiar to us alone, to possess ourselves of a spiritual vision lest we perish. Pray let us not believe that we can guide a denomination through chance. A definite submission to the Will and plan of the living God for His Church must be accomplished. We must seek out His will and follow it not only church by church, but board by board and committee by committee. For the wisdom of God does not stand in the wisdom of men, but according as the Holy Spirit leads

piritual men.

Admittedly we Brethren are in a rather unbrotherly world t present. The world is set busy in mass production to assist nass destruction. Mere men are not out to settle old scores hese days; they have organized themselves into nations of nurderous inventions multiplying the effect of each man's nenacing ability as the scorpion multiplies her power by atching her kind by the dozens. The devil is a hater and is children have always been haters. Jesus was not a hater. Ie certainly did not hate His enemies and most certainly not lis friends. But the spirit of the world today not only among he nations but among worldly friends is to give away to his predominant impulse among men. They hate governnents, heads of governments, churchmen, newspapers, bosses nd departments all with the greatest fury. And it is done ut loud at that. Thus no friend is safe when this worldly mpulse takes control of even a Christian tongue. Like seethng spirits from a dark night even God's people get into worldy habits of talk which make them guilty of spiritual sabotge. Regardless of the common tie of the blood of Jesus Christ and the fellowship of the bond of the Church and the estiny that awaits us all to spend Eternity with each other, ve seem to have become possessed with this worldly impulse hat the devil has always used. It is never intentionally to levastate some man's soul or character that it is done. It is ust done to lend interesting talk for the moment; and somene suffers a lifetime for it. Let us beware of this worldly abit, for "to be carnally minded is death." People become lmost carnivorous-minded when they cut and destroy others. God still is the judge of men and it would appear that we ave little faith in either His justice or ability seeing how ve take over this department of His. One quickly betrays is remote distance from Romans, First John, Galatians and 'irst Corinthians when he thus joins hands with the chief landerer of the universe who was driven from God's own resence.

The Spirit of Selfishness

The world teaches men to "look out for number one" meanng one's own selfish interest even to the loss of someone else. But Jesus Christ did not so believe or teach. His philosophy nd practice of "the second mile" and of the "cloak also" hould cause us to be glad for agencies existing today which vill perform for us life-ministries. It would be impossible for ome of us to print a tract; but thank God there is a Chrisian agency where we can share what we have and someone lse will print it. Most of us could not teach a high school raduate the things of life; but thank God there is a place n our denomination where someone else can if we will share vhat we can and help them do it. Most of us could walk our treets for hours in search of some house being built to God's ame where we could place a few coins and thus help to perpetuate a faith which really appealed to our hearts; but thank God we have an agency in our denomination that can do that very thing. Now if the spirit of the world has again overaken us and we are only going to "look out for number one" et us just forget this orthodox faith today. But if as a deomination we exist ten years from now it will be because ve today have kept in motion a good Christian College, Mision Board, Church Paper, and every other single phase of our denomination. Do not forget, Brethren, these are days in which small business enterprises collapse. And we can mark it down that our sin is the greater in the light of increased wages and earnings on investments if our Christian enterprises collapse. However, they are not going to fail unless some present worldly spirit takes our people altogether; and that we believe could not be with our experienced ministers in their pulpits, each of them quite evenly balanced in his outlook on our denomination.

Our Outstanding Needs

We must go to our knees, literally. We must find from heaven the answers to some of our great needs. Brethren people should be praying unitedly for new workers for South America. The call is always for more workers. The field is wide open. The money is sufficient to send them. "Lord of harvest send forth reapers" is our prayer. Pray for our testimony as a denomination in this way. We must pray to God to give us clean and noble young men for our future ministry. We must have young men of vision and strength of soul. They must be God-called. Our yesterdays have proven that many have entered our school as but aspirants to be duplicates of their heroes. Thus they have quickly assumed the weaknesses of their earthly heroes and so—instead of a whole Gospel ministry being produced in them it was merely a money-raising strain or a world-political strain falsely labeled "prophecy" or some anaemic view of life itself called "consecration"; which became devotion to men rather than to God. The Gospel ministry would not serve men but the Lord Jesus Christ in a complete and balanced preaching. For all of the Word is of the Lord, and it is all written for our admonition and growth. We need young men today who can dream for God and think for God and grow for God. To merely rise to some schemer's ambition is far short of God's purpose in His servants. Pray for a harvest of God-sent young men in our church school.

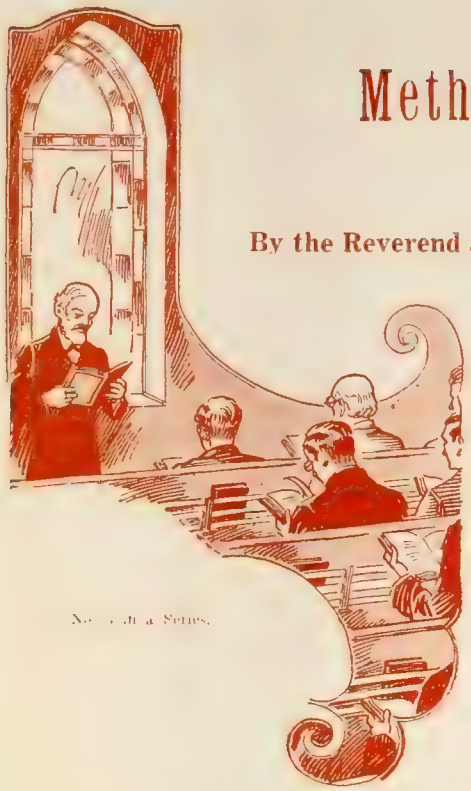
We Have Tasted Spiritual Fruit

To have bundled up a few thousand dollars this year for noble Brethren who have been driven from their spiritual homes as ruthlessly as if a Nazi imposter had assumed control has been our sacred privilege and duty as their Brethren. Their belief and their characters were not out of place. Their intelligence was the offense. Now then as Brethren we must come to their assistance. Remember what our book of James says about seeing our brother in need and doing nothing about rendering help. So this year our Mission Board has by faith budgeted $14,000 to assist entirely in such ministries of churches that will not exist if we do not continue a ministry there. We must assist with buildings, pastors, and meetings. And by the grace of God we will. Join us in prayer that today Brethren will step forth as Brethren to serve this present age with its numerous needs of the Lord.

Summary

We face a world permeated with the worldly spirit of hate. We face the danger of this spirit entering and replacing the testimony of the church. We face the need of sustaining our local church and denominational agencies of the Gospel ministry. We face the need of workers for our foreign missionary work. We face the need of assisting our Brethren here at home who need pastors and churches. And we face all of these things after one of our greatest General Conferences, glad for fireat opportunities of witnessing today.

Always
A Priority
Our Church



Methods and Manners for Preachers

By the Reverend John F. Locke

How shall the preacher conduct himself? Ephraim Peabody wrote in his journal, "This day I am ordained and knowing how easily I am led into wrong, I make these resolutions:

1. To never criticize others
2. To talk about things, not persons
3. To be a brother and son to the parish
4. To make my sermons practical
5. To be a minister of Christ by conduct.

The Christian minister must be a continual reminder to all who observe him, that "our citizenship is in heaven", or as Moffat translates it, "We are a colony of heaven." The colonist's business is to reproduce the manners, laws, customs, and institutions of the mother country in the land where his lot is cast. As the late Dr. J. H. Moulton wrote, "Beyond all other men we need to be other-worldly, heavenly minded, our treasures laid up in the place where no moth nor rust doth consume, and no demon of disillusionment breaks in to steal our life's hope. We need not fear that other-worldliness will make us less eager for the mending of the world. We fight against fleshly lusts because they war against the soul —the one part of man that is meant to see the Kingdom of God and therefore is beyond any exchanging with treasures that this world can give. We strive to destroy sweating and swilling, because such environments make it fearfully difficult for a human spirit to be made ready for service in the realm of light . . . The Christian does not know, and knows that he does not know, how long is the interval that separates him from the Heaven of his hope. But, be the interim long or short, his daily conduct is determined by the call to live worthily of his franchise in the City of God."

Pastoral Calling

One method of building up the interest and attendance of the church is by pastoral calling. It is an axiom that a home-going parson makes a church-going people. This statement is generally true, depending on what the preacher does in his pastoral visitation. A pastoral call should have some defined purposes. There was a day when pastoral calls consisted of having the children assembled and catechized by the pastor on such subjects as the chief end of man and justification by faith. He then would conduct family worship. The whole exercise lasted an hour. To quote one who remembered, "It was a much dreaded, but supposedly, a very precious observance."

Today, pastoral calls have swung with the pendulum of the times to a series of chatty affairs, easy to take, and not harmful to anything. In rural areas the weather and current ailments are discussed, and you may return with meats and vegetables in season. In industrial city parishes, the discussion centers about night shifts and the abundance or scarcity of jobs, you usually return empty of heart as well as of hand. Now if pastoral calling did no more than that, it would have to be commended. For Jesus knew His sheep by name, and as shepherds we cannot lead our sheep out if we do not even know them. Pastoral calling will be good for you even if you do not like it. It will provide subjects for preaching and for prayer. It will suggest studies to be undertaken.

The pastoral call offers a means of getting the Gospel home to the people who never come to church. In church we sort of spray the Gospel on the people in the hope of hitting somebody here and there. Here is a personal, sure-shot method. Jesus used it upon Nicodemus, the Woman at the Well, in the home of Simon the Pharisee, in the home of Mary and Martha and Lazarus, and in the house of Zacchaeus. St. Paul must have used it greatly, for his letters abound in personal greetings. It was the figure of one man from Macedonia beseeching, that led the apostle to take the message to Europe. Some of us have to be assured of a full church, at least we would like to be, before we give our best efforts and thought to some vexing problem.

Someday when you feel that you are about the finest thing in the way of a preacher that ever struck town, take that symptom as an indication of the need of a little pastoral calling. Go call on almost any unconverted person and see what you can do for him. Let us assume for the purposes of illustration that I am greatly puffed up by this invitation to lecture before the faculty and students of the Seminary. All I will have to do when I get home is to make one or two calls and I will be as humble a man as Moses. If you are gifted with oratorical bursts such as must be admired by men and angels, go have a talk with some member of your church who has gotten into the inactive classification.

Your calling should be methodical. That is to say, you ought to try to call on every member at least once a year. A card file with information on each person will help you greatly. It is not necessary to stay long. People will be busy. They will value your call much more if you leave after 15 or 30 minutes. Try to do something definitely useful and good which only you as a minister could do. Every call need not be alike. There are times to pray and times that you will not be asked to pray. You will meet a variety of situations which will require all the sense and tact that you possess.

You may never learn to like it, but it is something that must be done. The greatest churches of today dare not allow it to be neglected. The ablest preachers make it a part of their ministry, even as the poorest paid back-country pastor. And when you go, beware of gossip. You are dealing with individuals when you call. You will have to treat all of them

s you would wish to be treated, with politeness and friendiness. But you will treat them also as a physician. As Beecher once said, "A doctor doesn't go about throwing pills at eople and asking everyone he sees if they don't want a little conite or belladonna. The preacher who makes ten calls like and prays the same mechanical prayer at each house is ecoming sort of a rolling prayer wheel.

Don't Be a "Marrying Parson"

You will be called on to marry people. But never make a usiness of it to the point that you will be known locally as the marrying parson." If people want you to marry them, hat is all right. If not, that is all right, too. I have known reachers to become offended when a member of their church ad some other minister marry them. Such an attitude is silly nd pusillanimous. If somebody does something that looks s though it should be classified as ungenerous and unkindly, ry religiously not to show that you notice or care. This is good general rule for human relations.

You can save yourself much trouble if you marry princially persons known to yourself. Certainly you will not marry eople whose union in matrimony would be contrary to the criptures. People get their divorces from the state, let the tate remarry them.

Try to invest marriage with all the solemn significance hat belongs to it. Do what ever seems to be possible to help he couple to begin this new life together on a spiritual plane. rom marriages you will gain some members for your church nd lose others. You will gain many more than you will lose, you counsel wisely and sympathetically with them. When ou preach on such subjects as home and marriage, avoid he sloppy sensational sermons, but lift the whole subject o the high Christian level where it belongs.

Secure a good manual for marriages and use it. A recent arriage ceremony repeated by a preacher acquaintance ropped the whole section which the bride was supposed to epeat. He was showing how well he knew the ceremony by eart! The rest of her life that girl will remind her husband hat he is the only one whose vows were publicly expressed nd that she is practically a free woman. As for the preacher, can imagine how he felt the next day and for weeks thereter.

Funerals

People may or may not marry, but they are bound to die. ou will be called upon to conduct funerals of saints and siners. When sorrow comes to a home that is irreligious, you ay have the opportunity to put them in touch with God.

At the funeral you are helping people face the fact of eath in a calm, sane, Christian way. This can best be done y avoiding eulogistic oratory. Don't say that a "Giant has allen in Israel" when to some present, the deceased was only pigmy who scarcely passed for a man. Neither will you ant to preach a long sermon. What you say should be seected with care and uttered with dignity and calm. It will e best fitted into a program of Scripture selections and peraps some appropriate verse. Nor should the prayer be long. o, be it the leading deacon, or a bootlegger, or a harlot for hom you are called to conduct services, let all be done deently and for the comfort and for the salvation of the souls f the living.

It is best in the case of weddings and funerals to expect no special gift. It is a part of your work as a pastor. If something is offered as a token of appreciation, you should accept it if the people are not too poverty stricken. Especially in the case of funerals when there have been huge doctor bills and calamitous expense, your sympathetic refusal of a gift may further endear you to the hearts of those who appreciate such understanding.

Community Affairs

Every community will have its clubs and social organizations to ask you for time. If you cultivate the Lions, Rotarians, Eagles, Moose, Kiwanis, Parent-Teachers, or Rural Uplift societies to the point that it is a loss and detriment to the welfare of your church, you are simply a thief and a robber. Your first duty is to the church that pays you a salary.

Most of the accomplishments of these social organizations is usually summed up under the head of fellowship and service. Both of these can, and should be had, in the life of the church. Don't busy yourself with the cultivation of fellowship for the Lions et al, until you have done your best cultivating fellowships for your church's men, its young people, and its various groups and societies. It is entirely possible to spread yourself so thin that you will not count very much at any one place. The one place that you must be sure to count is in the work of your church. The average church can use all the talent, all the genius for organization and leadership, all the love of good fellowship that you possess without spilling over into these non-church groups.

Now having said that, let me get paradoxical and say what may sound to be the reverse of it. A man should not give the impression that he is not interested in anything or anybody but his own little group. My whole contention is that as a faithful steward, be sure that your church is receiving a just portion of your time and ability.

The Public Worship of God

The public worship of God calls for a consideration while we are on this general subject of methods and manners for preachers. Your task will be to conduct worship. Go about it with the air of genuine sincerity. Plan your service with care. When you announce a hymn, do it in a manner which will enable the people to get the number, not guess what it might have been. Certainly, if you think the people should sing, you should do so yourself. If you cannot sing, then make a joyful noise unto the Lord. Don't just sit there as a half interested spectator.

You will lead in prayer. It is not easy to lead others in prayer. There are men who sound as ready in prayer as an auctioneer. You are not making a theological address, you are talking to God and leading the thought of the people who are in prayer with you. We would all do much better if we gave as much thought to our prayer as to our sermon. Perhaps nobody does, but that does not say we have been right in not doing so. The practice of writing prayers will be a good one for you, not that you will bring them to church and read them, but in the quiet of your study you can give thought as to how you can best LEAD the people in prayer.

Many public prayers are dry; and many are sad, but most of them make use of a threadbare vocabulary which reflects

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THE SISTERHOOD OF MARY AND MARTHA IS SUPPORTING A NATIVE PASTOR IN SOUTH AMERICA

Thank you, girls, in our Master's name. This is a great testimony in these days and worthy of your real sacrifice.

a lack of enthusiasm. Some public prayers are proclaimed in a booming, holy tone which is affected for this purpose and is not the normal manner of a person's speech at all. If we prepare what we shall say to men, we ought not be careless of what we say to God and how we say it.

In public worship one of the most important things you will do is to read the Scriptures. It is not just a preliminary something to be hurried through, a dead spot in the service. The Scripture lesson ought to grip the congregation and hold it in awe and wonder. When Cardinal Newman read the Scriptures at Oxford, it was as great a season as his preaching. "I know one man," said Dr. Jowett, "who always lights up the burial services by the wonderful way he reads the resurrection chapter in St. Paul's letter to the Corinthians. While he reads you can see and feel the morn dawning, even though you are in the home of the dead. You should have heard Spurgeon read the 103rd Psalm! It is a mighty experience when a lesson is so read that it becomes a sermon, and the Living Word grips without exposition. I said "without exposition", but there are expositions given in our manner, in our demeanor, in the very tones of our voice, in our entire bearing . . . It is not elocution that we need, at least not the kind of elocution which in past years was given to theological students for the ministry . . . What we need, in the first place, is to exalt the ministry of the lesson in public worship, to set ourselves in reverent relationship to it, and then to give all needful diligence to understanding it and transferring our understanding to the people. Let us magnify the reading of the Word. Let us defend it with suitable conditions. Let us deliver it from all distractions."

The reading of the Bible in public as a part of the service of worship is often done in the presence of those who do not read at home. We are in danger of becoming a nation of spiritual illiterates. People claim to believe the Bible and sometimes use it as a fetish, but they do not read it with the same faithfulness and intelligence that they use in reading oher books. Too often it is used for decoration on the living room table. Life is altered by the teaching of this Book. Yet, great areas of the Divine Library are unknown to people. Now there are some persons who feel that a continual handling of the Bible, hunting up a text here and grabbing the book and violently shaking it at the congregation must be a part of every sermon. Personally, this seems to me to be neither in good taste nor very often helpful. I liken it in my own thinking to making a fetish of the Bible. G. Campbell Morgan's son, Howard Moody Morgan, told a group of ministers lately that his father said that he used to open the Bible every morning to see what the Lord wanted him to do that day, but he opened one day at the story of Balaam and the ass and that cured him.

The Bible has a mighty influence upon national life. When this influence is allowed to wane through ignorance and indifference, chaotic results follow. In Germany today, if you were to announce that you would read a chapter from the Old Testament, you would go to the concentration camp. The Bible has gone through all kinds of opposition and criticism. Like the Irishman who built the wall 3 feet high and 4 feet wide so if the storms would blow it over it would be higher than before, the Bible has come through. But, it can be lost in the house of its friends! We can have so many things in our service of worship that the public reading of the Word is excluded.

Rarely should the preacher intrude comment as he reads the lesson. There are other times in which you can exercise your great gifts as a commentator. Let the lesson be interpreted by your reading and not by any additional play-by-play remarks of yours.

It is customary and almost necessary to have a period for announcements in the average service of worship. Many churches can afford a bulletin. This takes care of the problem very well. But there are brethren in the ministry who read practically the whole bulletin and comment on that. In the matter of announcements, the heathen will not be reached by your much speaking. Say it once and without extra wordage as though you were a radio announcer with so many seconds allotted to this part of the program. I am always asking laymen of various churches for criticism. I find that one of the pet complaints is the pastor's habit of devoting a long time to a rehash of announcements.

This leads me to say a word about time. If you are to conduct worship, you will be dishonest if you begin the service late. The Soviets shoot trainmen who get their trains late not being even yet an admirer of the Red System and its ideology, I do not recommend everything of this sort for the preacher. Surely there should be some way of scaring him into being a truthful man. For if we announce a service to begin at a certain time we must be men of our word and begin it then. Furthermore, we convey the impression that what we have is of small importance if we can slow down and dawdle over announcements in leisurely fashion. Let no one think that by this statement I mean to suggest that we race along like we were going to a fire. But there is no use getting people weary and drowsy with a service that seems to be so long, with a sermon yet to follow.

Be yourself in your method and manner of conduct. You are not Homer Rhodeheaver, nor the late Billy Sunday. You are not any one of a number of persons who are considered to be successful preachers. When we imitate, we always pick up the little non-essentials. The congregation will probably say, "Where have I heard that before?" All the time you are about as comfortable as Jacob playing Esau before the aged Isaac.

Beware, too, of the facility which given a few hours notice enable you to preach on anything. Many have mistaken wordiness for wisdom. Most of us would say more, if we talked less. "It is impossible to keep the mouth going incessantly without interfering with the action of the brain . . . Never fancy for a moment because you are glib and ready practically inexhaustible in your ability to furnish a free flow of talk, 'never at a loss for a word', that you have learned to speak. When a man talks in that incessant fashion, his speech soon ceases to be action; it becomes mere motion, the motion

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THE NATIONAL CHRISTIAN ENDEAVOR IS SENDING $50

to Dr. Yoder to be spent on playground equipment for our Brethren boys and girls in South America. Dr. Yoder has always felt that this has been a real need. So our Christian Endeavor is doing a splendid thing. Thank you.

of the lips, the motion of heated air without meaning or significance . . . The religion of Christ must have been divine in its origin and essence, or it never would have stood what it has. Men have belittled it and caricatured it by unwise, tedious, uninteresting talk about it . . . They have dressed its shining truths in awkward, shabby, outworn garments of speech, making it seem a thing repellent. When you stand before an audience of your fellows to deliver the message of the King, you cannot afford to leave out of the account any slightest element that would make for effective speech. Your posture, (some men preach at half mast, draped across the pulpit) your facial expression, your tone of voice, your literary style in the phrasing of the truth, as well as the content of your thought, all have to do with the determining of the question, whether God's Word through you will return to Him void or will accomplish that whereunto it is sent." (Dean Brown)

There is what may be called a ministerial vocabulary which some men adopt. These brethren get into the habit of using certain words and phrases over and over until everything they say sounds alike. Keep the element of surprise in your speech. The most effective speakers are those who speak in pictures. The hearer sees as well as hears the truth. And speaking of surprise, when you are speaking, don't drag it out endlessly. When you are through, stop. It is hardly ethical to kid people along with fake conclusions. Don't end with vague generalities. Preach for a verdict.

My Religion

Madame Chiang Kai-shek

With me religion is a very simple thing. It means to try with all my heart and soul and strength and my mind to do the will of God.

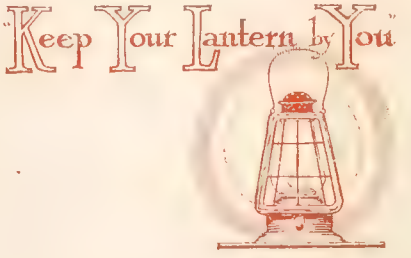
Our finite minds beside His infinite mind seem to me like this: I go walking, and the hills loom above me, range upon range, one against the other. I cannot tell where one begins, and another leaves off. But from the air (I seldom have time to travel any other way now) everything has a distinct contour and form. I can see things so much more clearly. Perhaps that is like my mind and God's. And when I talk with Him, He lifts me up where I can see clearly.

Whether we get guidance or not, it's there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand. How is it done? As Brother Lawrence told us long ago, "by practicing the presence of God." By daily communion with Him. One cannot expect to be conscious of God's presence when one has only a bowing acquaintance with Him.

I feel that God has given me a work to do for China. In this province of Kiangsi thousands of li of fertile rice fields are now devastated ruins; hundreds of thousands of families have been rendered homeless . . . Rural rehabilitation must follow, helping the farmers back to their land and to better conditions of life. This is no small task. In fact, China's problems in some ways are greater today than ever before. But despondency and despair are not mine today. I look to Him who is able to do all things, even more than we ask or think.

The People's Magazine.

I Am A Layman . . .



Every hour of every day I am either helping or hindering God's purpose for the world. My influence is often greater than that of the clergy because they are looked upon as professionals. Also I am one of millions of Christian laymen while the clergy are numbered only by the thousands.

I have a family. Either as father or mother do I realize that what I do has far more influence than what I say. Do I take my children to Church services or merely send them? Or do I do neither? Is God remembered at our table and in private and family worship?

I have a job. In that job I am making contacts with other people at frequent intervals: fellow-workers, customers, salesmen. Does my acceptance of Christ as my Lord and Master determine my attitude toward these people? Do they recognize that they are talking with a Christian rather than with a pagan? This does not require a soft "piousity" but rather those qualities which are inherent in a true Christian: strength, confidence, decency, helpfulness, and justice.

I am a Church member. Is my attitude regarding this membership, Church attendance, and religious conviction one of concealment or apology, or one of justifiable pride, not of myself but of the cause in which I have enlisted? Do I know which of my associates are Church members? Has my reticence on the subject prevented them from sharing their convictions? Why do I hesitate to talk about religious matters when I know their supreme importance? Is it from a natural reluctance to seem better than others or is there in my silence an element of cowardice, a fear of being laughed at?

I live in a community. Do I take adequate part in activities for the welfare of my fellow citizens? Do I consider this work as part of my responsibility and privilege as a Christian? Do I obtain strength and inspiration for this work through my private and public prayers? Do I insist that Christian principles govern the operation of the agencies with which I am connected?

I have many friends with whom I enjoy fellowship. In my decisions as to conversation or conduct am I governed by the test, "Everybody is doing it," or by the harder test of what is right and expedient in God's sight? Would Christ be a welcome guest at my parties?

I am a witness wherever I may be. Perhaps I do not like the idea but I cannot avoid the fact. My light is shining before men. What path does it illumine?—**A Layman.** (From the Forth the Spirit of Missions.)



A GLANCE AT BRUSH VALLEY AND NEW KENSINGTON

Since the first of the year we have been serving the Brush Valley Brethren Church. It is located in a valley about ten miles north of Kittanning. We have found them to be staunch Brethren, well grounded in the faith. It has been a real pleasure even if an arduous task to shuttle back and forth to services. Several Sundays a month involved five services with 160 miles of driving between New Kensington and Brush Valley.

Under the moderatorship of Brother C. L. Hooks, the church has made gains that are commendable. The new Sunday School Superintendent, Brother Wilbert Bowser, is ambitious for the work and is stressing service through the organized classes.

The members take great pride in their church and it is kept in splendid condition. Recently through an initial substantial gift designated for a carpet fund enthusiasm was engendered to make possible the carpeting of the platform and main aisle. Additional improvements and additions to Communion supplies, storage facilities, piano and altar coverings, and other things have been made.

A two weeks revival meeting was held under the leadership of Dr. Bame. We received and are still reaping spiritual benefits from this meeting.

Our Sunday evening services are better attended than the morning ones. At the last evening service before Conference there were better than 125 persons in attendance.

We ask your prayers that the Lord may continue to bless this work.

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It is always a pleasure to be able to report concerning progress made. We are going forward in our organizations both as to leadership and interest. The Woman's Missionary Society has almost doubled in the past year. Its meetings have been consistently well planned and interesting. This has kept the average attendance quite high. The leaders are developing into quite capable leaders, speakers, and prayers.

The Sisterhood of Mary and Martha is still in its infancy. It, too, has proven to be a spiritual blessing. There are about a dozen girls at each meeting. They display initiative, too, for during Conference week they planned and carried out their meeting. This was partially a social meeting, too. We are expecting great things of our Sisterhood.

A drab, dirty aluminum colored building has literally been transformed. Through co-operation between the community circle and the church the building has been given two coats of white paint. This will make it far more attractive as a temporary church home for us and all prospective members.

Another noteworthy matter is the splendid way in which the adult's class handled the commission to present the Worship Service Conference Sunday. No outside speaker was called in. The service was wholly prepared and presented by members of the class. Perhaps one reason why they were able to do this is because of their motto. The motto is "I'd Love To." We are expected to respond "I'd Love To" when asked to serve. This little motto has helped a great deal.

One of the most inspiring events was the baptism of five of the New Kensington campers at Camp Juniata. We rejoice in these confessions of faith and obedience.

We are trusting the Lord for continued blessing and looking forward to a year of real progress.

Rev. Chester F. Zimmerman.

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After All - - - -

God's promises always sustain a trusting soul; never a doubting one.
He who lives under the sway of the Spirit lives under a perpetual dawn.
The way to make our lives an eternal success is to do with them just what Christ did with His.
Living thought and living religion can never stand still.—**Selected.**

Christ tells us to count the cost of discipleship, but never to count the gain of it. He knew no arithmetic could compute it.—**W. L. Watkinson.**

WHAT IS FAITH?

Faith is the eye by which we look to Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye.

Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviours' garment, that he may be healed.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.—

To live one's best today, believing that God will give strength for the responsibilities of tomorrow when they come.

To use one's best judgment in each emergency, refusing thereafter to reproach one's self for not having used better judgment.

To invest all one has on the side of right, confiding in God that the investment shall be eternally safe.

To meet each rising sun with the knowledge that no temptation will come during the day which will be more than we can meet, if we walk with Christ at our side.

To do the duty that I now see clearly, trusting that each new duty will be clear when I come to it. **This is Faith!**—Selected.



An Incident Worth Repeating

WHO ARE THE PAGANS?

Since China has proven so courageous a member of the United Nations, it is interesting to note that San Francisco Chinatown, according to studies being made by the California Church Council, shows a higher percentage of church membership than the Caucasian population of San Francisco.

As one Protestant minister put it, "It looks as if we, and not the Chinese, are the pagans!"—**Selected.**

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THE MASTER'S MULTIPLYING HANDS

A story has been written by Frederick Hall about that lad who played such an important part in the miracle of the loaves and fishes that fed five thousand hungry people. It recounts how the boy reported that exciting incident to his mother when he got home that evening. With eyes still big with the wonder of it all, he told how his five small barley loaves and two dried fish had multiplied in the Master's hands until all in the vast crowd had been filled to sufficiency. Then he somewhat wistfully added, "Mother, I wonder if it would be that way with everything we gave him?" Is it possible we might have more to give if we gave more? Remember the widow in the story of Elijah who saved herself and son from starvation by giving to God all that she had?—**Selected.**

AMEN!

Dr. G. Campbell Morgan tells of a question hour which he attended some years ago at Northfield Bible Conference, when the late Dr. John Willis Baer read from a piece of paper a question turned in by a young person: "How can we raise money for missions?"

Quick as a flash, Dr. Baer answered: **"Don't raise it, give it."**

* * *

"Closer is He than breathing" . . .

David Livingstone, intrepid missionary, explorer and soldier of the Cross had come in his trail-blazing journeyings in the heart of Africa to what appeared to be an insuperable obstacle. An hostile tribe opposed his progress and threatened his life. Weakened by fever, alone save his native helpers, he fell on his knees before his open Bible. There he read the words of his Master, "I am with you always." Livingstone wrote in his diary that night, "I have it on the word of a perfect Gentleman that He will be with me. I am no longer afraid. I will go forward in the morning." And he did go forward. The opposition was miraculously gone and the way opened for his deliverance. **Selected.**

When You Are Alone - - -

I Met the Master

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

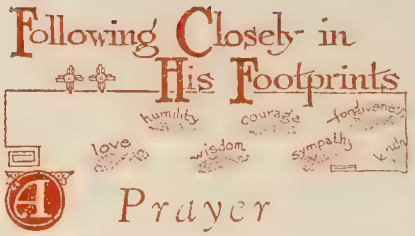
With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him, and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
Naught else did I see but the Master's face,
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet!

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place
I met my Master face to face.

—*Author Unknown.*



Prayer

Teach me to love as Jesus loved,
Not only those of blood and race,
Not only those who know my face;
But all mankind, the rich and great
And those of poor and mean estate.
Teach me to love as Jesus loved.

Teach me to serve as Jesus served,
To fear no toil, and shun no task,
To do the Father's will, and ask
No least reward, the thing I wrought
The thing His loving wisdom taught.
Teach me to serve as Jesus served.

Teach me to live as Jesus lived,
Beyond the power of sin to stain,
No year, no day, no hour in vain,
Even in shadow of the grave,
My life not mine, but His who gave.
Teach me to live as Jesus lived.

Let Me Pray

For a clearer comprehension of a lost world in its need,
For a keener, deeper sympathy with those who go astray,
For a wish that love may permeate the text of every creed,
For a world in all its sorrow, for a lost world let me pray.

For a kinder heart, and tender, with the erring ways of men,
For a stronger love for those who dwell where sin and woe has been,
For a better understanding of the souls who miss the way,
For a world in all its folly, for a lost world let me pray.

For the vision of a seer, for the confidence of love,
For a faith as clear and constant as the stars in heaven above,
For the eye of comprehension ever looking toward the day,
For myself and for another, for a lost world let me pray.

—*H. S. Tool.*



Would I? Would You? - - -

One day in loved Jerusalem
There rushed a shrieking, maddened crowd
Upon a lowly kneeling form,
Before his God and Savior bowed.
And when with cruel stones they crushed
His beautiful and gentle life,
He prayed the Father to forgive
Their ignorance and strife.
This man was Stephen,
Lo, a Jew,
Who died for Christ.
Would I? Would you?

See! far upon a lonely isle
An aged man with snowy locks,
Exiled to labor in the mines;
His only temple, wind-swept rocks.
Ah! once he leaned on Jesus' breast,
And gazed with fond, adoring eyes
Into that face where love divine
Still beams upon us from the skies.
This man was John beloved,
A Jew,
Witness for Christ.
Am I? Are you?

A Galilean fisher stood
Amid a fierce and angry throng;
No tremor spoke of hidden fear;
His face was peaceful, calm, and strong.
And when they nailed him to a cross,
As they had nailed his blessed Lord,
He gloried thus to die for Christ,
And counted it a rich reward.
This man was Peter,
Lo, a Jew!
Who died for Christ.
Would I? Would you?

A captive bound was brought one day
To Nero's judgment seat at Rome.
For Christ he wore the heavy chain;
For Christ he had no wealth, nor home.
The noblest martyr Rome could boast
Of all the thousands that she slew,
The great apostle sent by God
To Gentiles with the message true.
This man was Paul. E'en
Paul, the Jew,
Who died for Christ.
Would I? Would you?

—Author Unknown.

Easter Offerings Continued

Brighton Brethren Church:		
Dorothy E. Horner	$ 5.00	
Church	31.00	$ 36.00
Flora Brethren Church:		
Sunday School	$ 24.03	
Mr. & Mrs. Russell Kuns	5.00	
Monroe Landis	1.00	
Mr. & Mrs. Mac Landis	6.00	
Mr. & Mrs. Basil Eller	5.00	
Mr. & Mrs. Elmer Cripe	10.00	
Mr. & Mrs. John Sink	1.00	
Mr. & Mrs. Merle Walker	2.00	
Russel Flora	2.50	
Mr. & Mrs. Kenneth Myer	1.00	
Miss Vernabelle Pope	2.00	
Mr. & Mrs. Elmer Pullen	2.00	
Mrs. Agnes Brown	2.00	
Mr. & Mrs. Fred Allsbaugh	10.00	
George Leslie	5.00	
Mr. & Mrs. Rufus Flora	10.00	
A friend	32.00	
Kathleen Brown	1.00	
Mr. & Mrs. Charles Pope	3.00	
Olaf Brown	5.00	
Mary E. Coin	1.00	
Amos W. Kuns	1.00	
Mr. & Mrs. Woodrow Robertson	5.00	
Mrs. D. C. Oaks & girls	2.00	
Mrs. Sieber	1.00	
Mrs. Monroe Landis	1.00	
Mr. & Mrs. Robert Bell	1.00	
Mrs. Fred Vorhees	2.00	
Miss Helen Sink	1.50	
Mrs. Joseph Norton	1.00	
Humbargers	1.00	
Susie Eikenberry	1.00	
Miss Marjorie Brown	1.00	
Mrs. Floyd Pullen	1.00	
Mrs. Vern Brown	1.00	
W. M. S.	25.00	
Miscellaneous	28.07	
Goshen Brethren Church:		
Della M. Ford	$ 1.00	
Church	107.40	$108.40
Grace Brethren Church:		
Mr. & Mrs. Carl Gawthrop	$ 5.00	
The Rev. & Mrs. W. I. Duker	2.00	
Irvin L. Coy	1.00	
Miscellaneous offering	30.15	$ 38.15
Gravelton Brethren Church		$ 10.00
Huntington First Brethren Church		$ 72.00
Loree Brethren Church		$162.54
Mexico First Brethren Church:		
Mr. & Mrs. J. L. Kraning	$ 5.00	
James Donaldson	5.00	
Mr. & Mrs. E. O Donaldson	10.00	
Ellen Ault	1.00	
Mrs. Mary Bond	2.00	
Mrs. Scott Chapin	1.00	
H. L. Donaldson	3.00	
Elmer Berkheiser	2.00	
Joe Berkheiser	1.00	
Elmer Neff	4.00	
Carl Fisher family	5.00	
The Rev. & Mrs. Arthur Tinkel	6.00	
Miscellaneous	4.74	$ 49.74
Muncie First Brethren Church		$138.75
Nappanee First Brethren Church		$400.00
New Paris Brethren Church		$153.61
North Liberty Brethren Church:		
Mrs. Edith Eldred & daughter	$ 2.00	
Mr. & Mrs. David Gonser	1.00	
Mrs. Charles Quigley	3.00	
Mr. & Mrs. W. F. Hay	2.00	
Mrs. Barbara West	1.00	
Paul Wolfe	3.00	
Mr. & Mrs. A. E. Price	10.00	
Mr. & Mrs. C. G Wolfe	25.00	
Miscellaneous	18.20	$ 65.20
North Manchester First Brethren Church		$180.00
Canton Brethren Church:		
Family Circle Class	$ 25.00	
Senior W. M. S.	10.00	
Junior W. M. S.	10.00	
Inez Summers	15.00	
The Rev. L. E. Lindower	10.00	
Mr. & Mrs. Don Guittar	10.00	
Mrs. Harry P. Bechtel	10.00	
Mr. & Mrs. Joe A. Watkins	9.00	
Arlene Bechtel	5.00	
Tom Noland	5.00	
Virginia & Mary Noland	10.00	
Mrs. N. E. Clark	5.00	
Mrs. J. A. Guiley	5.00	
Mr. & Mrs. Harry H. Herbruck	5.00	
Evelyn Miner	5.00	
Mrs. P. H. Krall	5.00	
Mrs. Ella Guittar	3.00	
Mrs. W. H. Gloss	2.00	
Mrs. Eva Welker	2.00	
P. M. Snyder	1.00	
Mrs. Gertrude Keatley	1.00	
Mrs. Harvey Bechtel	1.00	
Mrs. Ella Miller	1.00	
Mrs. Odessa Smith	1.00	
Mr. & Mrs. Louis Cordier	1.00	
Mr. & Mrs. Tom Worley	1.00	
Glenn Gotchall	1.25	
Riberta Jane Noland	1.00	
James A. Noland	1.00	
Dorothy Miller	1.00	
Mrs. Susan Brown	1.85	
Miscellaneous	3.75	
Primary Department	3.00	$170.85
Gretna Brethren Church:		
Woman's Missionary Society	$ 13.50	
Banner Bush	5.00	
George Buckenroth	4.00	
Jenny & Mable Deterick	5.00	
Mr. & Mrs. E. F. Miller	10.00	
Mr. & Mrs. Emory Hudson	7.00	
Mr. & Mrs. A. J. Neer	20.00	
Mr. & Mrs. Ezra Neer	25.00	
Miscellaneous	12.50	$102.00

Louisville First Brethren Church:

Mr. & Mrs. Calvin Teeter	$ 35.00	
W. M. S.	25.00	
The Rev. & Mrs. E. M. Riddle	20.00	
Miss Pauline Sheets	16.00	
Mr. & Mrs. Galen Sluss	15.00	
Mr. & Mrs. Louis Snyder	15.00	
Primary Department of Sunday School	15.00	
Junior & Intermediate Departments of Sunday School	12.50	
Mr. & Mrs. A. E. Schwab	10.00	
Mr. & Mrs. L. P. Clapper	5.00	
Mr. & Mrs. Henry Karlosky	5.00	
Mrs. W. C. & Bill Lamb	5.00	
Mr. & Mrs. L. E. Miller	5.00	
Mr. & Mrs. Glenn Miller	5.00	
Mr. & Mrs. Floyd Miller	5.00	
Miss Arlene Miller	5.00	
Mr. & Mrs. M. R. Moomaw	5.00	
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Mrs. Hazel & Elmer Phillips	5.00	
Mrs. Ida Ross	5.00	
Junior Christian Endeavor	5.00	
Senior Christian Endeavor	5.00	
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Mrs. Minnie Stuckey	4.00	
Miss Marie Miller	3.00	
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Mr. & Mrs. Otto Jones	2.00	
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Mr. & Mrs. James Smith	2.00	
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Mr. & Mrs. Jack Riddle	2.00	
Mrs. Lillie Bratten	2.00	
Mr. & Mrs. John Cook	1.00	
Mrs. Bertha Eshelman	1.00	
Mr. & Mrs. W. Emerson family	1.00	
L. L. Hang	1.00	
Mary Cree Riddle	1.00	
Joan Riddle	1.00	
Philip Riddle	1.00	
Mrs. Bertha Keirn	1.00	
Karl Keirn	1.00	
Mr. & Mrs. McKinley Royer	1.00	
Mr. & Mrs. W. E. Sheets	1.00	
Miss Beatrice Walker	1.00	
Mr. & Mrs. John Youtz	1.00	
Adult Division of Sunday School	18.50	
Miscellaneous	6.00	$302.00

Brush Valley Brethren Church:

Mrs. Garnet Slagle	$ 1.00	
Mr. & Mrs. J. H. Crisman	5.00	
Bessie Hooks	10.00	
Mrs. Robert McIlvaine	10.00	
Mrs. J. Y. Hooks	5.00	
Mr. & Mrs. C. L. Hooks	6.50	
Mr. & Mrs. Fred Cousins	2.00	
Blanche Sinder	1.00	
Mrs. Ida Drague	2.00	
J. M. John	1.00	
Flora Byers	1.00	
Irene & Catherine McAfoose	1.00	
Cecil & Naomi French	1.00	
Pinkertons	1.50	
Mrs. Andrew Johns	.50	
Clar Johns	.50	
Earl Johns	1.00	
Nanley Croyle	.50	
Miscellaneous	1.65	$ 52.15

Johnstown First Brethren Church:

Maggie King Frank	$ 5.00	
Mrs. R. E. Cunningham	5.00	
Lem Hildebrand	5.00	
Mrs. Jennie & William Reed	8.00	
Emma Gardner	5.00	
Mr. & Mrs. J. W. Fitt	20.00	
Mr. & Mrs. Earl Benshoff & Robert	20.00	
Mr. & Mrs. James Benshoff	10.00	
Mr. & Mrs. A. B. Furry	30.00	
Rose Varner	2.00	
Mr. & Mrs. Earl Feathers	.90	
W. M. S.	100.00	
Gertrude & Ida B. Lake	25.00	
Mr. & Mrs. John B. Gunter	25.00	
Mr. & Mrs. H. W. Darr	20.00	
Miss Mildred Furry	20.00	
Miss Marion Trent	10.00	
Mr. & Mrs. W. S. Fritz	10.00	
Mr. & Mrs. C. E. Albert	10.00	
Sunday School	8.00	
Mr. & Mrs. Samuel Powell	5.00	
Mrs. J. C. Leckey	5.00	
Herbert Darr	5.00	
Mrs. & Mildred Thomas	5.00	
Miscellaneous	32.45	$391.35

Johnstown Second Brethren Church:

D. W. Simmons	$ 20.00	
Mr. & Mrs. A. W. Boyer	3.00	
Mrs. G. B. Baumgardner	1.00	
Mrs H. K. Smith	.60	
Don Hagerich	.50	
Mr. & Mrs. Clyde J. Kaufman	5.00	
Sunday School	6.25	
Mr. & Mrs. A. E. Hostetler	1.00	
Mr. & Mrs. Lemon Berkey	1.00	$ 38.35

Maurertown Brethren Church:

Mrs. Charles Painter	$ 1.00	
Mrs. Eleanor Cooley	1.00	
The Rev. & Mrs. E. L. Miller	15.00	
Miss Margaret Miller	5.00	
Miss Dorothy Ritenour	5.00	
Mrs. Frank Funkhouser	1.00	
Mrs. W. H. Robinson	5.00	
Miss Mary Copp	5.00	
John Funkhouser	1.00	
L. B. Kohn	1.00	
Mrs. Jack Ritenour	1.00	
Mr. & Mrs. M. C. Harrison	5.00	
Mrs. Charles James	5.00	
Dr. & Mrs. Louis Glenn Locke	50.00	
Mrs. Turah F. Locke	100.00	
W. M. S.	10.00	
Home Department of Sunday School	2.50	
Mr. & Mrs. Romeo Fink	6.00	
Miscellaneous	35.04	$254.54

A correction to Hagerstown's Easter Offering:

Mr. & Mrs. M. Brayden Ridenour	$ 20.00	
Miscellaneous	123.04	

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Will Bring To All Living Men The Most

MOMENTOUS CHANGES AND EFFECTS THAT ALL THE WORLD OF MEN HAVE FACED SINCE THE BIRTH OF CHRISTIANITY.

GOD'S ONLY REMEDY FOR A LOST WORLD HAS BEEN JESUS CHRIST AND HIS MESSAGE FOR TWO THOUSAND YEARS.

IN THESE VERY DAYS WE SHOULD PROJECT HIS MESSAGE INTO EVERY POSSIBLE OPENING.

Our people have been called upon to provide over $14,000 this Thanksgiving time for New Churches, Pastors, Meetings, and the promotion of our Faith.

Let every Pastor and Sunday School Teacher and Superintendent pray that the sudden changes that will sweep the world of men will not rob us of our missionary zeal and our Brethren denomination.

Our ministry as a Brethren Denomination in a world that never had greater need of Christianity than it has today depends upon your prayers and sacrifice this Thanksgiving time. Let us pray earnestly about this. Missionary collections each Sunday until Thanksgiving will add greatly to your offering then.

God has no other friends than His own children upon whom He can call for this.



LAND COLL

The Brethren Evangelist

Vol. LXIV, No. 38 September 26, 1942

Where Beauty Is Found

By Leona Irene Osborne

If you're searching for true beauty,
You'll not find it, I am told,
If you start your weary searching
In a miser's petty gold.
You won't find it in big business
Nor the money that it brings,
For the place to find real beauty
Is in tiny little things.



There are diamonds in the raindrops
From the time they start to fall,
And there're pearls in the snowflakes
That cling on the garden wall.
The stars up in the Heavens
That shine throughout the night..
Are made of tiny bits of gold
To fill our paths with light.

An old hen's brood of peepies
As she calls them to her nest
And a mother's tiny baby
As she holds it to her breast,
The tiny little robin and
The bluebird as it sings,
Yes, the place to find real beauty
Is in God's created things.



You'll find it in the little prayer
That tiny children pray
When they're talking to their Maker
At the ending of the day
The humming of a lullaby
That every mother sings,
So when you're looking for real beauty
Search in simple little things.

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INTERESTING ITEMS

ASHLAND COLLEGE AND SEMINARY ACTIVITIES are now in full swing. We understand that the enrollment exceeds that which the college authorities anticipated. A large freshman class enjoyed the work of Freshman Week on the campus and were ready to greet the upperclassmen when they arrived. It looks good to see the campus teeming with young life again.

By the way, it is not too late to send your son or daughter to Ashland. It is a Brethren College for Brethren People and ought to be supported by the Brethren Church.

WORD COMES FROM REV. SMITH ROSE that he has been unanimously called to the pastorate of the Roann, Indiana, Brethren Church. He will assume his duties there on October 1st. He plans to leave Mansfield, where he has been pastoring the East Mansfield United Presbyterian Church, while he finished his Seminary work at the college, the latter part of this month. We look forward toward the report of his arrival and assumption of the work.

BROTHER JOHN F. LOCKE REPORTS that the meeting at Mt. Olive, one of his charges, with Dr. L. E. Lindower as guest speaker, were of a fine order. A full report will appear later.

BROTHER L. O. McCARTNEYSMITH, CERRO GORDO ILLINOIS, reports that he is preparing to baptize seven new members on Sunday, September 27th. These have made confession since Brother McCartneysmith assumed the pastorate of the church in Cerro Gordo.

BROTHER C. C. GRISSO, ANNOUNCES the annual Home Coming and Rally Day for the Loree Brethren Church as on Sunday, September 27th. Brother Grisso also announces in his bulletin that he will conduct a revival for the Flora Brethren, beginning October 6th.



Dedication Scene at The Publishing Building

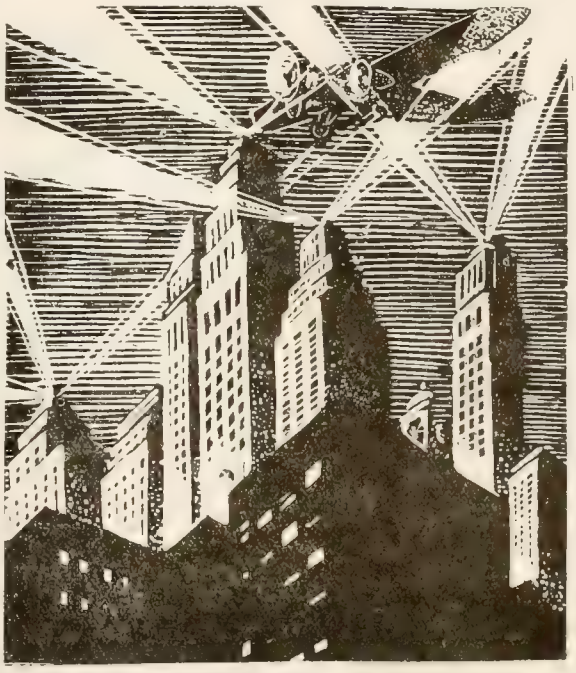
Photo Courtesy Freeman Ankrum

EDITORIALS

ON GUARD AND WATCHFUL

The day of blackouts is here; the doleful sound of he siren falls upon the ear; the flash of searchlights icks out the objective in the air as the sensitive ear f the mechanical auditor picks up the drone of the ircraft motor. Not a moment is lost in every person anning his post and a nation is on guard and in atchful waiting, ready to do or die.

But how about the church? Blackouts have been o uncommon thing in the life of the church. And ar too often there was no instrument, either human r mechanical, to pick up the sound of approaching anger. And we found ourselves unprepared for that hich came suddenly and estructively upon us.



Settling Down

The writer picked up a hitch-hiker" a number of ears ago, and, seeking to ngage him in conversaion, had an enlightening hit-chat that ran somehing like this:

"Where have you been?"

"O, here and there."

"What have you been dong?"

"O, this and that."

Further inquiry elicited he information that our assenger was a "bum" of he first water (although ve suspect that he had not een water for many a lay) and was very successully "doing nothing at all" here, there and everyhere. Indeed he would not have been satisfied dong anything, anywhere, in any way, at any time.

But what had he accomplished in his life? Nothing —absolutely nothing! No plans; no purposes; no ncentive; no activity of value—simply drifting. And o what? Here and there—this and that.

Summer's Over

Too often summer spells a period of "here and here" and "this and that," in our churches. We ave "summer slumps"; we have "religious vacaions" and even "heat wave indifference." These, toether with other things of a kindred nature, help ring about a slowing down of the impulses that how the pulse beat of the church.

Fortunately this is not true of all of our churches. For there are those that never experience a slump nor a period of indifference. They keep on winter and summer; heat or cold; dry or wet. They have not been doing "this and that" nor puttering around "here and there." Such churches do not need a dragnet to get back into the fall and winter's activities. They are ready to "keep on keeping on."

Rally Day Again

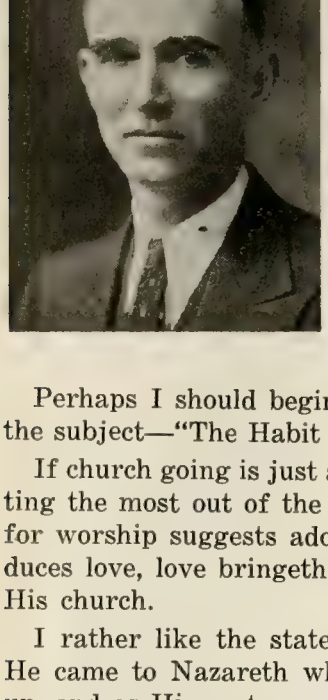
Just now many churches are planning their Rally Days and Promotion Sundays. Rally Days have two significant angles. The one, of course, is just what the words signify—a rallying or getting back "on the job." But the other angle is what needs stressing and that is that a rally time is a time of planning for the future and realizing the work ahead is a mighty important factor in the success or failure of the work of the winter months. The value of a Rally day lies, not in the attendance or success of that particular day in the church calendar, but rather in the Sundays and other "work" days that follow on through the year. Rally Day can be simply a day that builds the school up for a tremendous "let down" the following Sunday. Plans ought to be so made that they carry on through the months ahead.

The Entire Church

Should feel the effects of a Rally Day program. Too often this is confined almost wholly to the Sunday School. The slogan is too often "A mighty Sunday School." That is fine, but it ought to ever be remembered that The Church is the important thing and that the Sunday School is only a part of the Church.

Rally Day should affect every part of the Church —yes, even down through the mid-week service. We have seen the fine effects of a Rally Month instead of a Rally Day. Such activity carries into every phase of the church work. And by the time the month is up, the church is in full swing for any activity that looms before it. It stops that "Here and there" and that "this and that" system of work in the church.

—F. C. V.



The Habit - - - of Church Going

Rev. D. C. White

Perhaps I should begin this article by criticizing the subject—"The Habit of Church Going."

If church going is just a habit then we are not getting the most out of the worship of Almighty God, for worship suggests adoration, and adoration produces love, love bringeth forth the desire to attend His church.

I rather like the statement in Luke 4:16, "And He came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

Yes, on the Sabbath day, according as His custom in every place, He went into the synagogue, that He might join in the public worship.

He also embraced the opportunity to instruct others. What a blessed privilege we miss when we do not learn from our gracious Lord the custom of attending church.

A very great discourse could be written on the "GREAT EXODUS" from the church after Sunday School, which is usually led by the adults. Oh! that our church people would see their responsibility of attending the church services, for therein is their Spiritual strength "renewed like the eagles."

(I)—*Some Results of Not Having the Habit of Church Going.*

First—The whole church is affected by non-church attendance. The subject of church attendance has never received its proper attention, for church attendance is vital to the life of the Christian and the Church. The influence of a church is measured by the number and character of its members who attend its services. Small attendance means small influence. Any church that expects to be a light house in the community must teach its members to be regular in church attendance.

Second—The evangelistic program of the church depends upon the number of unsaved people who can be reached by the Word of God. This is proven from Acts 8:31. Here the Ethiopian said to Philip, "How can I understand except some man teach me?" We, you and I, must lead others into the church before they can hear and believe and accept. The Baptis Church School Advance has a very wonderful pro gram of evangelism. The following are the point of emphasis: "Reach all you can for Christ—Teac all you reach—Win all you reach—Enlist all yo win—Train all you enlist"

Some may say *What is Evangelism?* It is the pro cess of leading an individual to accept Christ as per sonal Saviour and as Lord of his entire life.

Third—The financial success of the church is as sured when its members are trained in giving. Non attending members of the church are usually non supporters of its work. They do not know the pro gram or budget of the church, do not know the valu of the church in the community and thus fail to con tribute to its support.

Fourth—Non-attending members of the churc lose the necessary vision. For how can one so indi ferent as to ignore the church which cradled him i childhood, taught him of Jesus in his youth, an finally led him to accept Christ, have any interest i those who have not, as yet, even heard of a Saviour Those who are absent from the stated worship pe riods care little whether the unsaved ever do hea of Christ. It is only after one has sat under the regu lar preaching of God's Word and has been stirre by its appeal that he can be interested in the salva tion of others. Real Spiritual life comes to the ind vidual through regular attendance at church, for is here he learns of the terribleness of sin and th brevity of life. The church is the battery chargin station where the Christian's strength is renewe and his Spiritual power increased.

(II)—*Some Results of Having the Habit Church Going*

It is not the other church in your community the one just around the corner, but YOUR churc that should influence you. Your church should fu nish the inspiration that will draw its members that they will come with an offering in their hand worship in their hearts and praise upon their lip This will produce in the regular church goer the fo lowing:

First—*A Love and Respect for the Lord's Day.*

The Lord's Day was sanctified by God. Gen. 2:3. And God blessed the seventh day and sanctified it, because in it He had rested from all His work which He had created and made."

The use of the Lord's Day distinguishes between the Christian and the non-christian. The Christian who attends church regularly is letting his light shine before man and glorifying his Father in heaven.

The Church is the house of prayer and there is power in united worship. Where can we find a more holy sight than that of many hearts united in worship, prayer and hymns? This unifying and uplifting experience comes with the presence of God in the midst of His church, gathered on His day, to do the things which please Him.

Second—*Church Attendance Creates a Spirit of Reverence.*

When we gather to worship Him He is in our midst and that to bless. We are a part of the redeemed church, the bride of Christ. Thus we come in holy reverence into His sanctuary.

Third—*The Problems of the Church.*

They can be solved if its members are regular in attendance. Great preachers have said, "It is easy to get the regular church attender to do almost anything, but it is hard to do anything with the non-attender."

We see from this statement that the members who have the habit of church-going understand the problems confronting the church and are willing, yes eager, to hold up the hands of the preacher and officers in their labor of love and service for God and mankind.

(III)—*The Habit of Church Going Increases Our Zeal to Worship Him.*

Worship is the loftiest aspect of the soul. Psalm 67 is the joyful outpouring of the heart which longs to see God, and to acknowledge Him as King of Kings. The central thought here is his longing for the conversion of the world when God's face shines fully upon all the people. The last two verses express the conviction that when God is worthily worshiped, His blessings will flow upon all who honor and glorify His name.

"Sing unto Jehovah, bless His name, show forth His salvation from day to day." "Strength and gladness are in His place." Yes, in His place of worship. How glorious is the God of His sanctuary, the God who can make the wasted life to impart new strength; make life in the future unlike life in the past. Absence from God's house brings sin and sin is moral ugliness. The God of the sanctuary is the only one who can transform character, give new dispostions, remove the cause of moral ugliness, smooth out the wrinkles, take away the spot and make us in an ever increasing degree like unto Him whose name we bear.

In Conclusion—The best people in the community are those who support and have the interest of the church at heart.

The church through all the ages and at the present has been and is the civilizer of man. The reason your church and mine has not been able to do great things for God is that so few of its members attend church regularly.

We fail to realize that the church is a soul saving station, and that its results are not only for a time, but for eternity.

If we can get the members to come in the spirit of worship, they will become loyal to the growth and work of the church.

The things we do for Christ and His church will not only benefit us, but those with whom we associate.

Church attendance gives us strength for the week ahead. Church attendance to the spiritual member is like medicine to the sick.

Christ went regularly to the synagogue and those who regularly attend church can be counted upon to support it. But of the non-church goer it can be said, "That they very soon cease to be Christians."

Yes it is good to go to church for it enriches one's life; while to stay away from church is to rob one's own soul of fellowship with Christ. Let us then go up unto the house of the Lord, renew our fellowship and enrich our lives.

Lydia, Md.

If I, Summer, Ceased

H. A. Gossard

None can absolve me of my task to reign;
Nor do I crave such wanton liberty:—
Should I with Duty ever disagree
I'd be dethroned . . . Who then would robe the plain
In wealth and beauty? Who guard my domain?—
No—, not at such a price would I be free,
And thus enslave the world that trusts in me!
I'd serve in bonds ere it should die in pain!

Such freedom would be liberty in chains!
Oblivion, the ultimate of all!
And that of which one thotlessly complains
Would be resought with efforts that appall.
So, let me Labor;—who its worth disdains
Is cursed; for, unearned freedom yields but gall...
Tho I'm impov'rished yielding all my store,
I'm thus enriched ten million fold the more.

Lanark, Ill.



Reading The Bible

Rev. Bert Hodge

(This article is a copy of the radio program "Friendly Philosophy" given by the author over WKMO (Kokomo) on August 9, 1942).

Many, many years ago . . . centuries before the days of the birth of our republic . . . there was, and still is, a deep yearning in the hearts of men for a calm worship, a religion, in which they might repose all their trust. One by one various types of belief held the interests of men. One by one these were altered or discarded because there was some important element lacking in each. Faith could not be maintained long in something which had nothing to offer in man's most trying moments. So men went on . . . searching everywhere for that which could ease their hearts in times of severe trial. They wanted to find something in reality to match that intangible, undefinable something born within them which made them far greater than mere beasts of the fields.

There are many among us now, as there were many among our fathers, who scorn the ideas through which some hold to beliefs for which they can offer no immediate concrete proofs. In the world of today we have approximately two billion souls. About 700 million of these people have shown their faith in Christ as the Son of the living God. While these are worshiping their God, about one billion, one hundred sixty-five million others have avowed their faiths in vastly different religions.

Here and there very early civilizations grew, and seemed for a time to prosper. Later other civilizations dotted the earth. But they passed away, although each managed to live that somehow something of advance was spread to others near to it or to those who followed it.

There have been ages of intellectual development. There have been ages of intense religious activities. There have been periods in which society itself, was dominant. There have been mechanical ages. But not one of these or any combination of these have been able to fulfill entirely the hopes of men. Yes, we have witnessed great epochs in the history of mankind through the pages of their recorded deeds. But we are driven on through all this to the realization that there is, in practically every human being, a fervid desire to appease the yearnings of the soul. The achievements of man in no age have been sufficient to accomplish this.

The mighty nations of the far East; the mighty nations of the near East; the mighty nations of eastern Europe; the mighty nations of central and western Europe one by one have fallen because their balance of things achieved, even in their separate zenith, was lacking in something—an ingredient essential to the permanence of their glory.

As nations have lived, so have men as individuals lived. Many have risen to high stations of power and authority and rank, but deep in the hearts of them—if close and careful interpretations of their utterances and motives are made—we will find the frank acknowledgment of the need of something beyond their human ability and ingenuity.

Scanning carefully over the years and their various developments, we might come without bias and without prejudice to one conclusion: that of all advancements among men, those which developed under the wholesome influence of Christianity have been best able to sustain and answer the broadest and deepest yearnings of men.

No better proofs can be given for the assertions just made than to offer comparison of the growth of our republic, enlightened as it was by the spirit of Christian faith, and the mechanical might of the present day Germany. In our colonial stage we beheld religion as a great balance wheel, inspiring, guiding, aiding, steadying those who slowly laid the foundations of our great nation. No one will speak lightly of the iron-might of the Nazi. But through all the world there is a general recognition that that might is a shallow, empty, hollow thing which cannot last when put up against the terrific onslaughts of the trials of time. If there is a difference between the two civilizations just referred to, then it seems that it is the same difference which has so long been the dividing line between what is temporary and passing, and what is really permanent.

If there is something, then, in this religious faith we call Christianity, it must have a source—a place to which successive generations have been permitted to go to replenish and to rekindle the sometimes dimly glowing fires of religious ardor. The Christ who taught us the basic lessons of that faith has long

ince been removed (by the HANDS OF MEN) rom our mortal presence. Then, may we ask, what the source of power which has drifted thither and on from one people to another who were willing o use and protect it? It is no other than our own hristian Bible!

Little of permanent and lasting human good has ver been achieved except by individuals who have tilized the grand teachings of that book. The his- ory of great Christian nations is but the expansion f the life stories of those individuals who practiced ie principles of Christianity in fields of political, conomic and social works.

The early, intimate relationships between God nd man were severed because of man's attitudes nd actions. Today, again, we have opportunities for ose fellowship with God, but we may, through the ame attitudes of indifference, find ourselves in posi- ons quite similar to that in which Adam found him- lf. Our fellowship or communion with God can be- ome closer and more definite or more and more dis- nt. We cannot afford, in the face of present world onditions, to have the latter situation develop.

Because of these things, I promise a most simple, ie most worthy, and only permanent solution to ost of the world's ills is for the 700,000,000 Chris- ans throughout the entire world to return in deep umility and in a sincere attitude of faith to the eading of their Bibles. I have found nowhere in any brary, in any home, nor among the publishers, any ork so all inclusive as is the Bible itself.

Scholastic histories do not tend to destroy the uths of the Bible. Rather, in many cases, they am- ify one another. Should you desire to have intimate nowledge of the early leadership of great kingdoms, small, then that information found in the Holy ible is as trustworthy as any available.

You will find, too, biographies which are not erely heart-touching, but you will find them very ctual, once you accept the general viewpoint of ur religious text. Should you desire to instruct your ildren in the matter of how great souls have lived, nd how they persevered, what better stories might ou find than those of Abraham, Ruth, David, the ophets, and even the Christ, Himself? Here indeed a storehouse—if presented properly—of biogra- ies not too softly told, nor over-bold, nor lacking the elements which make a life story vitally told. ompare, for the moment, these materials with the eading found and used by most of our youth—and dults!

Then there are genealogies, codes of laws, and en dirges. The wealth of the total experiences iven through the many writers is such that to read to be enlightened.

There are great sermons. There are sermons in that Old Book which out-do the efforts of even our most widely recognized leaders in modern religious scholarship. Stories and poems add to the brilliant lustre of the pages. Songs which tell the deepest of beauteous hope, and of the darkest despair are abundant.

Philosophies rare and sharp in their opening of human insight into human problems are to be found scattered throughout. Such works as these, with their INSPIRED viewpoints cannot be matched or surpassed in any literature!

There are possibly many who are now ready to ask a question concerning all this. Why, they may ask, is it that though the world has had the Bible in all the centuries of Christian enlightenment are we so often plunged into cruel and devastating wars? —why all the misery in the world?—why all the misunderstandings among men?—if the Bible is the answer to the troubles of men, why are those troubles still in existence?

The answer is simple. The Bible is not an end within itself. It is but the guide which can make more certain the paths of those who tend to follow its teachings. You would not expect a signboard to be a city, would you? Even though it points the way, names the place, and gives the distance, IT is NOT the end! Our Bible is much the same. It is a guide to those who are willing to attempt to follow.

Then there is another emphasis needed to bring out much of its best quality. Tolerance, wholesome thinking, open-mindedness are the very, very essential keys to its rightful interpretations. There are many "potential" Christians actually driven away from this great work and the church by the very ones who most desire them to remain constantly with it. Too much of narrow mindedness, too much of driving into others the particular emphasis wanted may be seriously dangerous.

What sense does it make, my frieinds, to find in this greatest source of human good, the basis for the most bitter of human antagonisms? It is a greater mark of Christianity, so I believe, to be aware that complete mastery and understanding of the Bible text is seldom the gift of mortal men. It certainly indicates a lower degree of Christianity to stand Pharisee-like amidst our people and insist that certain little whims and interpretations are the only ones by which other men can attain the greatest human goal—salvation.

Another great danger which confronts us is that we may feel so secure in the advancements and advantages of our modern times, that we look with disdain upon the age-old literature within the covers of the GOOD Book. Too much confidence in our own abilities seem to blur the pages until their meanings become less clear.

Yes, I believe that if one and only one remedy to the various problems were to be applied, I should like to try—to try seriously—a simple, unaffected, tolerant, reading of the Bible by thousands upon thousands of our people. Then, as that reading was done, we should not look in amazement at the imperfections of those about us. Rather, we should bear in mind both their and our own humble humanity. New outlooks, less greed, more hope, sustained by permanent things, even though afar, would supplant to some degree the avarice, the economic clutchings and grabbings of the worldly world.

The gains would not be immediate. They would not be easy to discern by unthinking, unfaithful minds. This would not be a Utopia, perfect land, but we would tend to grow in faith in God and His purposes.

IT SEEMS TO ME

Rationalism in theology (called modernism) is an effort to explain God and His workings in the light of present human knowledge of the physical phenomena of the material universe. It is, therefore, more philosophic than objectively factual, and more materialistic than spiritual. Denying the supernatural and exalting its present understanding of the "natural," it reduces God to the level of its own conclusions and leaves to Christianity only an empty and delusive shell of its real self. Or so it seems to me.

—*The Mentor.*

AVAILABLE TRACTS

The following tracts are now available and ca be purchased by sending your order to The Breth ren Publishing Company, 524 College Avenue, Ash land, Ohio.

As new tracts are added to the list they will b noted in this column.

"The Night of Holy Fellowship" By Dr. George S. Bae
10 cents per dozen; 50 cents per 100

"Feet Washing—a Church Ordinance By Dr. J. L. Gilli
35 cents per 100

"The Law of Baptism" By J. B. Wampler—16 pages
25 cents per dozen

Small four page folders:
"I See no Harm in it."
"Is it Important?"
"Five facts you ought to know."
"Three Great Surprises."
"No Guess Work."
"What Must I Do To Be——."
"Where are you going?"
These small tracts may be had for 15 cents per 100 or 6 cents per 1000.

Soon available

The new tract, "The First Principles of the Doctrine o Christ" by Dr. Isaac D. Bowman, will soon be available. Ad vance price: 35 cents per dozen.

The Publishing Company also has a number o copies of Dr. J. M. Tombaugh's 48 page book, "Som Fundamental Christian Doctrines" which may b had for 30 cents each while they last.

From time to time new tracts will be published a the material is in the hands of the Tract Committee appointed at the late General Conference. Watch fo them.

The Tract Committee.



Dedication Scene at The Publishing Building

Photo Courtesy Freeman Ankrum

Are Your Children Such a Bother?

"Bother! there are the children home from school," was a remark I overheard one day as a group of happy children came running down the lane.

The children, certainly, were glad to be home again. Couldn't the mother have shared their gladness and welcomed them eagerly? Of course, she saw an interruption in her tasks, she saw the rest of the afternoon, as it seemed to her, practically wasted. I sometimes wonder why some women have children; they have so little sympathy with them.

A tidy house is a pleasure but I'd rather have a house a little less tidy and have the greater joy of children in it. A childless house is always lonely.

There are women who never seem to have an ounce of sympathy for their children. If the little ones get hurt, they say, "It's your own fault; you're always in the way."

"You haven't any feeling for your mother," I have often heard a woman say, and when I've heard this, I've thought to myself, "You never have any for your children."

It doesn't make a child sensitive to stop in your work for a minute and "kiss the place to make it well." Nor does it take from your digniity to join your little ones in a game now and then.

I have seen mothers study pamphlet after pamphlet in order to find the right kind of diet for their babies. I have seen them make slaves of themselves cooking over hot stoves, and yet these same mothers had no real sympathy with children. They would work themselves to death to supply material needs, but they never considered the needs of the mind or heart.

It is often the children of the well-to-do whose parents are the least sympathetic. They see their children so seldom that the little ones grow up almost strangers to them.

A child is happier with fewer things and more love. Nothing can ever take the place of sympathy. A tiny mite once made this remark, "O, mother, I said my piece without a mistake, and you were not there." It was as if the joy of success had been almost spoiled because "Mother was not there," to share it.

We are fortunate if our little ones feel that way. Let it not be said of any one of us in later years: "My mother never cared." It is in the power of every mother to become a parent of whom her child will say: "My mother understood and always sympathized with me."—Selected.

FALL MINISTERIUM OF THE INDIANA DISTRICT MINISTERIAL ASSOCIATION HELD AT THE WARSAW BRETHREN CHURCH

September 29, 30

General Theme: "The Destiny of the People Called Brethren."

PROGRAM

Tuesday Afternoon

3:00 Roll Call of Ministers G. L. Maus in charge.
Each minister is to answer with either a Scripture or other quotation.

3:30 The Prayer of the Righteous..Delbert Flora, Elkhart

Tuesday Evening

7:30 Songs, Prayers and Testimonies
Directed by C. C. Grisso, Loree

8:00 Sermon J. Milton Bowman, Nappanee

Wednesday Morning

9:00 Devotions W. R. Deeter, Burlington-Cambria

9:15 The Jerusalem Conference of Acts 15
.....Dr. G. W. Rench, New Paris

10:00 Our Brethren Heritage as Emphasized in the 1892 Conference Claud Studebaker, South Bend

Wednesday Afternoon

2:00 Devotions A. E. Whitted, Ardmore

3:00 The Church's Officiary and their Qualifications
.....S. M. Whetstone, Oakville

Wednesday Evening

7:30 Devotions Harry Gilbert, Brighton

8:00 Sermon Smith Rose, Roann

ASSOCIATION OFFICERS

President Dr. G. W. Rench
Vice President J. Milton Bowman
Secretary G. L. Maus

The laity is cordially invited to attend these sessions.

WANTED: SUCH A PASTOR

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
The night hours of an owl.
And when they catch that bird
They expect him to live
On the food of a canary.—*Record of Christian Work.*

Report of the Mid-West District Young People's Camp

The Young People's Camp of the Mid-West District is now a reality, and its first encampment is now history. We feel justly proud of the history it has written, and it adds an interesting chapter to the history of Brethren Camps. This Camp is the National Sunday School Association's new baby, and it came into the family as a robust youngster, full of life and enthusiasm, and promises to grow in size, strength and usefulness.

This new Camp convened at Clay Center, Kansas, the week of August 10th to 15th with fifty-seven registered students and a total of seventy-three persons in the Camp. A student fee of $3.00 was charged to cover all the students expenses including transportation. We were encamped in Huntress Park, a beautiful improved park at the edge of the city, covered with grass and shaded by beautiful trees, and containing all the necessary facilities of a city playground park, such as swimming pool, tennis court, ball diamond, sanitary facilities, drinking fountain, etc. And near the center of the grounds stands a large, well constructed auditorium, with a seating capacity of about three thousand.

This park was made available to us, through the courtesy of the Mayor, Mr. P. M. Conrad, and the city council, without cost to the Camp except for the swimming privileges and for the electricity we used.

Tents were used for sleeping quarters for most of the students, the others being housed in the building. The stage was used for a dining room and the side wing made a splendid kitchen. The main floor made a fine class room and even a play room when it rained.

It was necessary for us to provide our own meals, and that means that we had to provide kitchen equipment, such as stoves, icebox, dishes, etc., and of course—the cooks to use these things. Mrs. Jennie Leitsch of the Carleton Church was appointed chief cook with the following assistants: Mrs. Frances Clark, Mrs. Chas. Rachow and Mrs. C. E. Johnson from Carleton; Mrs. Laura Wissinger, Miss Ella Noyes and Mrs. Cecil Johnson from Falls City; and Mrs. Virgil Miller from Hamlin. These cooks furnished us wonderful meals at the remarkably low cost of less than nine cents per meal. There was a goodly amount of fruit and vegetables and other foods donated which helped to keep the cost down. These ladies gladly gave their services which was one of the things that made the Camp possible.

Prof. Melvin A. Stuckey was the National Sunday School Association's representative, and his fine Christian spirit and jovial nature, as well as his part on the program, will long be remembered by all those who were there.

Cecil H. Johnson, pastor of the Falls City Church, was Dean and Business Manager, C. E. Johnson, pastor of the Carleton Church was Assistant Dean, Woodrow Brant, pastor of the Fort Scott Church, was Dean of Boys, and Mrs. Virgil Miller from Hamlin was Dean of Girls. "Bill" Rachow and "Bill" Leitsch, both College students and both from the Carleton Church, ("Bill and Bill, Incorporated" was their official title) were the Athletic and Activities Directors.

The program followed the usual pattern with some variations. Our first service of the day was Morning Worship at 6:45 and then we went to breakfast. There were two classes, then the Chapel Service and then the other two classes. This made up the morning program. C. E. Johnson taught "Brethren Doctrine"; Cecil H. Johnson taught "Sunday School Work"; Prof. Stuckey taught "Studies in the Old Testament"; and Woodrow Brant taught "Christian Endeavor Essentials." The Chapel Service was conducted by the different members of the faculty. The Young People conducted the opening exercises of the Vesper hour and C. E. Johnson brought the message each evening. These Vesper messages were distinctly evangelistic in character and very helpful.

The afternoons were given over to rest, tribe activities and athletics, closing each day with some special event. One evening we had planned for a watermelon feed as a surprise and had hidden five large watermelons back of the building, and when we went to get them about nine o'clock (standard time) they were gone; someone had "stolen them"; there were the prints in the grass where they had been, and the sacks with which they had been covered were thrown about, but the melons were gone. A search began; strange boys had been seen passing through the park; but finally someone suspicioned a certain man, a Seminary student from Pennsylvania, and located at the time at Fort Scott, Kansas, as the "thief" and when faced with the accusation, confessed his guilt, and reluctantly led the way to the hidden loot. (You had us worried, Woodrow.)

Another one of the high-lights of the week was a most impressive Candle-lighting service conducted by Prof. Stuckey. This was in the nature of a consecration service, the campers forming a large heart and then marching to the front where each one received a candle and lighting it returned to his place until all had received a candle; then while singing a consecration song they all marched out into the night with candles burning.

We were favored with good weather with the exception of a nice rain on Wednesday. Exceptionally good order prevailed, and there were only two cases of illness, and one minor injury. A fine spirit of cooperation was manifested, and all seemed willing and anxious to do their part to make the Camp a success.

As to visible results: there was one confession of faith, and one young lady dedicated her life to the Lord as a Missionary, and three others came for consecration. It cannot be estimated what the Camp has meant to those who were there, in friendships, fellowship, teaching, training and inspiration. One lad wrote home saying, "I'd like to stay here forever"; another was heard to say, "I'm anxious to get back home and get our Christian Endeavor going"; another said, "I'm sure going to miss those kids," while others expressed themselves in other similar terms.

There was much prayer and planning and hard work involved in making this Camp a reality, but those who thus labored feel amply rewarded by the results and plans are already under way for next years Camp which we hope and expect to be a bigger and better Camp with added features.

We wish to use this means of expressing our appreciation and thanks to our National Sunday School Association for their interest in our District, and for the financial assistance, and for Prof. Stuckey, whose advice, general helpfulness and teaching was invaluable to the success of our Camp. We wish also to thank all those who had a part in any way, whether in planning, giving or working. It was a real joy to work with you.

Cecil H. Johnson,
2303 Lane Street,
Falls City, Nebraska.

ASHLAND COLLEGE.

Wedding Congratulations

SWEENEY-FINKS—Carl Merlin Sweeney, son of Mrs. Flora Wisman Sweeney and Miss Geneva Kathryn Finks, daughter of Mr. and Mrs. Romeo J. Finks were married at Maurertown, Virginia, the evening of September second. Both young people are members of the Maurertown Brethren church where they are faithful in interest and attendance.

The wedding took place in the home of the officiating minister. It was witnessed by Mr. and Mrs. Lee Finks and small son; Mr. and Mrs. Romeo Finks and by Mrs. Locke.

John F Locke, Maurertown, Va.

MACK-SOLOMON—At the parsonage of the Second Brethren Church, Uniontown, Penna., on July 4th, 1942, occurred the marriage of Mr. John Howard Mack and Miss Kathleen Marie Solomon. The groom is a member of the well known "Mack" family, of Brethren fame. The bride is a member of the "Solomon" family, which is well known in local Brethren circles. Both are members of the Second Brethren church, and faithful attendants at the services of the congregation. The young couple are residing with the parents of the groom. The ceremony was witnessed by the wife of the officiating minister and the parents of the contracting parties. Their many friends extended their sincere congratulations to these estimable young people for a happy and blessed companionship on the journey of life. Ceremony by the undersigned, using the single ring service.

Dyoll Belote.

SOLOMON-WOODS—At the Second Brethren Church, Uniontown, Penna., on Sunday afternoon, September 6th, 1942, occurred the marriage of George Walton Solomon and Miss Jessie Mae Woods. The groom is a member of the Second Brethren church, and a faithful attendant at the services of the congregation. The bride has been an attendant at the services also for several months. The young couple had as their attendants Mr. and Mrs. John Howard Mack, brother-in-law and sister of the groom, serving respectively as groomsman and matron of honor. The ceremony was witnessed by the immediate families of the two parties and friends and members of the congregation. A bountiful wedding supper was served at the home of the groom's parents in the evening. The bride has been employed at the Union Supply Company store at Collier, near Uniontown. The groom is a painter in the employ of a local painter-contractor. They will reside for the present with the groom's parents at Chadville, near Uniontown. The best wishes of their many friends attend this young couple as they embark on the sea of matrimony. Ceremony by the writer, using the single ring service.

Dyoll Belote.

The hammer pounds the anvil but rebounds with each stroke, as against the impact of destiny. But upon that same anvil is placed the heated ingot, and with each stroke it is made to bend to the will of the blacksmith. So in the furnace of affliction or sorrow is prepared each soul whom God would bend to His will and purpose. We smart under the constant poundings of the hammer, but "the fiery trial," if endured in submission and faith, refines the character.

Laid to Rest

HELSER—Francis Elmer Helser, son of Isaac and Catherine Helser was born April 28, 1868, near Thornville, Ohio. Death brought him new life at Grant Hospital, Columbus, August 29, at the age of 74 years. On October 7, 1891 he was united in marriage to Amelia Bibler. He is survived by his wife, one son, Oscar, of Thornville; a daughter, Mrs. Lola Bowers, of Croqksville; one grandson, Gene Helser, of Newark; two granddaughters, Dorothy Hall and Kathleen Bower of Crooksville; one great-granddaughter, Dee Anne Hall; and one sister, Mrs. Mary Henderson, of Thornville.

Mr. Helser was a most faithful member of the Glenford Brethren church for over 60 years, attending services with devoted regularity. He was a trustee of the church for many years. Many ministers who have served this congregation will recall his active participation in the work of the church, and the stimulus of his Christian character.

Interment was in the Thornville Cemetery, with services in the Baker Funeral Home conducted by the writer, assisted by a former pastor of the Glenford church, Rev. Eugene Beekley, and the pastor of the local Church of the Brethren, Rev. Delauter, for some time a neighbor of Mr. Helser.

J. Garber Drushal.

GOODE—Mrs. E. G. Goode, a life long member of the Brethren Church died at Rockingham Memorial Hospital, Harrisonburg, Virginia, August 20, 1942. Although in her 88th year she was clear in her understanding until the last. On the afternoon of the day she passed away to be with her Lord she called for the Scriptural service of anointing as set forth in the Epistle of St. James. This service was administered by the Rev. Earl M. Bowman, pastor of the Harrisonburg Church of the Brethren, and by the undersigned. Although in an oxygen tent at the time and very weak, she expressed her appreciation of our coming for this service.

Mrs. Goode was always interested in the Brethren Church, attending Conferences when she could and the Communion service at Bethlehem, after her own church, Dayton, was no longer an active congregation.

She made her home with her daughter and son-in-law, Mr. and Mrs. Carl Ney of Harrisonburg, who surrounded her with every comfort, kindness and consideration due to an aged mother.

The services were conducted Sunday afternoon, Aug. 23, from her late home. Interment was made in the Cedar Grove Cemetery near New Market, Virginia. The services were in charge of the Rev. Bowman and myself. "'Blessed are the dead that die in the Lord."

John F. Locke.

A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of its growth to perfection as every man may be whose spirit aspires after all that which God is ready and infinitely desirous to give him—*William Law.*

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

C. E. Topic for October 4, 1942

"WHEN CHRISTIANS PARTAKE OF THE LORD'S SUPPER

Scripture Lesson: 1 Cor. 11:23-29

For the Leader

Members of the Brethren Church have always held to the three-fold Communion service as being the Scriptural commands. Thus we have first, the washing of the saints' feet, second, the Common Meal of fellowship, and third, the Lord's Supper, or the Eucharist. All three are important, and should always be observed together, and in their proper order, as we shall see in our discussion tonight.

It is well for us to understand that the Communion service is more than a mere observance. It is the keeping of a command of Christ's. It also keeps alive that sweet communion and fellowship with Christ, which the Christian first enjoys on the day of his acceptance of Christ as Savior. This periodic observance of the Communion service is to continue as long as we live.

QUESTIONS FOR CONSIDERATION

1. Why do Brethren practice feetwashing before partaking of the Lord's supper?
2. Why do Brethren observe the Common meal before partaking of the Lord's supper?
3. What is the meaning of the Lord's Supper?
4. Is there danger of partaking of the Lord's Supper if we are not on good terms with the other people at the Communion tables?

DISCUSSION

THE PRACTICE OF FEET WASHING. When we confessed Christ as our Savior, we were forgiven of our sin of disobedience. By our observance of baptism and the laying on of hands by our minister, we were freed from the guilt of sin and received the Spirit into our hearts. Thus we became new creatures in Christ, yet still entombed in our body of flesh. Even the best Christians, no matter how righteous they are, or how much they seek to follow Christ, are subject to the committments of daily sins through the weaknesses of this body in which we live. So, our lives are in a sense, soiled.

Christ, knowing this, has instituted feetwashing as a symbol of that daily cleansing which we can have through Him. Thus when we come to partake of that sacred ordinance of the bread and the cup, we must necessarily be cleansed from the contamination of our every day walk. Too, by washing one another's feet we are learning the lessons of humility and service. At the Lord's tables we are all equal, rich or poor, successful or unsuccessful, popular or unpopular. We are taught the lesson of love one for another, for how could one person stoop to wash the feet of another unless those two loved each other?

Christ also told us that inasmuch as He washed the disciples' feet, so we should wash each other's feet for the same reasons. He also said we would be happy if we would do this.

OBSERVING THE LOVE FEAST. Brethren Church members are familiar with the eating of this simple meal. After we have returned from the cleansing of feetwashing we prepare to eat this meal together. We should feel that everybody in the room is at one great table, with Christ at the head. The meal is truly one of brotherly love, and fellowship. It is well for us to meditate on the fact that we are partaking of this supper with our Lord invisible, yet present, and that we look forward to the time when all the redeemed of all ages shall be seated around the feasting tables at the marriage of Christ and the Church.

We Christians, spotless in the salvation of Christ, will constitute the Bride of Christ at that Marriage. Certainly it provokes us to live in peace and harmony and love with each other in the few short years we have to spend on this earth.

THE MEANING OF THE LORD'S SUPPER. After we have been cleansed, and have eaten the Common meal of fellowship together we are in the best possible spirit to partake of the sacred elements of the broken body and the shed blood of Christ. We read of the body of Christ which was broken for us. We read of the Blood of His life which was shed on the cross of Calvary. It should come to mind that except Christ had willingly given of his life that we would now have no hope of eternal salvation. Our hope of heaven depends on this.

Thus as we eat of the bread and drink of the cup, we do show that we appreciate what Christ has done for us as Christians. Through this we should consecrate ourselves more fully to the task of Christian service. Through this we should strive to live more peaceably with those who surround the tables with us. Through this sacred observance we do show our faith in Christ, and profess our sincere belief that soon He is coming for us to take us to the mansions in heaven which he has prepared for us.

Because of this we should make it a rule of life never to miss the communion service when it is announced for our Church.

THE DANGER OF EATING UNWORTHILY. Certainly St. Paul had a point in mind when he wrote of the danger of eating at the Lord's tables in an unchristian manner. That is, if there is secret sin in the life; if there has been cheating and crookedness in school, work or business; if there has been hatred between us and other church members. Or if there be jealousy, envy or unforgiveness. For any of these reasons, and many others, a person eats and drinks unworthily at the communion tables. It is hypocrisy, for we say we love the Lord, by eating at His tables, but inside, we hate our brother.

The penalty for so doing is damnation to the unworthy person. The spirit of the Lord cannot operate if there be envy or strife amongst the people at the tables. The power of the Spirit cannot be there. Thus the full purpose of the communion service is lost, and the spiritual life of the church is ruined. Yes, damnation is a small penalty for a person who, eating unworthily, spoils the entire spirit of Christian fellowship of the Church.

It is well for us as young people to learn the importance of this whole service and what it means. Then to do all that we can, God helping us, to bring about the finest spirit of Christian love that is possible in each of our churches. We can find plenty to do along this line—through the examples which we live among our Brethren.

Whenever Communion is announced in our Church, let us be there, in the right Christian spirit of love, asking forgive-

ness of others and of God. Let us examine ourselves carefully. And when we are at the tables, let us not judge the other person. Their life is a personal matter between them and their God. The important matter is that we be right with God and man. If this is the situation in our life, then we shall eat and drink to the praise and glory of our Lord. This is the primary reason for the communion service.

BIBLE THOUGHTS ON THE QUESTION

1. John 13:1-5; John 13:12-14; John 13:15; John 13:17.
2. Rev. 19:5-8; Rev. 19:9.
3. John 20:34; I Cor. 11:26.
4. Matt. 7:5; I Cor. 11:28, 29.



Our Children's Department

Mrs. Loretta Carrithers
Superintendent

Dear Children:

School is here at last, and no doubt you who are old enough to go to school for the first time are having a real thrill. It is a wonderful thing to go to school and learn to read so you will be able to read God's Word all by yourself. It will not take many months to be able to read my letters your own selves instead of having some one to read them to you.

No doubt many of you were disappointed that we did not get to have our little "get-togethers" at conference this year, but I am sure none of you were any more disappointed than I. The Lord willing, we are expecting a fine time next year, and are already making plans for it.

Let us visit a home in a village in Galilee called Nazareth. The lower part of Galilee is a great plain where many battles have been fought. The upper part of Galilee is everywhere mountains, valleys, with villages perched on the mountain tops or clinging to their sides, and sometimes nestled in the valleys. Just where the plain ends and the mountains begin, we find a long range of steep hills. If we climb to the top of these mountains, on one side we see the plain stretched out, and far in the distance the Mediterranean Sea; and on the other side of the hills we see the city of Nazareth. There the Mother of Jesus lived as a young girl before her son was born, and there Jesus lived during most of his life.

Nazareth is there still, although many of the old towns in that land have passed away; and now it is quite a city, but in the time of which we are telling it was only a village. All around it are hills. One can stand in the town and count fifteen hills and mountains, all in sight.

Its narrow streets climb the hills between rows of one story white houses, many of them having a little dome on the roof. Around each roof in those times of which we are telling was a rail with posts on the corners, to prevent anyone on the roof from falling off, for the flat roof was used as a place of visiting and of rest, since the house inside was dark, having no glass windows, but instead only one small hole in the wall. None of these houses had a door opening upon the street. Beside the road was a high wall, and in it a gate leading to a high court, at one end of which stood the house.

Each morning the women gathered at the fountain to carry home their supply of water for the day. They did not carry the jars of water in their hands, but would set the jars on top of their heads and carry them home full of water.

Mary, the mother of Jesus, was one of the women who carried water from this fountain. We know very little about Mary, except that she was a pure hearted girl who served God. Joseph, Mary's husband, was also a man who loved God and tried to do His will. Although they were very poor and had to work for a living, yet they both came from the line of David, the greatest king of Israel. Their home was only a little one room house, but they were happy together, waiting for the Savior who had been promised to them.

When Jesus came to make His home with Joseph and Mary, they loved Him very dearly. He was a wonderful baby, the Savior of the world. Although He came to live with them while they were in Bethlehem, they finally came back to Nazareth to live. Jesus loved His home and parents and did what He could to make them happy. He helped Joseph with his carpenter work, and became a very fine carpenter. He obeyed His parents in what ever they asked of Him.

Surely, if Jesus, the Savior of the world was willing to obey his parents each boy and girl should follow this example and obey their parents. He found something to do in the home to make Himself useful and to help make His home happier; perhaps there is something each of you can do to help your parents and to make your home happier. First of all, by the way you treat your parents, they will know if you really love them. There are little things that you can do to show your love for them. You could remember to kiss Mother and Daddy goodnight without being asked for a kiss. The toys that you have played with during the day could be placed neatly in a box before you go to bed, so Mother would not have to pick them up. Perhaps you could have a soft cushion in Daddys' favorite chair, with the papers that he likes to read on a little table close by. Maybe he would like for you to bring his house slippers to him.

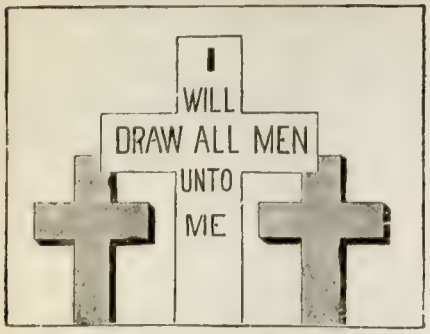
If you are kind, obedient children, thoughtful of your parents and friends, you not only please your parents, but you please Jesus, too. He says, "Children obey your parents, for this is well pleasing unto the Lord."

May each of you boys and girls follow the example of the boy Jesus, as he lived in his home in Nazareth.

With love, in Christ's Name,
Aunt Loretta.

Faith is an inner attitude; but it is more, a force. The pipeline ties the reservoir to the spigot, but the force of gravity compels the stream, and the turn of the hand opens the valve to receive the inflow. Throughout the universe are rich reservoirs to be tapped, but the forces unseen and the means in nature and grace must be employed else God's bounties remain unused.

Inventive research and persistent effort proceed to the goal of achievement. "As thou *wilt,*" said Jesus from a faith that inspires and drives on irresistibly to the determined seeker whose spirit could not be denied. The man or woman with will power overrides all obstacles and succeeds where the will-less and the weak-kneed fail. But back of the will is the faith: "O woman, great is thy *faith*"; therefore be it "as thou wilt." Newton, Whitney, Marconi, the Wright brothers, Edison; Abraham, Isaiah, Paul; and all the hosts who seek after the ultimate, who look and act from faith in the forces unseen, in nature or grace—are invincible.



Missionary Information Column

Conducted by Rev. Chester Zimmerman
Missionary Supt. National Sunday School Association

MEN AND MISSIONS

These words go together like twins. Outstanding men have always been in the lead in spreading the knowledge of Christ's salvation. These were outstanding men in the realm of spirituality. They were able to go because men at home supported them by paying and praying.

There is no greater challenge to men than the work of Christian missions. The power of the Gospel of Christ alone offers the promise of real, final and permanent victory. It is, then, the duty of every Christian layman to get back of the missionary work of his church.

Why not plan a "Men and Missions Sunday" for your Church early in November? In this you would not be alone. About two thousand cities will have Christian laymen observing such a day. It is not necessary to take a complete service. A part of the Sunday School or either church service will make a good beginning. Several laymen should become "minute-men" speakers for the occasion. Other laymen could assist in music, prayer, and a scripture.

The purpose of this program is twofold. First, we must inform the men of our Churches concerning the call, need and present outreaching of missions. Second, we must enlist each man and inspire him to help in every way he is able. The open presentation to the whole church will do much to impress upon all the worth of missions.

What man has done man can do again In one Church the men were taunted by the women as being unable to develop a program. The men took this as a challenge and acted upon it. They presented an inspiring program at an open meeting. In addition they built a missionary display that put anything for the ladies had ever done before to shame. It was a real triumph for the men. Their exhibit was photographed and appeared in a magazine with national distribution. Out of this initial effort a missionary program was started for men that has never been stopped.

Suggestive talks free upon request. Address a card for yours today to the undersigned. Nothing takes the place of preparation.

PLAY OF THE WEEK

"Those Absurd Missionaries"—A one act play from a short story by Harrison Collins. Requires 12 characters. Time: the present. There are a minimum of stage properties. Write today for inspection copy enclosing stamp. Inspection copies are not for sale and must be returned within one week.

PLANNING AHEAD

A time tested method is the "Missionary Book Social" to which all who come must bring a mission book or money to buy one. You may arrange without cost to yourself for a book table of missionary materials. Write for details.

New Kensington, Pa.

SMITHVILLE, OHIO CELEBRATES HOME COMING AND RALLY DAY AND A FIFTIETH ANNIVERSARY

On Sunday, October 4th the Smithville Brethren Church will celebrate the Fiftieth Anniversary of the beginning of the ZION HILL Brethren Church. This will occur in connection with our Home Coming and Rally Day exercises.

Sunday School will begin at 9:30. Morning worship service at 10:30. There will be a basket dinner at 12:00 noon in the basement of the church. A history of the Zion Hill church will be given at 1:45, with Roll Call of Zion Hill charter members. The address of the afternoon will be given by Prof. M. A. Stuckey and the day will be climaxed by the burning of the parsonage note. Rev. Stuckey will speak at both morning and afternoon services.

In addition to the members and friends of the Smithvile Church, it is especially desired that all who were ever members of the Zion Hill Brethren Church and all who ever attended at Zion Hill will come to the Smithville Brethren Church on Sunday, October 4th for this Fiftieth Anniversary Celebration. According to information given me, eight of the sixteen charter members are still living and are still members of the Smithville Church.

If any former pastors of the Zion Hill Church who cannot attend the celebration will write us a letter we shall be glad to read it to the congregation. Nearby Brethren Churches are invited to come.

J. G. Dodds, Pastor.



News From Our Churches

ELKHART, INDIANA

A special service was held for the election of three deacons and deaconesses at which time the following were chosen: Brethren James Wherley, Homer Robins and Harold Whybrew as deacons, and Sisters Martha Plank, Fern Gilbert and Fay Wilson as deaconesses—the ordination services to be held on October 18th.

The Bible School, under the direction of Brother Harold Plank, is a growing factor of the church. Promotion Day, September 27th, Rally Day, October 4th and Home Coming and Cash Day, October 11th are coming events in the church calendar. Brother M. A. Stuckey will present Bible Lectures during the week of October 11th.

The Committees are being appointed which will function during the coming year, which begins October 1st. A full program is in the making and we are expecting results to be forthcoming.

The Christian Endeavor is organizing a special work for the boys in service. Let us not forget these boys—they need the courage and the strength that comes through prayer—Our Prayers.

Edna Nicholas.

VINCO YOUNG PEOPLE'S CHOIR CELEBRATES ANNIVERSARY

The Vinco Brethren Young People's Choir celebrated the second anniversary of the organization on Wednesday evening, September 16, following their mid-week prayer service. This choir is composed of twenty-four voices, and chiefly of those of the high school age. The choir conducts its own weekly prayer meeting prior to the hour for rehearsal. The members of the choir take turns as leaders of the prayer meeting, which for the past year has been based on studies of The Acts of the Apostles. Nearly all of the members exercise in audible prayer.

The choir is faithful in every Sunday evening service as the choir for the occasion and also furnishes the special music. The organization also sponsors special programs at Christmas, Easter, etc. The last special effort was a sacred concert given to a full house on Sunday evening, August 30. Seventeen selections were rendered with a variety of local and instrumental combinations giving all a special part. An orchestra of ten pieces is also composed of the young people and practices weekly. Dick Leidy directs the orchestra. Mrs. C. Y. Gilmer, assisted by Mrs. Dan Rorabaugh, directs the choir. Miss Wilma Leidy is the efficient pianist. These young people are a great help to their church and pastor.

C. Y. Gilmer, Pastor.

LANARK, ILLINOIS

Our report begins with what we call very good news. Our pastor, Rev. E. D. Burnworth, has arranged for an evangelistic campaign, to be opened very soon and to be conducted by none other than J. Ray Klingensmith. We are eagerly looking forward to the successful revival his invigorating personality is sure to bring.

With the coming of cooler weather is coming also an increase in church attendance and interest.

A few weeks ago our former pastor, G. T. Ronk and his wife visited here. We enjoyed a fine sermon by Rev. Ronk, after which old friends gathered in the church dining room for a basket dinner at noon.

Two baptismal services have been held since our last report, at which times several young people were taken into the church.

All summer the floral committee has kept our church beautiful with many flowers. One Sunday in June several ambitious high school girls decorated the church for a Rose Festival, using great quantities of pink roses, bachelor buttons and lilies. They were well rewarded for their efforts with compliments from almost everyone, but especially from Rev. Burnworth who is deeply appreciative of all effort made to beautify the church.

Children's Day was an evening service this year. It was carefully planned and well given. Every seat in the auditorium was occupied.

And last of all, may we report that we are re-decorating our church inside and out? Funds are forthcoming and the work will begin very soon. We are looking forward to worshipping in our "new" church.

Ruth Rahn, Corresponding Secretary.

MEETING AT LIBERTY

The Liberty Church near Quicksburg, Virginia, Rev. John W. Dodson, Pastor, gave me an invitation to hold a revival meeting for them this summer. The time agreed upon was the last week of July and the first week of August. The Lord gave us great blessing in this work, for the people came faithfully and there were six first time decisions for Christ. These were baptized by the pastor on the closing Sunday afternoon of the meeting and that evening took part in the largest communion service in years. I was not present either Sunday of the meeting. The Pastor, Brother Dodson, did the preaching Sundays. Each night of the weekdays we showed the travel pictures of Palestine, Egypt and Syria and preached to attentive audiences.

Two nights were favored with the presence of Rev. J. Ray Klingensmith who took part in the services.

Liberty has a fine group of consecrated people. Their kindness expressed to us in many tangible ways will not soon be forgotten. Quite a fine group never missed a night. Brother Claude Litten, Sunday School Superintendent and janitor of the church was one of these faithful persons. His interest and labors in behalf of the meeting were noteworthy.

Mrs. Locke joins me in wishing these Brethren every joy and success in the Lord's work. Liberty may not be a large congregation but in faithfulness, interest and kindness their quality is high.

John F. Locke.

CARLETON, NEBRASKA

Heeding the plea of our good editor and realizing my neglect in reporting the happenings at Carleton, I shall now attempt to do so. One month yet remains in the completion of my first year of work with the church. The work at Carleton is different from that of many other churches when one stops to consider that for eight long years this country was in the midst of a severe drought and people were unable to raise sufficient feed to carry a cow through the winter. This would discourage most any people. Since being here things have changed. There has been an abundance of rain and the finest crops I have seen have been harvested. The people are again happy and ready to move forward, even though it will take them several years of good crops to retrieve the losses of past years.

During my eleven months here fourteen have been added to the church by baptism and two by letter. The church has been painted, a new lawn seeded and flowers planted until our property is the show place of the town. Visitors to the community continually remark about the beauty of it all. The parsonage has been re-roofed and most of the rooms repapered. There yet remains much work to be done on the buildings before they can be classed as in good repair, BUT THE PEOPLE HAVE A MIND TO WORK. Peace and harmony prevails in every department.

At our recent camp at Clay Center, Kansas, the Carleton church sent a total of twenty-nine, which included students and helpers. This was the first experience for most of the group and they have come home all enthused and ready for work. The church and Sunday School paid two-thirds of the expenses of each camper.

Another remarkable increase is in the offerings for outside calls. The church this year has increased its missionary and benevolent offerings 205% over the average of the past five years. The pastor's salary has been paid on the dot and all other bills are paid. The church has voted to assume larger obligations for the coming year.

At the County Sunday School Convention held in the spring our Sunday School attended and was awarded the plaque for the largest attendance and miles traveled. We are to entertain the convention this coming spring. I would not give the impression tht the church has no problems for it does have, yet we have faith in God and believe that He will lead safely on. An interest in the prayers of the brotherhood is asked.

Charles E. Johnson.

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The Brethren Evangelist

Vol. LXIV, No. 39 October 3, 1942



LIFE'S DIRECTION

I sought from Socrates, the sage,
Whose thoughts will live through every age,
A motto to direct my life,
A hero make me in the strife;
And Socrates said, "Know thyself."

To know myself did not suffice
To make me useful, true, and wise;
I sought Aurelius good and great,
Wise ruler of the Roman State;
Aurelius said, "Control thyself."

O Nazarene, thou who didst give
Thy life that man might fully live;
What message didst thou leave for me,
That I might truly follow thee?—
The Saviour said, "Deny thyself."

—Author Unknown.

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INTERESTING ITEMS

THE FIRST BRETHREN CHURCH of Warsaw, Indiana, will observe its annual Home Coming on Sunday, October 11th. This will be made especially attractive in that in this connection they will celebrate the Fiftieth Anniversary of the organization of the Church. This is of special interest to the editor, since this is his home church We will look for a fine report of the day's doings. Dr. Porte is the pastor.

ALONG WITH THE COMMUNION ANNOUNCEMENTS of the Waynesboro, Pa., and the St. James, Md., churches comes the word from Brother D. C. White, who shepherds these flocks, that in each instance an "Eight-Day" series of special services will be held in each place.

NOTE PARTICULARLY THE NEW DEPARTMENT which makes its appearance in **The Evangelist** this week. We hope that this "Prayer Meeting Department" will prove helpful to many churches, and especially to those that have no pastors. Brother and Sister Floyd Sibert are the contributors. This column will appear each week.

Note carefully the suggestions for the conduct of the service. This will not appear again, so we suggest that you clip this and preserve it for future reference.

WE ARE IN RECEIPT OF A FINE LITTLE BOOKLET which Brother Vernon D. Grisso, pastor of our Dayton Church has put out. This is an announcement of the activities of the church for the Fall Activities of the Church. The announcements cover the period from September 13th to October 25th. This "Plan Ahead" work of a church is what keeps the membership informed as to what to expect and they will act accordingly.

COMMUNION ANNOUNCEMENTS

Holy Communion Services at the Louisville, Ohio, Brethren Church on Sunday evening, October 4th at 7:30 o'clock. The Canton Brethren and their pastor, Dr. L. E. Lindower, are invited and will share in this service.

E. M. Riddle, Pastor.

The Brethren Church of Waynesboro, Pennsylvania, will hold Communion Service on Sunday evening, October 4th, at 7:00 o'clock. All Brethren are urged to attend.

D. C. White, Pastor.

The St. James Brethren Church of Lydia, Maryland, will hold Communion Service on Sunday evening, October 11th at 7:00 o'clock. All Brethren in this community are invited to attend.

D. C. White, Pastor.

MID-WEST DISTRICT CONFERENCE

The Mid-West District Conference will be held at Falls City, Nebraska, on October 8, 9, and 10th.

C. W. Yoder, Secretary-Treasurer
J. D Kemper, Moderator,



EDITORIALS

STATISTICS THAT DO NOT STATISTIC

You have all heard the question propounded: "When is a door not a door?" and also the answer, "When it is a-jar."

There is, of course, no sense to the above, at least in the matter of sensible observation. But when we ask the question, "When are statistics not statistics?" we may well come back with the answer, "When they do not add up to the complete record of that to which they have been applied." And in this we do find a sensible observation.

Let us hasten to say that what we are about to say is not aimed to cast reflection upon those who gather our statistical reports from our churches. Far from it. They are in no manner to blame for the discrepancies which always appear. They can only set down in figures the reports returned to them and draw their conclusions and mark percentages as the figures are tallied and totaled.

But when churches fail to report along certain specific lines, the lack of such data can only do one thing to a general report—and that is to lower the general average of the entire report on this particular item.

It Isn't Likely

One of the first "Statistics that do not statistic" that struck our eye was the comparison of Sunday School enrollment with that of last year. Last year's report came from 82 Schools and showed an enrollment of 11,503. This year 76 Schools reported an enrollment of 6,986. Now let us do a little subtracting:

82 schools	11,503 enrollment
76 schools	6,986 enrollment
6 less schools	4,617 less enrollment

Note carefully that 6 less schools reported and the report showed 4,617 less pupils. This would mean that these six schools would have an average of 769 pupils each. This would not seem likely, would it?

Thinking back through the reports that have come to the editorial office, we have memories of the many reports that have been published during the past year. In almost every case comment was made on the increase in Sunday School attendance and interest. Therefore we dare not put too much faith in the report as showing either numerical strength or interest.

Churches

Now our Annual shows a listing of 109 churches that are active. Some, of course, are small. Some are without pastors. But the difference between 109 and 76 is 33, which means that 33 churches did not report. To this add the churches in our South American field and we find that very nearly one-third of our churches did not report this year.

Again we say that "Statistics do not always statistic."

Prayer Meetings

It seems rather odd that only 29 churches hold a prayer service. We would sooner think that many churches hold meetings that they do not classify as "Prayer Meetings." Many churches have their "Church Nights"; their "Intercessory Prayer Groups"; their "Bible Study Groups" and others that are in reality "Prayer Groups" of the church.

That there is a large praying group within the churches is evidenced by the growth and increased interest manifest in our churches. Conferences such as our late General Conference are not produced from non-praying and uninterested churches and their membership.

Evangelism

We have been struck by the reports that have come from the churches to our office during the past year, not alone by the special revival conversions, but by the Sunday by Sunday or rather, should we say, "day by day" reports of accessions. These have not come by chance—BUT BY PRAYER AND WORK. Revivals, to be real revivals, are not merely the work of men's hands or words of men's mouths. They are the workings of Divine intercession in the hearts of men, brought about largely by prayers of intercession to the Throne of Grace.

Some prayers must have gone up to God, for in no other way can evangelism be evidenced as it has in our churches.

Onward and Upward

It appeals to us that if ever the Brethren Church had an opportunity to "rejoice in the Lord" it is now. It is no time to wax sentimental or rest on previous gains, but a time to work and pray. For "Now is the day of salvation."

And while our "Statistics do not exactly statistic", we find enough of encouragement in these reports to cause us to keep on in the will and the name of the Lord, seeking to do His bidding and finding encouragement in His abiding presence. F. C. V.



Rev. L. A. Myers

Seek Ye First - - -

These three words, "Seek ye first," suggest that there are at least second things. If not there would be no classifying first things. There may be even third and fourth things. These are classifications according to the value and quality and not according to time. They are estimated by the Divine Maker in holding the office they occupy as He has given. They are accessible at any time to any one sensing their worth to him to the extent that he will set out to obtain them. They are not in the class of lost things, but occupy a place where they count most for God. They are in relative sufficiency for every one who seeks their possession. It is not a matter of limited supply, but existent abundance for the use for which they are set.

The Scripture says, "Seek and ye shall find." The emphasis falls on the word "seek." It suggests a certainty to secure. In fact when the effort to obtain is made, the object sought for will uncover its hiding place. "Knock and it shall be opened unto you." Just make an effort to obtain and the revelation begins as you enter to make your choice of first, second, third or fourth class things, as the case may be. But as men choose and find they also classify themselves with that which they find.

The matter of seeking and finding begins in the human heart and mind. It is here where it is decided whether the findings are going to be first, second or third class. The question arises as to what the soul is concerned in as to its seeking and finding. The young lad gazes into the starry heavens, indulging his imagination as he seeks to measure the immensity of space. His heart and soul responds to the beauty and magnitude, the mystery and the awe of the unknown world. He immediately begins to think in terms of the heavenly and at once sets to work to secure that with which he can search the "starry home" for its hidden treasures. As the years pass he notes his findings; he reads his books, and then begin to have a little conception of what it is all about. He thus becomes an Astronomer, the delight of whose soul it is to gaze at the stars. It is the gleaning from this heavenly store that gives us men of service, like that of the three wise men who beheld the star of the Christ Child. Yes, it is all there if you seek for it.

But here is another lad that sees his hero or some honored one whose actions classify him as being "funny" or "lightly intoxicated." They say he has a "little too much." The wit, the silliness, the apparent funniness which appeals to many boys inspire them to make some findings. The question may arise, What is it that makes a man feel as he does, and act as he does? If this lad is interested, then he seeks, finds and soon learns that it is all there for him if he wants it. Now it is up to him. He makes his choice and pursues the course of his choice. If his choice is wrong it all ends in disgrace, shame, loss of soul —but it had its first beginning back yonder with that first choice. It was there for him and he found it.

This will apply to the whole journey of life. Men are seeking for satisfaction and some are rising and some are falling.

Anything you desire is hidden somewhere for you if you just go after it. "Wide is the gate and broad is the way that leadeth to destruction, and many there be that find it. But straight is the gate and narrow is the way that leadeth to life and few there be that enter." Here are two classifications in this matter of "seeking and finding", of "knocking and choosing." The end thereof begins with the man himself as to who or what he is. When the one lamb was lost from the sheep fold, the shepherd knew it was outside, somewhere, and that it could be restored when once found. Thus he set out to find it. The fact that he was a good shepherd is what sent him out to find this lost value in the form of a sheep. His anxiety for that which was lost started the search, and his pride in those safe within the fold combined in making him a good shepserd. The lost sheep was out there. It was his to go and find it. The secret of obtaining the degree of quality in that which is found, lies in the heart of the seeker. Those who are in the wide way are there because the things found there were suited to their choice. Their choice, followed by their pursuit, reveals what they were from the very start.

It is purely a matter of concern and judgment as to the value embodied in that which the seeker chooses. What does it mean to him, is the question

to be answered in all of his search. Thus they went to find, in order to realize in their findings what they thought was there when they started seeking.

"Seek ye first" classifies. The kingdom of heaven and its righteousness is first in quality and worth as compared with all other things. This is Jesus' estimate of it. Paul, in Colossians 3:2, says, "Set your affections on things above, not on things of the earth." Ask for heavenly things that are first in value, and the secondary things will lose that place and become a part of first things. Some one has said, 'Ask great things and little things will be added to you."

We must not forget that man was made for God. Then what is the chief end of man but to glorify God and enjoy Him forever?

"Whom have I in heaven but thee?
And there is none upon earth that I desire."

In this text our Lord says, There is one great end and purpose in your being and that you must voluntarily make *that one* first and chief. There may be intermediate ends and objects which rightly call for our attention. But there is one which must never be forgotten. That is—You were made for God; to love Him; to do and bear His holy will. The true order of human pursuit should be—First, God; second, others; third, self. Put it another way: First, righteousness; second, duty; third, pleasure.

This is the estimated object of seeking first. All these things are before the eyes of all persons as they make their appeal as first and best things. But they never take the place of first and best things until man has embraced them as such and sets out to use them as his. None of these can ever act outside the realm of man's will and choice. He must seek them out as his first choice and they must become first to him in every way. Choose God above all other things and He is first in the presence of all things. Then seek to possess the objects of your choice and they become first to Him in every way. But the matter of God first rests entirely with man. If the choice is Baal, then it again begins in the heart and judgment of the man with his own power of selection. If Baal is first, then his followers never rise to heights above the standards of Baal. If God be first, then the sky is the limit of altitude. The advantage of choosing first things first immediately looms up. God first, fellowship with others second and happiness for your own soul third. "Seek ye first the kingdom of God and all these things shall be added unto you." So far as life is concerned, make His cause within and without, your great object, and all your needs shall be supplied.

From the standpoint of care, when God stands first in life, the heart and soul is protected, supplied, beautified and replenished as the things of nature are over which he has control. Behold the fowls; consider the lilies, the vine, the figtree, the cornland, the sheep of the pastures, the fish of the sea—yea, He marks the sparrow's fall. They sow not, neither do they reap—yet your heavenly Father feedeth them. How much more doth He care for us who are His—who have sought Him first? Solomon in all his glory was not arrayed like one of these. Not only the lilies of the field, but He has clothed the earth with beauty: mountain and valley; sunlit seas and waving woods and gleaming rivers bear witness to His goodness. Yes, He bids us ask Him for our daily bread. Each day has its hunger pangs; its burdens; its difficulties; its temptations. Each too, brings its help from God—its grace, its mercies to His children.

Seek ye first—the glad submission of the whole heart, with all of its fears and hopes, all its joys and sorrows, all its desires and all its thoughts—above riches, honor, comfort, ease, even above the love of those dearest to us. Yes, "seek ye first the kingdom of God and its righteousness and all these things shall be added unto you."

Oak Hill, W. Va.



Someone said, "Prayer is the most talked about and least used force in the world." It is too often like a phonographic repetition of set phrases, or a selfish expression of personal desires. Prayer is a "force" only when it contacts the Almighty by faith and has the spiritual backing of the Son of God, "In His Name." To talk into blank space from an empty soul is word-wasting and time-killing, except as a spiritual gesture or exercise. To cry unto God with spiritual yearning and to speak with confidence as to a heavenly Father Who knowws and cares, is a definite tie-up with the Person and Power of the Infinite.

Why We Need Christian Colleges

The following article came to our notice as we were going through some old copies of magazines that had been set aside for further study and reading. The text of this article is so up-to-date, even though it was written a number of years ago, that we desire to pass it on to the readers of The Evangelist. It was evidently written by a young college student, for he called himself an undergraduate. It appeared in the "Watchword" of the United Brethren Church.

The article follows:

While there are few people who hold that higher education is not worth while, there are some who fail to see the need for Christian colleges—particularly the smaller ones—and there are others who feel the Christian college is needed, but do not fully appreciate its real mission.

It used to be that only young men who were preparing for the ministry or the professions attended college, but for some years the number of people attending college has increased. Business men who want their sons to follow in their footsteps now send their sons to college, and men from every walk of life insist on the benefits of a college education for their children.

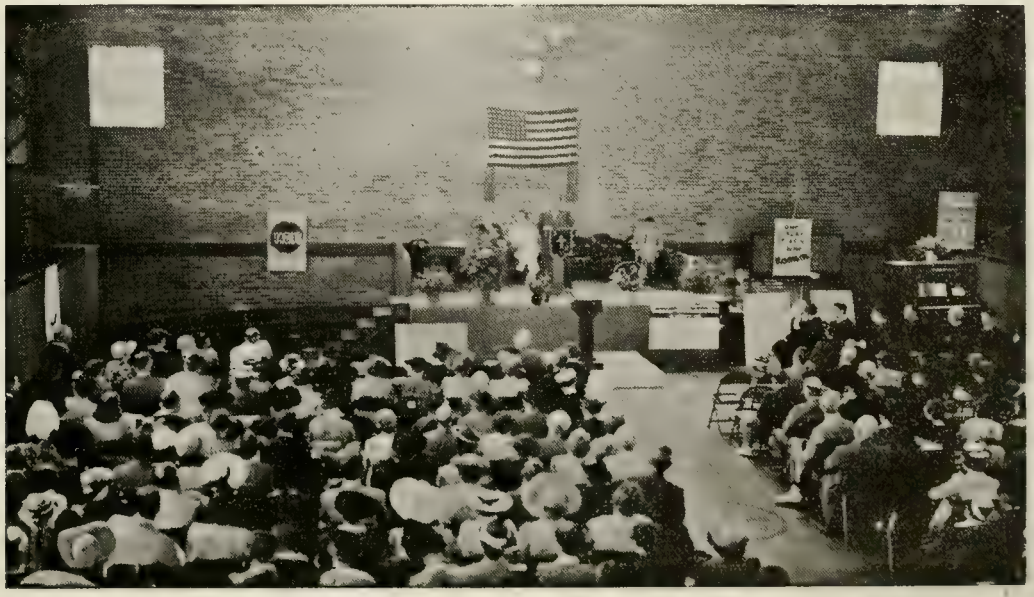
Some of these men seem to overlook the invitation of the Christian college. They see only the university and professional schools, and fail to justify the Christian college. Let these people be reminded that the aim of the Christian college and the aim of the professional school—and the university in many cases—is not the same.

The aim of the college is orientation; the aim of the professional school is specialization. A person goes to college not to prepare himself for some special profession, unless that college does specialize in some professional field, but most young people go to college to sample the learning of a number of professions.

Dr. Guy T. Buswell, a graduate of York College, who is now in the education department of the University of Chicago, expressed it vividly when he said that in college a student should obtain an "over-view" of the culture of the race. Without such an "over-view" there would be a tendency for us to be held to the pursuit of individual interests. Someone has said that college should prepare for all of life, while the professional school prepares for one special task in life. The failure on the part of some people to distinguish between the aim of the college and the aim of the professional school has resulted in a lack of appreciation of what a Christian college has to offer.

Another thing that has hurt the case of the Christian college is the false emphasis and premium which has been put on scholarship. Knowledge is not the

Echoes of General Conference



Dr. Schutz Speaks at the Sunday Morning Service

Photo Courtesy Freeman Ankrum

aim of education. "It is not wisdom to be only wise." The percentage of graduates who are to be investigators and research specialists is very small. Most graduates will become citizens and as citizens they will not be particularly benefited by a required specialization in pure science, languages, or mathema-- ical abstractions.

What has been helpful to many, as they have testified, has been the sane outlook on life which has been gained in the associations at college or in the friendly talks with some intimate acquaintance on the faculty. The moral truths one can learn from a casual reading of books are few in comparison with the character development possible in social contact with a hundred or more students living in their little world of professors, students, athletic associations, literary societies, Christian associations, classes, and social organizations.

Graduates of colleges and universities will admit some years after graduation that they remember very little of the lessons of the class room, but they will confide with emphasis that they wouldn't have missed their college years for a great deal of money. When we ask them what it was in their college years that they value so highly, they tell us of the associations they enjoyed at college, the friends they made, and the inspirations they received.

Inspirations, educators will admit, are important in education. Professor James Webber Lynn, of the English department of the University of Chicago, wrote an article for a Chicago newspaper about a year ago in which he presented the case of the small college with wonderful effectiveness. He said in part:

"After all, a boy or a girl who goes to college can read only one book at a time, listen to only one teacher at a time, learn only so many great facts in a day, whether the college be great or small; and whether it be small or great, he can dream as many dreams. And in his 'education' it is the dreams that count. My own belief is that the large institution has only one advantage over the small, and that is in scientific teaching in laboratories."

Professor Lynn went on in his defense of the small colleges and, in his concluding paragraph, asked, "What is Oxford but a collection of small, yes, even tiny colleges?" The State Universities, Professor Lynn described as "noble department stores." The small colleges, he described as "gift shops." "Where", he asked, "shall you buy fulfillment of your dreams?"

Not realizing how important are the "dreams," the ideals, and the spiritual life of a student, many people have not been able to see why a small Christian college should try to compete with a large State university. The truth of the matter is that a small Christian college cannot hope to compete with the large university in every department. The work the small college offers can be mastered just as thoroughly and effectively in the small college as the same work can be mastered in the large university. The Christian college offers in addition, its more democratic social and spiritual life, an advantage that is usually lacking on the campus of our large universities.

The college, with its emphasis on social conduct and spiritual life, is the seat of the ideals of the country. Learning is not the aim of education, but rather the spirit of learning, the ability to distinguish between good and bad reasoning, the ability to realize and interpret facts, a keen observation and open-mindedness, a spirit of progress. The object of college is not scholarship but intellectual and spiritual life.

If there are any who scorn the idea of ideals and spiritual life being important in student life, let him read "The Fundamentals of Prosperity," by Roger Bapson, the statistician. In this book Babson states that civilization is based on the qualities of integrity, faith, industry, cooperation, and interest in the souls of men. These qualities," says he, "are the fundamentals of prosperity." In his comment on the sources of these fundamentals of prosperity he states emphatically: *"Statistics show clearly that we owe them to religion."*

Thus Babson ascribes to religion and the church the sources of the great fundamentals of prosperity, the foundation of business itself. If the influence of a church with its few hours of services every week can be valued so highly, surely the influence of a Christian college with its many hours of teaching and social contact five days a week is at least as great —and perhaps greater in many cases.

Do we need Christian colleges? Yes, we need them. We need more of them; but before being able to maintain more than we have now more people must come to realize more than they do now the real aim of the Christian college and the educational opportunity that it alone offers.

God's grace is imparted to the humble and contrite. It gives driving strength and sustaining power to its recipient. It graces the humble soul that bows reverently before goodness, but spurns the proud spirit that bows cringingly before power or position only to seek honor or favor. Humility is the gracious atmosphere that is congenial to the inbreathed grace of the Giver.

A humble woman in rags, though unwanted in select society, may be more beautiful in spirit, more inwardly gracious, than glamorous ladies adorned with finery and jewels but lacking in spiritual grace and charm. In the divine appraisal, "God resisteth the proud, but giveth grace to the humble."



Editorial Comment



CHRISTIAN CO-OPERATION

Dr. Charles F. Yoder

An ancient fable relates that a certain king was very desirous of having a totalitarian rule with uniformity in everything. So he ordered that anyone taller than he should be cut off and anyone shorter than he should be stretched out.

The fable is not without point in these modern times, especially in its application to the church. There are would-be popes in the church who use inquisition methods as far as they can to have their own way, and on the other hand, there are others who are willing to tolerate almost anything in members, provided they pay their dues. But the worst of all are the pastors who are tyrants in their way of compelling obedience to them on the part of their congregations.

Without doubt the truth is to be found in the golden mean between the two extremes. Every organized body must have a head or centralized authority, but this authority has its limitations. Every organized body also has its local centers with instinctive or automatic action. Thus the head cannot stop and start the heart at will, and neither can the hand say to the foot: I have no need of thee.

Likewise the church has its head, the Lord himself, whose Vicar is not a fallible man, but the Holy Spirit, sent to make Christ present with his body the church, everywhere and all the time.

But every member and every congregation has liberties and responsibilities. The body has its nervous and digestive and other systems, and the church has its societies and institutions through which it works. And it works in perfect harmony if each one keeps its place.

Cooperation. Can there be similar cooperation between the different sects or denominations of Christendom? That is a more difficult problem. It is like the problem of a world league of nations which finds its chief obstacle in the selfish ambitions of a few Satan-filled leaders. But the brotherhood of nations can and must come, and the cooperation of evangelical denominations can and must exist or else the Bride of Christ is not one. For this unity Jesus fervently prayed (John 17).

With pagans and heretics we may not unite, but with groups of true Christains who are also seeking with us to obey our common Lord there certainly should be some degree of cooperation.

Here again the fanatics, who constitute the two extremes, are the obstacles in the way. On one side they say: We are not a sect. We are the true church and the way to unity is to unite with us.

On the other side they say: Let us abandon those things in which we do not agree and work together with the rest.

But the truth is that the first group are more sectarian than the sects which they denounce, and the second group, by scrapping all differences, have nothing left on which to build which is worthy of being called the Church of Christ.

The program of the "Golden Mean" is different. It combines loyalty with liberty. It provides both responsibility and autonomy. It follows the analogy of the human body, just as the Scriptures themselves do. As a Gospel church we need not depart from the Gospel to find guidance in this as in all other church problems.

The illustration of the human body as a symbol of the spiritual body of Christ, the church, is a scriptural illustration and therefore should be studied carefully. But the one is carnal and the other is spiritual and therefore there are some differences. "He who is united with the Lord is one spirit" (1 Cor. 6:17). An ordinary business or social organization can change its laws and over-rule its presiding officer, but the Head and Lawgiver of the church is divine. Therefore there can be no revision or rejection of his decrees. His word is final for his church.

The Test of Obedience. This test of loving obedience is absolutely final for every true Christian. It is true that obedience without love amounts to nothing (1 Cor. 13:1-3), but obedience with love is everything. "Hereby know we that we love the children of God when we love God and keep his commandments." 1 John 5:2.

Likewise a church which desires to be universal must provide the opportunity for its members to be fully obedient to the Lord. Part of the great commission to the church is "teaching them (the members) to obey all things whatsoever I have commanded you." Matt. 28:19. Therefore any attempts by popes

pretended apostles or spirit messages to in any ay change or annul the commandments of Christ, ereby discredit themselves.

Loyalty to Christ demands that if any believer nds himself in error that error must be given up. any denomination finds itself lacking in obedience any point, that lack must be corrected. If study the Scriptures reveals the way of duty, that duty ust be followed. If obedience costs sacrifice, it is ill the price of life.

"He that obeyeth not the Son shall not see life."—ohn 3:36.

"He that loveth father or mother more than me not worthy of me; and he that loveth son or daughr more than me is not worthy of me; and he that oth not take his cross and follow after me is not orthy of me.

"He that findeth his life shall lose it; and he that seth his life for my sake shall find it."—Matt. 10: 7, 38.

The second requirement for a church with suffient cooperation to become universal, is that of libty of conscience to an extent that will permit some ifferences of belief and practice, but will not enanger the fundamentals of the faith.

The conscience, together with the reason and free ill, is an attribute of personality, and personality, the one hand, distinguishes moral beings from irational beings, men from animals; and on the other and, makes man like unto God in knowing good and vil. The conscience is an instrument so precious to he moral life that it is inseparable from it. "'For he grace of God that bringeth salvation hath apeared unto men TEACHING them that, denying ngodliness and worldly lusts we should live justly nd piously in this present age." Titus 2:11. Conience is the law of God for them who have not the ritten law (Rom. 2:15), and the Gospel says, "Him hat is weak in the faith receive ye, but not to doubtul disputations." Rom. 14:1-4. It is the conscience hat gives the response of assent to the vital truths aught by baptism. 1 Pet. 3:16. In cases where the onscience of an individual is in error the Bible itelf is the efficient instrument to correct the error. ee 2 Cor. 3:16; Heb. 4:12; James 1:2, 25.

Keeping in mind that we should be guided by the pirit of the law rather than by the letter (2 Cor. :6) it should be possible to maintain the unity of he faith, not by decrees or popes or creeds of men, ut by a conscientious study together of the Word f God. The unity resulting from such study will be rom the heart and not superficial.

Loyalty to Christ and liberty of conscience—these re the two principles which form the basis for unity nd cooperation in the communion of saints in the niversal church of Christ.

230 Av. Poeta Lugones, Cordoba, Argentina.

National Christian Endeavor and Your Christian Endeavor for 1942 *and* 1943

Rev. Vernon D. Grisso, National President

Pastors, laymen, C. E. officers and leaders should be sitting up and taking notice by this time that the Brethren National Christian Endeavor has a program and a worthy one. All it lacks is a few ambitious societies to wake up and get in line with it.

HAVE PASTORS THEMSELVES TAKEN NOTICE YET? We know of cases where packages of "C. E. Telescopes" have laid on pastor's desks all year while the young people were asking what happened to their papers. Isn't it true, "It does a man no good to sit up and take notice if he keeps on sitting!"

A few years ago we found ourselves, unfortunately, with no National C. E. organization. Newly elected officers started from nothing and with hard work and excellent cooperation from the Board we soon had under way an organization worthy of note, with a program that was a challenge to any society —at least a challenge to those brave enough to aim high.

We are appealing again to every pastor, Christian Endeavor and church to start now and get your society in full swing for the winter months. Start working on your National C. E. goals, which, by the way, we are printing again in this article for your convenience.

The following District Leaders will contact every society and every church in their District in the next few months. If you have a society be ready for them and give them a warm welcome. If you have no society you had better start getting a nucleus together to start one, because they will be hard to get rid of until you have made some fine promises.

THE NATIONAL REPRESENTATIVES IN EACH DISTRICT ARE:

Southeastern Margaret Lowrey, Fairplay, Md.
Pennsylvania Mildred Furry, Johnstown, Pa.
Ohio Clayton Berkshire, New Lebanon, Ohio
Indiana Smith Rose, Roann, Indiana
Central St. Claire Benshoff, Milledgeville, Ill.
Mid-West Cecil Johnson, Falls City, Nebr.
Northern California Frank Gehman, Stockton, Calif.

YOUR GOALS FOR 1942-1943

(Reach and report at least 10 of the 12)

1. Forty-eight devotional meetings.
2. At least four planned social activities.
3. One public meeting, presenting the work of C. E., with an offering received for denominational or inter-denominational work.
4. Some special form of evangelistic activity.

5. A local benevolent or missionary project.
6. Representation at some Brethren Camp.
7. At least one news item for THE EVANGELIST and return of statistical report to the National C. E. Secretary by August 1st.
8. Stewardship instruction.
9. A monthly executive meeting at a regular and specified time.
10. Maintenance of a C. E. Bulletin board and the use of posters, etc., for advertising.
11. Special emphasis to the C. E. Pledge in at least 12 meetings during the year.
12. Instruction in the meaning of the "Quiet Hour."

OFFICERS AND DEPARTMENTAL SUPERINTENDENTS FOR THE NEW YEAR

President Vernon D. Grisso
Vice President Mildred Furry
Extension Director W. Clayton Berkshire
Secretary-Treasurer Olive Whitted
Topic Editor W. St. Claire Benshoff
Missionary Superintendent Cecil H. Johnson
Quiet Hour Superintendent Frank Gehman
Stewardship Superintendent Smith Rose
Lookout Superintendent Margaret Lowrey
Citizenship Superintendent M. P. Puterbaugh
Junior Superintendent Vera E. Laughlin
High School Superintendent Clarence Blazier
Young People's Superintendent Ellen Bennett

"THE TELESCOPE"

For National Funds in the editing of the "Telescope" we are still depending upon Faith. There are no National Dues. We have the faith, but YOU will have to send in the "dues" as you are blessed.

"FOR CHRIST AND THE CHURCH"
Vernon D. Grisso, President
32 Marie Street,
Dayton, Ohio.

IMPORTANT NOTICE TO STATISTICIANS AND MINISTERS WITHOUT CHURCHES

The General Conference Secretary cannot publish the names of ministers without churches without authorization of the District to which they belong. Will the District Statisticians, therefore, please send such list to the General Secretary of the General Conference as soon as possible and *in no case later than October 15th?*

Only those names will appear in the New Conference Annual which the Districts furnish. *Ministers without churches please note, and contact your District officers.*

L. E. Lindower, Conference Secretary.

Missionary Information Column

Conducted by Rev. Chester Zimmerman
Missionary Supt. National Sunday School Association

CHECKING OUR WORK

Sometimes it is a pleasant surprise to make a survey of our work. Often it is a rude awakening. Whatever the result it is always worthwhile. The check list which follows is far from all inclusive nor is it intended to list items in the order of importance. Count 10 for each goal fully met. No score if not fully met.

The successful business man knows all about his work. He makes daily checks as well as yearly. One of the most successful business men attributed his success to the fact that he charted his course by figures and knew at the close of each day's business just where he stood.

A pastor recounts how it was his misfortune to be called to serve a Church that had once about ten years previous been given an award for efficiency. You might think the Church and Sunday School was still an up and coming organization. The pastor found soon enough that they were coasting along on past successes. After considerable discussion they agreed to make a new survey of their work. Imagine their embarrassment when they found out they were really very low in efficiency!

What will a survey of your work show? It may show you success enough to make you want to pat yourself on the back. Even if it does this it will also show you where improvement can be made for no organization or plan is perfect. In this particular test or check, any church checking less than 50% had better hide its head in shame. Anything over 50% deserves a pat on the back and the higher the score the more pats you deserve.

Check List

1. 75% know all mission points?
2. Personal evangelism practised?
3. Annual evangelistic meeting?
4. Increase in '41 White Gift offering?
5. Increase in '41 Thanksgiving offering?
6. Increase in '41 Easter offering?
7. Active Sunday School Missionary Supt.?
8. 50% classes have Miss. Supt.?
9. Net gain in membership '41-'42?
10. Active missionary library?

Pageant of the Week

We present a pageant entitled "Whom Shall I Send?" by one of our Brethren for your attention. Mrs. G. T. Ronk has given us an inspiring short work that uses only ten characters. All speches are brief except "Beloved Church." Costumes and setting are simple. Send 10c in stamps to partially cover cost of handling and you will be sent enough copies for cast and director.

Planning Ahead

An exhibit of pictures, maps, posters, charts, curios and mottoes will help increase your Thanksgiving offering. It has been found best not to make all charts at once, nor to perfect an exhibit before it is displayed Interest is sustained by gradual growth with new charts being given the most prominent places.

New Kensington, Pa.

Prayer Meeting Department

Conducted by Rev. and Mrs. Floyd Sibert

Suggestions to laymen for public prayer

1. Bring your Bible to the service.

2. Listen to the prayer requests which are brought before ıe group. Center your mind upon one or two of them, and, hen the opportunity is given, bring them to the Lord in rayer.

3. Limit the number of your requests; leave something for hers to pray about.

4. Make your prayer brief, so others will feel free to take art. "Lord, save me." It was not a long prayer, but how ffective! It saved Peter's life.

5. Be specific. Get to the point. A prayer goes all around ıe world and back again, usually forgets the sick neighbor, r the drunkard, or the unpaid coal bill. Pray for individ- als by name. Christ died for individual sinners. Pray for issionaries by name. Pray for the shephreds of the flock by ame. Pray for the churches by name.

6. Speak clearly and distinctly. Don't speak to the floor. od hears your whisper, but your fellow-Christians cannot ake your prayer theirs, too, unless they can hear what you ay. An individual prayer may be selfish. Learn to fellowship ı prayer.

7. Pray in the Spirit. Every prayer which is uttered "in ıe Spirit" is sure to help some one.

Suggestions for leaders of the mid-week service.

1. Begin on time, and close on time.

2. Open with an invocation and a hymn or two.

3. Always have a service, even if there is no one there but ourself and the janitor.

4. Before going to prayer, ask for prayer requests, from the roup. These can be either "Things to thank God for" or Things to ask Him for." Have a list of things in your mind; ut draw all the suggestions you can from the group, throw- ıg in one of your own now or then.

5. Do not embarrass anyone by insisting that he read, or ray, or take part in the discussion. All this should come reely from the group. Encourage volunteers, but do not draft.

6. Be specific. Don't be afraid to mention real needs.

7. After prayer, use the rest of the time for Bible Study. A suggested outline will be given from week to week in this olumn.

8. Before beginning the study, supply each person with a Bible. Children who can read should be encouraged to take art, too.

9. Assign all the references for the entire period before eginning the study. For instance, the leader will say, James 4:2." Mr. Brown who agrees to read that reference nakes it known by repeating the words, "James 4:2." Mr. Brown then finds the reference and waits until all other ref- rences are assigned in the same way. Sometimes a pencil and paper helps a nervous individual to keep his reference in nind. This is especially true in small groups where each per- on present may be asked to read more than one reference. A suggested outline for the study follows:

The Christian At Prayer

Prayer is both fellowship and intercession. It is our deepest need and our greatest help. "More things are wrought by prayer than this world dreams of."

"Satan trembles when he sees
The weakest saint upon his knees."

(After making the opening remarks, the leader will ask the question found under No. 1 and immediately call for the reference by saying, "James 4:2." Mr. Brown responds by reading the reference. A short discussion may follow. Be sure not to let one person monopolize the time. Ask the question, and let the Scripture answer.)

1. Why do Christians sometimes lack the blessings of life? James 4:2.

2. How important did the apostles consider prayer to be? Acts 6:4, Romans 1:9, Colossians 1:9.

3. What bodily postures in prayer do the Scriptures mention? 1 Kings 8:54, Psalms 63:6, Luke 23:42, John 17:1, Luke 22:41, Matthew 26:39,, Mark 11:25.

4. What kind of prayers will not be recognized by God? Matthew 6:5. (To be seen and heard of men is ever the desire of the hypocrite. His reward is to be heard of men, but it means not to be heard of the Father. The praise of men is a poor, short-lived, uncertain reward at best.)

5. What is the best place for prayer? Matthew 6:6 (The Lord, by these words, does not condemn public prayer; what he does condemn is the kind of praying in public which is for show or display).

6. Where should prayer be offered? Matthew 14:23, Psalm 111:1, Acts 16:25, 1 Timothy 2:8.

7. When should prayer be offered? Acts 3:1, Acts 27:35, Daniel 6:10, Psalm 55:16, 17, 1 Timothy 4:4, 5. (Any time, or place, is suitable for sincere, earnest praying.)

8. What are some hindrances to prayer? Psalm 66:18, Proverbs 28:9, James 1:6, 7.

9. How has prayer been made possible for us as Christians? Hebrews 10:19-22.

10. Why should we be particularly prayerful at the present time? 1 Peter 4:7.

Pittsburgh, Pa.

Central District Conference
Milledgeville, Illinois
October 5, 6 and 7

Monday Evening, October 5

7:30 Song Service
Devotions George H. Jones
7:50 Address of Welcome Mrs. Rose Allison
Moderator's Remarks W. St. Clair Benshoff
Appointment of Committees by the Moderator
Special Music
8:30 Sermon by the Vice-Moderator E. D. Burnworth

Tuesday Morning, October 6

8:30 Group Meetings
Ministerium and Laymen Dr. E. G. Mason

(Continued on page 14)



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for October 11, 1942

"WHY IS BAPTISM IMPORTANT?"

Scripture Lesson: Matt. 3:13-17

For the Leader

Baptism has been a subject of much ridicule, dissension and controversy. Yet it need not be. When we consider the plain, simple gospel authority concerning it we have no room for misunderstanding or complaint.

Baptism is an act of cleansing, an outward symbol of the inward cleansing through Christ. It is a crucifixion. In submitting to the burial of the waters we acknowledge the death and burial of our Lord. As Christ came forth from the grave, so we come forth from the baptismal waters to live in the newness and eternity of the Christian life.

We, as Brethren, hold to the scriptural form of baptism which we believe to be submersion. Tonight we want to consider not so much the form of baptism, but the importance of it.

QUESTIONS FOR DISCUSSION

1. Is baptism necessary to salvation?
2. What place does baptism hold in the matter of receiving salvation?
3. What is the specific meaning of baptism?
4. What should be our attitude toward baptism at the time we receive it?

DISCUSSION

THE NECESSITY OF BAPTISM. There have been arguments since early in the life of the Christian Church as to whether or not baptism is essential to being saved. Had most of the energy thus expended been used to preach the gospel to the unsaved, we would find more lost souls won for the Lord.

Once when Peter was preaching to the people about Christ, the multitude was moved and cried, "Brethren, what shall we do?" And Peter answered them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." On the other hand we can suggest the incident of the penitent thief on the cross when Christ promised to take him along into paradise. Too, we can suggest the question of death bed confession where the new convert cannot be baptized.

Certainly we all believe that baptism is a part of salvation and that every person who sincerely confesses Christ as Savior and Lord will want to go down into the baptismal waters. No sacrifice is too great to bring this about. We have seen where a person doomed to die as a young person, who, upon her death bed made her great confession of Christ. We have seen that same young person carried from her bed, placed in a car and driven over icy streets to the church to receive baptism, then transported safely home, and later, safely home to glory. Christ commanded baptism, and certainly every new believer will willingly go down into the waters of baptism as an essential part of his salvation act.

THE PLACE OF BAPTISM IN SALVATION. Christ went down into the waters of the river Jordan for baptism. His specific reasons were to fulfill His righteousness, inaugurate His ministry officially and to secure the approval of His heavenly Father. Certainly it is an important part of our salvation today. It is first, the example from Christ. Next we may suggest that through this we receive the approval of our heavenly Father upon our confession of Christ. Then too, as we submit to the baptismal rite we crucify our old selves as mastered by the old man of sin, we bury the old nature of sin, and are resurrected from sin to put on the garments of righteousness through Christ Jesus.

After this sacred deed we are then ready, because of the cleansing of the blood of Christ, to receive the power of the Spirit of God in our lives.

THE SPECIFIC MEANING OF BAPTISM. First, it is an act of obedience, which for the believer in Christ, nothing else can take. The Brethren Minister's handbook puts it this way, "It is an outward symbol which signifies in form and substance an inward work of grace wrought by the Holy Spirit in and for the believer."

It is also an act of surrender. The very act of going down into the waters of baptism, and bowing the head forward, and being gently pushed under the water, is in itself an act of surrender. No person would do this unless he willingly did it, nor unless he were submitting himself to the One who has commanded that he do so.

Baptism, in addition to what has already been said, means a surrender of all sin, pride, jealousy, and self-will. All these things are gone from our life. In their place come love, service and surrender to Christ as Lord and Master of our life. Baptism should mean just this to us. If it doesn't we will do well to examine ourselves and our relationship to the One who gave Himself in the crucifixion of His life so that we might have life eternal.

OUR ATTITUDE TOWARD BAPTISM WHEN WE RECEIVE IT. Most of us have received baptism. Perhaps we were only about eight or nine years old when we confessed Christ and were baptized. It would hardly be possible for the fuller meanings of baptism to be in our minds at that time. But our faith was just as strong and sincere as it is now. Now as we have come to a time in life when we can better understand the things we earlier did in faith believing, we should endeavor to learn, for our own benefit, the meaning of those things.

Baptism should be considered a sacred privilege. It should be to us one of the most reverent moments of our life. We should feel the outward refreshing cleansing of sin as we feel the inward cleansing of our soul through Christ. It should be to us a time of life dedication to Christ. In confirmation (laying on of the hands of the minister, and prayer) we should feel the reception of the Holy Spirit in our life. Let us forever after that moment remember that we are the dwelling place of the Spirit and that He is to be given full authority and power in our life.

SCRIPTURE THOUGHTS ON THE QUESTIONS

1. Mark 16:15, 16; John 3:5.
2. Galatians 3:27; Col. 2:12.
3. Romans 6:3; 1 Cor. 12:13.
4. Psalms 143:10; Eph. 6:6; Romans 12:1.

Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

As we read "be ye followers of me," it reminds us of an experience we had this summer while visiting in the country, in God's wonderful outdoors with its fresh air, sunshine, flowers, trees, animals and all of the beauties which He, himself created.

We watched the squirrels as they ran up and down trees, many times jumping from limb to limb. We saw the flowers change from withered stems, dark leaves and petals to the freshest and brightest of their kind, after a gentle rain. Of all the birds, flowers and animals we enjoyed, to me the sheep were most interesting.

One bright morning we heard that the sheep were to be taken to a new pasture where they could enjoy fresh green grass and plenty of cool water. There were old sheep, young sheep and little lambs. It was with interest that we went along to follow the sheep to their new pasture. The new pasture was nearly a mile from the sheepfold, through a long lane, and across a field—down through the valley and over the next hill. Down in the valley were two paths, one leading in the direction of the creek, where there were plenty of dangers for the sheep. (The creek was quite high and sheep can not swim. They have so much nice wool on their bodies that when it becomes wet there is nothing for them to do but drown.) The other path led directly over the hill to the new pasture.

The gate was opened and they started down the long lane. Sheep travel together and where one goes they all follow. The sheep had not passed through the lane until one of the younger sheep, an inexperienced wild sheep struck out on a run down the hill. taking the path leading to the creek, the rest of the flock following him. It took some little time to get around them and bring them back in the right path. When they were brought back, a fine quiet old mother sheep started out in the lead, taking the path leading to the pasture. The sheep all followed her, and there was no more trouble. The mother sheep knew where she was going, so it was safe to follow her.

We as people are somewhat like sheep, we usually follow some one who is leading in some direction, whether it is the right direction or the wrong. Just as the one sheep did not know where he was going and ran in the direction of danger, some people do not know where they are going. They do not know how to live and we must not follow them lest danger, sin and harm should come to us.

As you children play from day to day, you will find that some boys and girls with whom you play are well taught. They play nicely and are clean boys and girls in their words and thoughts. Their mothers and fathers have taught them about Jesus and they know how to play and live the right way. They live each day during the week the way Jesus wants them to and on Sunday they go to Sunday School and Church. It would be safe to play with these boys and girls.

There are other boys and girls who do not play nicely and are not clean in their words and thoughts. Perhaps they have never heard of Jesus. Their parents have not taught them the story of Salvation. They do not go to church and Sunday School. They do not know the right way to live. If Jesus should come today. He would not take them home with Him. It would not be safe to follow these boys and girls in their lives.

There is only one safe leader to follow, and that one is Jesus. He knows how, when, and where to lead us safely to heaven. He is the only one who will not lead us down the path, into the mire of sin and danger.

My prayer is that each of you boys and girls will follow Jesus as your leader.

With love, in Christ's Name,

Aunt Loretta.



Oliver Cromwell's secretary was dispatched to the continent on some important business. He stayed one night at a seaport town, and tossed on his bed, unable to sleep.

According to an old custom, a servant slept in his room, and on this occasion slept soundly enough. The secretary at length awakened the man, who asked how it was that his master could not rest.

"I am so afraid something will go wrong with the embassage," was the reply.

"Master," said the valet, "may I ask a question or two?"

"To be sure."

"Did God rule the world before we were born?"

"'Most assuredly he did."

"And will he rule it again after we are dead?"

"Certainly he will."

"Then, master, why not let him rule the present, too?"

The secretary's faith was stirred, peace was the result, and in a few minutes both he and his servant were in sound sleep.—*Gleanings.*

(Continued from page 11)

Woman's Missionary Society
9:30 Business Session
Devotions Dr. W. S. Bell
Report of Credential Committee
Report of Committee on Nominations
Election of Officers
(1) Ministerial Examining Board
(2) Member Executive Committee to General Conference
(3) Ashland College Trustee Nominees
(4) District Mission Board
(5) District Trustees of Property
(6) Church School Officers
Unfinished or New Business
11:00 Moderator's Address W. St. Clair Benshoff

Tuesday Afternoon

2:00 Devotions Mrs. U. J. Shively
Bible Lecture Willis E. Ronk
3:00 Denominational Interests
Central District Camp Blackhawk W. C. Benshoff
National Sunday School Association..George H. Jones
National Christian Endeavor Work
.....W. St. Clair Benshoff
4:00 Sisterhood of Mary and Martha Session

Tuesday Evening

7:30 Song Service
Devotions
7:45 Bible Lecture Willis E. Ronk
Special Music
8:30 Sermon L. O. McCartneysmith

Wednesday Morning, October 7

8:30 Group Meetings
Ministerium and Laymen
Woman's Missionary Society
9:30 Business Session
Devotions
Time and Place of Next Conference
Unfinished and New Business
10:30 Ashland College and Seminary
..... President E. Glenn Mason
11:15 Brethren Publication Board Willis E. Ronk

Wednesday Afternoon

2:00 Devotions W. C. Benshoff
Bible Lecture Willis E. Ronk
3:00 Woman's Missionary Society (Open Session)
4:00 Sisterhood of Mary and Martha Session.

Wednesday Evening

7:30 Song Service
Devotions E. D. Burnworth
7:45 Bible Lecture Willis E. Ronk
Special Music
8:30 Sermon W. C. Benshoff

Program . . . Woman's Missionary Society Sessions

Tuesday Morning

8:30 Devotions Lanark W. M. S.
Business
Report of District President .. Mrs. W. C. Benshoff
Special Music Milledgeville W. M. S.
Talk Mrs. U. J. Shively, National President

Wednesday Morning

8:30 Devotions Udell W. M. S.
Business
Special Music Waterloo W. M. S.
Inspirational Address Rev. Willis E. Ronk

Wednesday Afternoon

3:00 Devotions Waterloo W. M. S.
Special Musical Numbers .. Cerro Gordo, Lanark and Milledgeville W. M. S. Societies
Greetings from the College Brethren
Address Mrs. U. J. Shively

DISTRICT ORGANIZATION

Executive Commission

Moderator W. St. Clair Benshoff, Milledgeville, Ill
Vice-Moderator E. D. Burnworth, Lanark, Ill.
Secretary Russell Tallman, Lanark, Ill.
Treasurer Ora Powell, Udell, Iowa
Statistician H. B. Puterbaugh, Lanark, Ill.

With the Laymen

Conducted by Dr. M. P. Puterbaugh

Early in December that very lively church at Vinco sent the following testimony:

Just a few lines for the Laymen's Page from a Layman near Vinco. We organized in the Vinco Church Sunday, Nov. 30. We are looking forward to a real constructive program, one that will not only serve the needs of our own church, but one that will help the entire Brethren denomination. I would like very much to see a one hundred per cent Brethren Church Organization of our Laymen, for we must realize that in unity there is strength, and as a new year will soon be here, let us Laymen be ready to meet any challenge that may come to us as a Brethren Church. Our church stands out as a beacon light to a sinful world, and the Laymen have a great part to keep this light burning. To educate our young people to the doctrines of the Brethren Church should be one of our goals. And now, as never before, should this be done; we should have a systematic study of God's word so that they will not be tossed about by every wind and doctrine as some have been. We, as Laymen, should definitely educate our young people, and have a regular period of education for them—to warn them of the evils of the dance hall, and of reading filthy books, also the results of the use of alcohol and cigarettes. This is not the time for our beloved church to compromise, and we as Laymen, should be found in the front lines of the

battle against the things that have a tendency to drag our young people down. Our pastors are doing a great work, but they need our help as never before, so let us —the Laymen—put our shoulders to the wheel and go forward for Christ and the Brethren Church. When the year of 1942 comes to a close, may it be said that the Laymen have helped to make our church a church that is not ashamed of the whole Gospel.

Ralph M. Singer
Vice President of the Pa. Dist.
Laymen's Association
Vinco (Mineral Point, Pa. R.D.)

Another active group is located at Goshen, Indiana and they have sent us these items:

In a November issue of our Evangelist there was an item stating that the men of Goshen Brethren Church were sponsoring the appearance of Dr. John W. Holland, Pastor of the Little Brown Church of the Air. This has now passed into History, but I am sure that the challenging message still remains in the hearts of the 600 people who attended this service. It proved to be such a success that we expect to entertain the people of this community in like manner often. It was a financial success, too. We expect to sponsor some local church projects through this manner. John Baer, Jr. Sec.

In a recent regular meeting of our Laymen, the Secretary as instructed to send to the National Laymen's association report of each of our meetings; therefore, you can expect card from me after each monthly meeting except March, ne, September, and December when we meet with Northern diana Laymen.

Monday, January 5, we had our regular meeting. After a op Suey supper, we had a business session and song fest. hen our Program chairman, who always has something fine r us, had secured Dr. Bossler, a medical missionary who redes at New Paris, Indiana. He told us of his travels and ork with the natives of Africa, as well as his work with e missionaries and teachers, in educating natives in better ings of life and healing them of many diseases found in frica. Truly it was a very inspirational service. There were men present, the largest attendance since its organization April, 1941, even though the meeting was held during subro weather. We hope that God uses our Laymen in spreadg of His Kingdom. Sincerely,

John E. Baer, Assistant Secretary.

There must have been many, many more interesting enuraging, stimulating, and challenging things for the Layen to report this past year but we have not heard of them. e shall hope that these reports will steadily come in for e good of our cause.

While the undersigned would rather have the various urches make this report, yet this short summary is offered tell of a modern Lay man Circuit rider who was most imessed by the work of the men of our churches.

On November 30—a dismal Sunday afternoon—we left Ashnd and headed for Goshen, Indiana. As we reached Bryan, io, the sun shone and the world looked brighter, so we sited a half-hour with Brother Stewart and talked Layen's work. That night after speaking to the fine Goshen ngregation we had the privilege of meeting the Goshen ung people in a "Fireside chat" at Pastor Rowsey's home.

The next night—Monday, December 1—we spoke to the aymen of Northern Indiana. A great audience filled that autiful church of Elkhart. We knew that night as did the ophet of old, that there were many knees that had not wed to Baal.

Then on to Waterloo, Iowa, where there were a series of meetings—Laymen, young people, Endeavorers, all culminating in a grand Sunday morning Service on December 7th! The Laymen here organized for service and have already been active in the local work.

Never shall we forget driving East coming down into the valley of the Mississippi at Dubuque that lovely Sunday afternoon when suddenly the excited voice of the radio announcer told of Pearl Harbor. How we ever got safely to Lanark, Illinois, that evening through a sudden snow squall, winding slippery roads, and the stunning news of world events, only God knows. As we drove along we wondered what about our Churches, what about our Laymen, what about our ideals—?

But on Monday night, December 8th, when 90 men of the Lanark and Milledgeville Churches had a great meeting together, we found that our mission is the same as always, but the need is most urgent. We must win men to Christ before it is too late. The grim spectre of War makes it more important than ever that men everywhere shall know the Lord.

And so in this last twelve months the writer has personally seen and talked to more than 500 Laymen in four different states, organized for service to God and the Church.

Yours in His Service,
M. P. Puterbaugh.



News From Our Churches

NORTH VANDERGRIFT, PA.

We will begin our revival services on Sunday evening, October 11th, with Dr. Charles A. Bame as our evangelist. We are praying for a wonderful meeting. We covet the prayers of the Brethren everywhere that many souls will be born into the Kingdom of God during these three weeks.

Last Sunday morning, September 27th, we received a fine young lady into fellowship into the church. Brother William S. Crick had baptized her at the Young People's Camp this last summer. Fifteen souls have been received into our fellowship in the past 16 months.

We are preparing for our Rally Day, which has been set as of October 11th. Our goal is 150 present. There were 123 present one year ago on Rally Day.

Elmer E. Keck, Pastor.

ASHLAND MEN'S BROTHERHOOD ANNUAL CORN ROAST

On Friday evening, September 18th, about forty men and boys attended the annual corn and weiner roast, which was sponsored by the Men's Brotherhood of the First Brethren Church of Ashland. This was held, as usual in Dr. R. R. Teeter's sunken garden.

After feasting bountifully on weiners and sweet corn, fresh from Dr. Tetter's garden, a short business session was conducted.

The election of officers for the coming year resulted in the choice of Mrs. Arthur Petit, president; Mr. R. A. Hazen, vice president; Mr. Arthur H. DeLozier, secretary, and Mr. Donald Buzard, treasurer. The meeting was dismissed with prayer by Dr. Martin Shively.

The Men's Brotherhood, under the leadership of its new officers has plans for some very worthwhile programs and projects for the coming year.

Arthur H. DeLozier, Secretary.

YOUNG PEOPLE'S GROUP RALLY AT MEXICO, INDIANA

The Brethren Young People of the Central Group of the Southern Indiana District held their First Quarterly meeting on September 8th at the Mexico Brethren Church. Georgia Eikenberry was in charge and the following program was given:

Worship in song.
Devotions Thelma Stone
Prayer Rev. Arthur Tinkle
Attendance Roll Call .. (There were 39 present representing the following churches: College Corner, Center Chapel, Corinth, Loree, Mexico and Denver).
Election of officers: Result as follows:
Chairman Georgia Eikenberry
Vice Chairman Lou Anna Worl
Secretary-Treasurer Harriet Whybrew
Presentation of the Speaker Georgia Eikenberry
Address—"'Home Missions" Rev. Bert Hodge
Special number LeMaster Sisters, Rosalyn, Norma Jean and Arlene of Loree
Short Talks on Lost Creek Kentucky Galen Maus and Rev. G. L. Maus.
Special number Johanna Fiant of College Corner
Offering for Home Missions (Amounting to $8.00)
Benediction Rev. Harley Zumbaugh
Recreation and Refreshments.

Harriet Whybrew, Sec.-Treas.

REVIVAL AT MOUNT OLIVE, VA.

Public thanks are certainly due the Brethren of the Mount Olive, Virginia congregation for their fine reception and support of this preacher in a two-weeks series of services, September 7 to 20. This was the second time I had attempted to preach for a Revival at Mount Olive, and so I went with fear and trembling. Having preached to my own congregation at Canton, Ohio, Sunday morning, September 6, I proceeded to Terra Alta, W. Va., my first pastorate out of Ashland Seminary. Although these folks had had a morning and afternoon service, sandwiching a great basket dinner, they surprised me by asking me to hold an evening service for them.

Services began at Mount Olive Monday evening, with the Church almost filled. The way these folks come to church when there are special meetings, would inspire any preacher to pour himself out in the messages. The topics were Great Questions, from the doctrines of the Scriptures, including Brethren beliefs and practices, and prophecy. At least the subjects were good, and we hope the people were not disappointed with the presentation of them.

The children and young people helped splendidly with the singing of Gospel choruses and Bible memory verses. We practiced and sang more than twenty Gospel choruses during the meetings: most of them new ones to them. It was a great pleasure to be able to give small awards to many of them for perfect and regular attendance, and for the giving of Bible verses every night. This church has a big future with its fine group of young members.

The wonderful generosity, hospitality and fellowship of these people will never be forgotten. One would have to do two threshings every day to do justice to the meals set before the preachers in this community. The Pastor of this Church, Brother John Locke, has a real record. He has been serving here for more than ten years, and all the people love him and are quick to say that his sermons and services are very superior, and they are right about that. Their way of complimenting a preacher is to say, "That was almost as good as Brother Locke could have done it." I could not have enjoyed any privilege more than fellowship and work with my former schoolmate in Ashland College. This Revival, under his direction has been indeed a Revival for me. I only hope that the Lord can use my presence with them for some permanent good, besides the immediate results in those who went into the baptismal waters at the close of the meeting.

L. E. Lindower, Ashland Theological Seminary.

ASHLAND, OHIO

Following the summer months, which, by the way, were not months of inactivity, nor months which showed a "slump" in the efforts of the church, the Ashland Park Street Church began its fall activities following the General Conference.

With the resumption of College and the return of the student body to the campus, the College Christian Endeavor was reorganized with "Bill" Solomon as its president. The first meeting was enthusiastic and gave promise of great things during the winter months. The Intermediate and Junior Endeavor societies have been functioning throughout the year under their efficient sponsors and the members of the College or Senior society who remained in Ashland have cooperated with the Intermediate Society during the summer season. When all three societies meet nearly seventy-five young people and children gather each Sunday evening.

Last week, on the evening of September 23rd, the church membership and friends met in a fellowship supper, at which time Rev. E. M. Riddle, pastor of the Louisville, Ohio Church, who has been making the canvass of the Ohio Churches in behalf of the Revolving Fund for Ashland College and Seminary, addressed the congregation and led the canvass for cash and pledges for this fund. At the present writing the amount raised is above the $1,000.00 mark and plans are being laid to "boost" that amount to $1,500.00.

Sunday, September 27th, was set aside in the City of Ashland as a city-wide Rally Day. The Park Street Church joined heartily in this effort. When Sunday dawned, behold, a cold, miserable rain was falling in such a manner that many children were kept at home. However, we came within eight of our goal, there being 267 present, which broke all preceding records by two, the record being 265. The offering, taken to apply on the Young People's work of the year—camps, etc—amounted to $64.57. The services throughout the day were well attended and the musical selections of the highest order. The climax of the day came when Brother King led two into the baptismal waters at the close of the evening service.

The fall communion will be held on Sunday evening, October 4th.

The following special services are in the offing: October 18th, Woman's Missionary Society Public Service; October 25th Annual Home Coming, held in connection with the Home Coming of Ashland College and Seminary which is scheduled as of October 24 and 25.

The revival services will be held the first two weeks of December with Rev. William S. Crick, of Johnstown, Pennsylvania, as the evangelist.

Fred C. Vanator.

ASHLAND COLLEGE

The Brethren Evangelist

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Only God Can Make A Tree



"He Shall Be Like A Tree"
-- Psalm 1:3

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FOR SOME WHO DID NOT GET TO CONFERENCE

Did I attend convention? No.
It seems God did not will it so.
But why should I complain?
His will is not always mine,
And if I did, 'twould be vain
For in our church paper doth shine
The afterglow of the convention, line by line.
There must always be the folks that stay at home;
He never willed that everyone might roam.
But I cannot feel I lost one bit of glory there
As I read my church paper, here in my rocking chair.

—Millie B. Rumley...

—From the Vinco, Pennsylvania Bulletin.

INTERESTING ITEMS

WE ARE IN RECEIPT OF A UNIQUE advertisement of the services of the Goshen Brethren Church—Rev. H. H. Rowsey, pastor. It is one of the small Gospels of John, inside of which appears the announcements of the services of September. Besides the special features which it announces it is an invitation to hear the messages of the pastor on the "Journeys With Jesus In John." We think it is an attractive way to announce the services and to invite the public to the church.

We see also that the Goshen Church is conducting classes on Wednesday evenings at which time Mrs. Maud Webb is teaching a class in the study of "New Training for Service" and that the pastor teaches a class in "The Interwoven Gospels."

WE NOTE FROM BRYAN, OHIO, bulletin that Rally Day and Home Coming will be observed on Sunday, October 11th. We also note that Brother Stewart also has something to say in each of his bulletins concerning subscriptions to The Evangelist. And by the way, it is not all announcement, for we are in frequent reception of subscriptions by the hand of Brother Stewart. Why not follow his example?

DUE TO THE FACT THAT THE C. E. topics should be in the hands of the leaders ahead of time, we are submitting two Christian Endeavor topic treatments by the topics editor, Brother St. Clair Benshoff, in this issue. This will get them back in proper order. Also due to the next issue being the Missionary issue, we are presenting two "Prayer Meeting" suggestive programs by Brother and Sister Sibert. Please note.

THE JOHNSTOWN THIRD STREET BULLETIN, Rev. William S. Crick, pastor, announces their Rally Day as of Sunday, October 18th. The following week or to be exact beginning Monday, October 26th, Brother Claud Studebaker will begin an evangelistic meeting in the Third Church. Pray for this meeting.

We also note that two Ashland College graduates are teaching in the Johnstown schools—Miss Mary Jane Foust and Miss Alma Crick.

THE OAKVILLE, INDIANA, BULLETIN, Brother S. M. Whetstone, pastor, announces Rally Day as of October 11th. Home Coming plans and the time of Home Coming are still under discussion. Announcement will be made in the near future.

BROTHER E. M. RIDDLE, pastor of the Louisville, Ohio, Brethren Church sends in this last-minute report. We quote:

"Sunday evening, October 4th, the Louisville and Canton Brethren joined in a union Communion Service at Louisville. The crowd was beyond expectations. Last minute preparation for more space took care of the situation. It was a happy occasion. Five were baptized at Louisville on Saturday evening. Others took communion for the first time also. Dr. L. E. Lindower, pastor at Canton, assisted with the Communion. Many people expressed themselves as being in favor of repeating the plan."

E. M. Riddle.

COMMUNION NOTICE

The First Brethren Church of Waterloo, Iowa, will observe Holy Communion on Sunday evening, October 18th, at 7:00 o'clock. All of like faith are invited.

W. C. Benshoff, pastor.



EDITORIALS

ALONG THE WAY

In these days when the speed limit on the highway has been reduced, one finds opportunity, as he travels along the road, to note many things that a speed of sixty or seventy miles per hour makes flit by without notice.

Each sign, each billboard, each advertisement by the roadside was put there for one very definite purpose—to make you "product conscious." These signs are repeated over and over again in order to impress upon your mind the value (as the advertiser sees it) of the product listed. Of course these values are as different as the products, for an article only has value as it appeals to the need or desire of the ultimate consumer.

And so the appeal of any road-side sign becomes valuable or worthless as it meets the thought of the passer-by.

Good Reading

The value of a sign is in direct proportion to its legibility. One word, seen and read out values, twenty words, unseen or half-read. That is why the fewer the words, the more effective the road-side sign. Also the more striking the phrase, the longer remembered. Volumes are spoken in a simple sentence. Advertising writers spend long hours boiling down a paragraph into a single phrase. That is the backbone of advertising.

And, after all, are not we who are Christ's servants, to be the sign along the road of life, to be known and read of all men? We should be illuminated signs which can be read at all times and under every circumstance—day or night, rain or shine. And we should be "good reading."

Signs of Deeper Meaning

As we traveled the road in a recent short "rest period" (one scarcely calls them vacations these days) our eyes always sought the church bulletin board, first to see the affiliation of the church and then to see what the pastor "set forth" for the public to read. We found three that particularly attracted our attention. We pass them on for you to think about.

"Wisdom adorns riches and softens poverty."

This must be read and reread to catch the full significance. We remember that the wise old Solomon said, "Wisdom is the principle thing; therefore get wisdom, and with wisdom get understanding."

The wise use of riches makes those same riches an adornment. The helping hand of the rich, held out without stint and without thought of return or self-aggrandizement, sets forth a picture beautiful to contemplate. By the same token the wise use of life of the poor oft overcomes difficulties and helps in the struggle for existence.

"Peace has higher tests for manhood than battles ever knew."

In the midst of a war, the like of which the world never before knew, where men are tested for bravery as no other men have ever been tested, where men unhesitatingly lay down their lives for the cause and principles for which they are fighting—the above statement seems at least, a strange statement. But it never requires as much courage to fight as it does to stand firm in the face of opposition and not retaliate. It is easier to give vent to quick words of enmity than to stand with quiet reserve in the presence of "heaped abuse."

But perhaps these words have a deeper significance. Some day (God speed that day) this dreadful conflict will cease. Wars have always ended—and this one will be no exception, otherwise there will be no civilization left. The tests of manhood following this war are going to be greater than they are today in the face of its pursuance. The regimentation of the armed forces is bound to bring concerted action by the thinking and commands of a few who are in authority. But, when peace again comes, the test will be that of individual thinking and individual action. And it will be a finer and higher test, be sure of that. For that test will make or break men.

"A grudge is too heavy a load for any one to carry."

We remember that in our Sunday School lessons, Brother John Locke cites the illustration of a "grudge fence" that has run for many years, so long that were it to be settled now it would bankrupt both parties.

And that is the way of all grudges. Usually they start over less than nothing. Mrs. A's chickens scratched out two bean stocks from Mrs. B's garden. Or Mr. C's Johnny hit Mr. D's Willie before Willie could hit Johnny. Or. Mrs. E. got the hat Mrs. F. wanted. Or some equally foolish matter that was of no consequence. And how heavy the heart and how bitter the tongue when once these things are permitted to take hold of individuals. And how useless.

F. C. V.



Can We Still Preach With Authority?

Dr. W. D. Furry

I venture to state at the outset, baldly and boldly, what I shall go on to explain, that the Preacher, in the New Testament implications of the term, is the responsible organ of the only real and final authority for mankind in moral and spiritual matters. Once the authority of the preacher was supreme. He made and unmade Kings and bent legislatures to his word. A Scottish Queen once said that she more feared John Knox than the Devil himself.

For centuries the preacher dictated national policies; controlled fashions in dress, in amusement and in literature, and set the form and content of all thinking. But in more modern times, and especially today, he has been unable to hold the authority he was so disposed to grasp and wield. Reaction against his authority has become bold, even to the point of irreverence, and however popular he may yet be as a personality, his utterances in the pulpit and even outside it, have so little authority that they are not only ignored, but altogether too often ridiculed as puerile and passe.

The problem, therefore, of the preacher's authority has become in our day the greatest problem confronting alike the Church and the Preacher. Catholics in increasing numbers are no longer able to yield to the voice of the Church as infallible, while the Protestant claim for the Bible as the infallible authority in all moral and spiritual matters appeals to an ever growing number of persons as unacceptable in theory and unsatisfactory in experieince.

Reviewing the damages wrought by the so-called "Acids of Modernity", eating away at the traditional authority of the Church, Walter Lippman comes to the conclusion that we now have left to us only a human authority which can have no such sanctions as divine. But men, he urges, will accept moral authority only if they believe it has the backing of God. The result is, Mr. Lippman concludes, that there exists no longer a moral authority which the moralist, and shall we not add the Preacher also, can interpret, administer and enforce; and the effect of that is moral anarchy within and without.

The burden of Mr. Lippman's argument is that moral laws no longer hold men's allegiance because God is no longer seen as back of them to enforce them. He even goes so far as to charge the modernists in religion with taking away the authority of the old morality by making unnecessary the belief in immortality. With confidence shaken in the supreme authority of the Church and the Bible as the Very Word of God, men are asking, never so anxiously as today, "To whom shall we go for the words of eternal life?"

The attempt in recent years to construct theology around Christ as the center is the recognition of the authority of Jesus in the field of morals and religion. The popular and altogether too frequent misunderstood cry, "Back to Christ", for belief and conduct is profoundly significant as a recognition of the centrality and certainty of Jesus. It is interesting also to note that all schools of religious thought, Liberal and Conservative, Ritualist and Non-conformist, Socialistic and Evangelical—all alike turn to Jesus, saying, "One is our Master, even Christ."

The note of authority in the teaching of Jesus made a mighty impression upon the mind of the disciples. "Verily, verily, I say unto you" occurs more than seventy times in the Gospels. The multitudes too, we are told, heard Him gladly because he spoke with authority.

The fact that authorities representing the most extreme views of the personality of Christ recognize His spiritual authority indicates the need of close and precise thinking touching the character and sphere of religious authority.

Fundamental to any intelligent discussion of the nature and realm of religious authority is our conception of the Person of Christ. If the claim is made that Jesus is the supreme teacher of truth, that He has given the world the final moral ethics, that claim is acceptable only on the ground of the genuine historic incarnation of the Son of God. If Jesus has spoken the ultimate word for *belief* and *duty* and *destiny*, it is because of His unique character as our

Redeemer. A redeeming Christ thus becomes His own authority within us. The Apostles are authorities for Christ only so far as Christ made them so and not as infallible reporters, but as elect souls. The only religious authority must, therefore, be some action of God's creative self-revelation and not simply an external witness to it. It is the Gospel that creates the capacity to know the Gospel and the faith to believe it. It is the authority which arises out of the new life. "As many as received Him, to them gave He power to believe." Short of the Gospel itself, holy men are the best proofs of the Gospel. Self-salvation is a contradiction. To possess our souls we must always be mastering our souls. The sure Christ of youth would not be a sufficiency for our mature age.

In a word, the authority of Christ is neither external nor mechanical—it is inner and vital. It is the authority of assured Christian experience. Life is the final source of all authority—Christian life—the life begotten of Christ, inspired by Christ and completed in Christ. Beliefs, doctrines, creeds and laws, insofar as they contribute to the creation and growth of Christian experience, bear the authority of Christ. The one inescapable and irrefutable fact is the living Christ, the final authority for truth and conduct. And the *test of the authority is the life which He produces.* "He that hath the Son, hath life," and life is the final witness of *and for* religious authority.

Therefore the Preacher has authority. If he does not possess himself of it and preach with it and by it, he may orate, but he does not preach and makes his pulpit a lecturer's platform.

The authority of the pulpit is the authority of Christ who is its burden. There is, therefore, but one authority for our human life—life being what it is. It is the Redeemer in the one judgmental and creative act of its history. The basic and changeless content of Christian faith and experience is the Redeemer, triumphant both on the Cross and in His resurrection and ascension. This Cross is the message that makes the preacher, and in preaching it he will find both unction and authority.

Thus I have sought to make evident what I assumed at the beginning, that the Preacher is the organ of the only real and final authority in morals and religion, for all mankind. I speak both to and of the ministry which is at once the hope and despair of the Church. If the preachers have brought preaching down, it is the preachers that must lift it up. The Church will be what its preachers make it. We are in the most critical time since the opening days of Christianity, and the fundamental policy of the Church must be the same now as then. The Savior of the world was neither swayed nor moulded by the world. The Apostles, unlike too many preachers of today *defied* the world of human society, rather than deified it. Churches are made by conversions rather than mere impressions. Without positive authority nothing is left of our Christianity. The Church is founded upon authority—the authority of the revealed truth of God which is as unchangeable in its nature as it is inflexible in its practice. Christian truth as the preacher's message is something fixed and not what every man troweth. No authority, no preaching; no preaching, no church; no church, no Kingdom.

Sharpsburg, Md.

LORD, GIVE TO ME APPRECIATION—

Of the example I have in Christ and of His teachings, but most of all of His death, which makes it possible for me to be saved, not by my own merits but through the merits of Another.

Of the providences of God which allowed me to be born in a land of freedom and gospel light.

Of the heritage I have in the "fathers" and the "mothers" who have kept the faith even at sacrifice.

Of my own limitations—may I always remember that I have nothing that I have not received from Him and others,, and that if His support should fail, I fall.

Of the viewpoint, the feelings, the joys and the sufferings of my fellow worker. May my love for Him be real and, if criticism is necessary, may it be constructive.

Of my responsibility to the church to pass on to the next generation the kind of religion which was passed to me—not something else.

Of the need of the sinner. Oh, may I believe the Word concerning him—that he is *lost* unless he is *saved.* So may my passion for him be deep and abiding.

Of my high calling here and of my precious prospects in the will and the plan of God.

O Lord, may I not only believe with my head, but also grasp with my heart the fundamental truth which makes for salvation and eternal life.

Church members can be classified as follows: wishbones, who are always wishing that somebody else would do something; jawbones, who do all the criticizing; and backbones, who get under the load and carry it along.—*Living Church.*



What Has The Christian Ministry to Offer a Young Man?

J. Edgar Berkshire

There is at least one thing all of us have in common—only one so far as we can see—as far as this world is concerned. Some of us have money, and some don't have so much; some have brains, while others are gifted with but few; some have numerous talents of one sort or another, and some don't. But one thing we all have in common—One life to live.

We may wonder why many of us are so careless about the investment of the only life we have. When we are going on a week-end trip, one little episode in life, we spend a great deal of time and thought and energy in planning. But when it comes to deciding what we are going to do with the only lives we have—"Oh, well, something will come along some day after I get through college!" I wonder sometimes if many of us won't be like the man who said he wanted engraved on his tombstone—"Born a human being—Died a retail grocer." Born—a human being, with infinite, tremendous possibilities; died just a doctor, or a preacher, or a teacher, or a farmer, or a housewife or what-not—all perfectly good occupations, but JUST that—because we don't sit down and study through what the world needs that we have, and then go give it.

Just what are we planning with our lives? May we ask ourselves this question? What type of things occupy our mental capacity most of the time? What occupies almost our whole attention in America today? Economic Problems? How are we going to keep our factories operating at full speed? How to curb a possible inflation disaster? These are some of those that will exist as long as nations stand. However we may well plan our lives to reach a destination of a far more superior nature than that one reached after we have solved our present day problems. All we need is the EVER-POWERFUL Christ Jesus, the only physician who can heal all our world ailments; one on whom we can cast upon all our care, for "He careth for us."

We are thinking specifically of the ministry which Christ himself exemplified by his own earthly dwelling, and what it has to offer ONE who is ransacking through the list of professions, vocations or what have you, well precedented today. He is endeavoring to choose one which would suit him. There is of course something in store for him, as for all others. What was the interest of those poor wretched fishermen to whom Christ appeared? What did He tell them? What would He make of them? Man today is often at the seashore of life trying his utmost to accomplish his purpose, when he is suddenly persuaded to change his course. What would Paul have been in later years had Christ not called him? Others whom He called to do His missions? Christ had a job for them. Therefore, the life for Christ is one of Christian utility in this greatly needed world of today.

The ministry, therefore, is not chosen as a man chooses a profession, consulting his inclinations or interests. But, he is the one who is chosen. On the other hand, not all are chosen to be ministers but other positions must be filled in God's work also. (Eph. 4:11-12).

The Christian ministry presents itself to us as giving occasion for a life of opportunity. Woodrow Wilson said—"When I hear some of the things which men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of some other profession. Their motive is *to do* something, when it should be *to be* something. You do not have to be anything in particular except a kind-hearted man, perhaps, to be a physician; you do not have to be anything nor undergo any strong spiritual change in order to be a merchant. The only profession which consists of *being* something is the ministry of our Lord and Saviour Jesus Christ, and it does not consist of anything else. It is manifested in other things, but does not consist of anything else."

While the calling of Christ to the ministry is the most elevated charge in life we would not lead one to believe that he is being presented a bowl of cherries——the seeds all removed. Nowhere are there qualities most essential to any position in life other than a pastor, whose good sense, tact, judgment, power to organize, and set to work all the moral forces of his church, are in constant requisition. A minister can not escape opposition. He is but human; one mind, gifted as are average men. If faithful to Christ and His Church, he may experience, as numerous ones have experienced, bitter persecution and criticism even in his own immediate community. But, in purity and integrity of personal character he is to "have a good report" (1 Tim. 3:7), "giving no offense, that the ministry be not blamed" (2 Cor. 6:3), but, "commending himself to everyone's conscience in the sight of God" (2 Cor. 4:2).

The reliance of the church is pastoral enlistment. When, as the years flow, men of true mould stamped with the seal of sterling worth, stand ready to go forth on the enterprise of God in regimented numbers, we see the covenant promise of the future materializing. Our own beloved denomination for the most part, makes it possible that the Brethren ministry be given opportunity for life enrichment. Herein is the way paved which affords time for study and meditation on God's Holy Word. The pastor need not be in the narrow technical sense, a mere theologian, but his study should be of such nature so as to broaden his culture, develop his nature on every side and thus formulate a full, symmetrical manhood. Why does God demand such activity of us? Because He wants to give us abundant life which may be had only through obedience to Him. "Study to show thyself approved unto God a workman, who needeth not to be ashamed, rightly dividing the word of Truth" (2 Tim. 2:15).

We insist on keeping our less than abundant life. He would give us gold, but we would keep our sounding brass and tinkling cymbals. He would have us to see the angel vision overhead, but we won't take our eyes off the muck heap. Yes, those of us who would enter Christ's ministry or minister in the capacity as laymen must lose our life, but "he who loses his life for my sake and the Gospels', "finds it." We must lose ourselves unto Him, our Maker, Redeemer and Friend.

Another great privilege of the ministry lies in the opportunity to build Character. This is prequisited, necessarily, by their Soul Salvation which serves as a basis or foundation for character building. Seeing souls saved unto Christ is a great joy in itself for the Christian Ministry. Dr. Harry Rimmer, a noted American Bible Lecturer and Teacher, tells of his early days of higher education in the field of medicine. He said that he studied over the problems of professions and finally felt led to make a decision even after completing his M.D. work. "Here I am mending broken bodies, why could I not be a builder rather than only a repairman?" . . . "Inasmuch as God created the Body and to Him doth it return, why not work with the most worth while part of that body—The Soul?" Thus we find him building men today.

Luther said that a man never is a Christian, he is only becoming one. If then this be true to fact, the building program must be constant and perpetual. That means progress, a development from strength to strength, from glory to glory—perfecting of the Saints. There is no hope for this world of ours except in men, and no way of building men of character adequate for the task confronting them save as they are introduced TO and FOLLOW Jesus Christ.

Finally, we find an old Chinese adage written hundreds of years ago which expresses quite well a summary of the process of building and planning—

"If you are planning for one year, plant grain,

If you are planning for ten years, plant trees,

If you are planning for hundreds of years, plant men."

What then has the Christian ministry to offer a young man but the challenge of a life of sweet communion, as a shepherd of his flock under the all-wise instructor, Christ Jesus.

—Smithfield, Pa.

SECOND

NOTICE TO CHURCH SECRETARIES

Please fill in the following and send immediately to:

Dr. L. E. Lindower,
General Conference Secretary,
520 Samaritan Avenue,
Ashland, Ohio

It was decided to include names of church clerks or secretaries in this Year's Brethren Annual, for this information is of vital importance to all boards of the church.

Name
Street or R. R.
City
State
Church
(Be sure to state church)

If you do not care to mutilate your copy of The Evangelist, just place the above information on a post card and send in at once.

L. E. Lindower, Conference Secretary



Editorial Comment



How I Became Interested In Reading The Bible

Rev. Frank Gehman

Like many other people, there was a time when I found the Bible dry reading. At that time, if I read it at all, I did so out of a sense of duty, but that sense wasn't strong enough to keep me at it faithfully. Pondering that unfortunate turn of mind, I recalled that when a school boy in a one room Hoosier school there had been several small volumes of Bible story books in the rather meager library and that I had read these, not once, but more than once, with consuming interest. Thinking back carefully, I concluded that they had held my attention so forcefully because the one who told the stories had wonderfully well succeeded in capturing the "human interest" angle. That teller of stories had made the Bible characters live again and I, an American farm boy, lived with them and loved it.

Now if I threaten to become bored with Bible reading I remind myself that Bible characters are not stilted and fictitious but were, in their day, flesh-and-blood human beings with all the loves and hates and longings and desires that move and sway living persons today. I remember that God worked for them and in them for their good and blessing just as much as they gave Him leave. In His work on their behalf and through them we learn His way of dealing with and His purposes for all mankind. In this, and by the Holy Spirit's ministry, we come to "have the mind of Christ" necessary to understanding it.

The Bible teems with fascinating people and interesting incidents. In it we see Divine personality transforming and redeeming human personalities, and one never tires of the play of Divine truth upon raw human nature. The climax of the plot is reached in Jesus Christ Who combined Divine and human personality, revealing the one to save the other. The Bible lives in its characters and we can live with them.

CHRISTIAN (?) AMERICA

The Rev. Abbott Book, Executive Secretary of the California Church Council with headquarters at San Francisco, lately stated that he was surprised, when his work took him into San Francisco's famed Chinatown, to discover that there is a larger percentage of Christians among the Chinese than among its Caucasion population.

Protestants have been wont, he said, to excuse the low state of Protestant work there by saying that the city is Roman Catholic. A generous estimate, he added, allows only a top figure of 150,000 Roman communicants. There are about 25,000 Protestants. 175,000 Christians, both Protestant and Roman, in a city of 675,000 population would seem to leave large room for Christian missionary effort. California has been recently and perhaps well said to be a real missionary field.

—Stockton, Calif.

FOR YOU AND ME

He came to teach, to save, to love,
To bring His blessing from above;
To show the path that we must tread
Along life's highway. O'er this He led
Disciples true and marked the way
For you and me.

Have we kept the Word He gave,
And sought another soul to save?
And have we asked the pilgrim way
As we have lived from day to day?
And thanked Him for what He has done
For you and me?

If we will seek from day to day
To follow in the self-same way
That He did point. And follow on
Until the time of setting sun—
We'll then remember what He's done
For you and me.

'Twill bring to us a peaceful rest—
If we have given of our best—
And finally bring us face to face
With Him who saved us by His grace:
Where we will know that it was done
For you and me.

F. V.

TRUSTING WITH THE PASTOR

(The following was clipped and sent in by one of our pastors with the request that we pass it on to the readers of The Evangelist.—Editor)

An unmarried pastor, well known to the writer, had resigned his charge, and was removing to another place of service in obedience to the beckoning of the pillar of cloud. One of the elders asked him if he thought that a certain minister would accept a call, and was answered with, "If you think of asking him to come, it will be necessary to take into account his family, and to guarantee to him a more liberal support than I have been receiving." With apparent surprise, the elder queried, "Haven't you been trusting the Lord? Can't he trust the Lord as well as you?" To which came the sharp reproof: "Brother, you are in business with a comfortable income; you don't know what trusting the Lord means. If you ask a pastor to come and minister to you on the basis of faith in God for his support, you must be prepared to trust God along with him."

Too many congregations have through the years been practically following the above thoughtless doctrine, and allowing their pastor to do the trusting for the whole congregation in the matter of his financial support. But, with the constantly rising cost of living, with threatening tax bills, and with the expectation that clergy and laity shall alike share in contributing to the appalling war chest, there must come a speedy and serious revision of this way of thinking. On every side secular boards are frankly facing the situation, and church boards should realize in like manner their responsibility to their pastors who, as a class, are slow in suggesting their need of increased support.

Our Board of Managers has found it necessary to recognize conditions, and has granted increases to those who are serving under it in the homeland, where a measure of government control has restrained living costs from skyrocketing as they continue to do on the foreign fields. It is a matter of spiritual honor for the congregation to share with the one they have called. Let the boards of individual churches take up the question and deal justly, and if possible generously, with that "beloved brother and faithful minister in the Lord," who has, at their own invitation, "addicted (himself) to the ministry of the saints" among them.

Repentance is turning away from sin. Faith is turning to Jesus Christ. This is conversion. It is an entire change of the moral and spiritual front of human nature. It is acquiring a new relationship to sin and to God. It is becoming a new creature.

Prayer Meeting Department

Conducted by Rev. and Mrs. Floyd Sibert

The Mid-Week Prayer Service

(Are you keeping an accurate record of the attendance at your prayer service? You should know, not only how many are present in the service, but who they are and where they live. The government will soon be requiring such a record. Let us begin now. The record will be useful in many ways.)

THE HOLY BIBLE

A Bible-reading-and-studying church is bound to do a real evangelistic work. Is the Bible hard to understand? It is, and it isn't. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him; neither can he know them because they are *spiritually discerned.*" A man who is born again can understand the Bible if he makes the necessary effort. Nevertheless, good Bible teachers are as necessary as good Bible students. "Then opened he their understanding that they might understand the Scriptures." There is a special blessing for those who read The Revelation, even though they may not fully understand it. "Blessed is he that readeth."

1. Without the illumination and guidance of the Holy Spirit, we cannot understand the Scriptures. He is not *one* help, He is *the* help. "Open thou our eyes that we may behold wondrous things out of thy law." 1 Cor. 2:10; 11 Peter 1:21; Psalm 119:130.

2. The more we use the Bible the more we love it. Psalm 119:97.

3. The Bible, read and believed, produces conviction of sin. Acts 2.37.

4. The Word regenerates sinful men. 1 Peter 1:23; Psalm 119:9.

5. The Word produces faith. Romans 10:17; Ephesians 1:18.

6. An understanding of the Bible leads to a burning heart of consecration. Luke 24:32; Psalm 1:1, 2.

7. The knowledge of the Bible is the most important piece of the "standard equipment" of the soldier of Jesus Christ. Ephesians 6:17.

8. One portion of the Bible acts as commentary on another part, and makes it clear to us. We should be students of the whole Bible from Genesis to Revelation. Joshua 1:8.

9. Every Christian should know his Bible well enough to be able to lead others to Christ. Acts 8:35; Acts 18:24-26; Acts 9:17; Acts 16:30-32.

10. The knowledge and practice of the things in the Bible is the way to joyful living. Acts 8:39; Psalm 119:11; Galatians 5:22.

—Pittsburgh, Pa.

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(Go over last week's record and see how many were absent from the prayer service. Contact them by a personal call and tell them you missed them.)

CONFESSION

1. If we wish to succeed in our Christian lives we must make a constant practice of confessing Christ before men. At every opportunity we should let it be known that we are on the Lord's side. The best way to win others to Christ is to tell them what He has done for us. Matthew 10:32, 33.

2. Many new converts fail because of the lack of a constant open confession of Christ. Romans 10:10.

3. We do not receive the sealing of the Holy Spirit until after we confess Christ before men. Ephesians 1:13.

4. Our very salvation depends upon the sincere confession of Jesus Christ as Savior. Romans 10:9.

5. Those who refuse to confess Christ openly value the opinion of men more highly than they do the opinion of God. John 12:42, 43.

6. If we are ashamed of Christ, He will be ashamed of us when we need Him most. Mark 8:38.

7. In confessing Christ with the mouth, we should be sure that our actions also confess Him. 1 John 2:4.

9. The one who would lead a victorious Christian life, must be constantly witnessing for Christ in word and deed. Psalm 19:14.

10. "Thou art the Christ, the Son of the living God." The *rock* is the faith to which Peter had just given utterance. That faith and its witness by Christians, is the rock on which the church is built. In spite of all, the church, holding the Great Confession, has prevailed and will prevail. Matthew 16: 16-18.

Pittsburgh, Pa.

The Woman's Missionary Society Rally of the Southeastern District will be held in the First Brethren Church, Hagerstown, Maryland, on October 28th.

The Program starts at 10:30 A. M. All W. M. S. members in the District who can possibly attend are urged to come, and to bring all others who might become members.

Mrs. John F. Locke, District President.

Missionary Information Column

Conducted by Rev. Chester Zimmerman
Missionary Supt. National Sunday School Association

INCREASING OFFERINGS

With the work of Satan so manifest in the world today we all must do our part to vindicate and perpetuate the glorious gospel of Jesus Christ. The Satanic forces are all out against the Church, Christ and his work. We, in our turn, must rally to the occasion. Now, right now, is the time to begin planning, praying, and preparing for a great victory over Satan through an extra splendid Thanksgiving offering. Now is an opportune time for missions. The Church has a vital message of comfort and assurance for the worried, the broken hearted, and the sinner. Now we are facing a test of our loyalty to Christ. We are faced with increased demands for time and money from numerous sources. It is worthy of commendation that Christians are responding so generously to these worthy causes. But lest we forget, let me remind you that missionary endeavor is the primary obligation placed upon us by our Lord. All other matters must recede into the background.

To you who have responded so generously in the past to the appeals of the Missionary Board of the Brethren Church, we appeal for continued support. Do the best that you are able and once more you will be being "good stewards of Jesus Christ." There is a great field in most of our Churches among the "casual givers" where we may increase substantially our total offering. It isn't that most of these are opposed to missions. They usually have not been properly impressed as to the importance of missions nor sufficiently encouraged to give. Let's make plans to get an offering for missions from every member of the Church. Give them banks, coin collectors, envelopes or whatever device you use, but be certain they get something. Get out after the money like you do for the building fund, the carpet fund, the coal fund, or the other funds too numerous to mention. The work of missions has the priority.

PLAY OF THE WEEK

"When Their Missionary Came" is a play with a surprise for everyone. The scene is a modern setting. Eleven characters are required—two men and nine girls and women. Write today for inspection copy, enclosing stamp. Inspection copies are not for sale and must be returned within one week.

PLANNING AHEAD

Put eye appeal into the missionary cause this year. Why not a poster in every class room? It is guaranteed to help get results. Facts count! Stress the low per-capita giving, the place your Church held in the denomination, the total a penny a day per person would make, the great need today, the scripture appeal and the importance of each person sharing the responsibility.

New Kensington, Pa.

It is a strain on any man's humility to have people listen to him week after week, saying after the service, "That was a fine sermon, Doctor." "Magnificent." "A great address, Doctor." A man needs the grace of God in his heart to hear that kind of thing Sunday after Sunday and not begin to believe it.—*E. C. Blake, in Presbyterian Tribune.*

Our Children's Department



Mrs. Loretta Carrithers
Superintendent

ear Children:

This summer, as we were helping to pick the big, ripe dew-rries, it reminded us of the way the Bible teaches us that sus will come and take up His children to be with Him.

We prepared nice clean pails to pick the dewberries in and ent to the dewberry patch, which was some little distance om the house. As soon as we arrived at the patch, we im-ediately began to reach down and gather the berries and ut them in the pails. We were careful to pick only the nice, ell ripened berries. The sun burned, small, halfripened ber-es, we left in the field for the birds and the bugs to eat. We d no use for the berries which were not good.

About the same time this summer the threshing machines arted their work in the large grain fields. The big machines ke the bundles of grain and sort the grain from the straw d chaff. The grain goes one way and the straw and chaff nother way. The straw and chaff can not be used with the ain.

Now that it is fall, the fruits and vegetables are being cked and preserved for use during the cold winter months nen the ice and snow are on the ground. The apples are cked and sorted out. Only the good apples are stored in the ves for winter. The bad apples are thrown away, perhaps r the pigs to eat. In picking the potatoes, cabbage, tomatoes d other vegetables, only the good ones are saved for food. e can not use fruits and vegetables that are not good to t. Sometimes a worm will crawl into an apple and spoil e whole apple so we can not use it. You have seen how the orm will always get close to the seed of the apple so it can t a large place right in the very center of the apple.

Just as we can not use fruit and vegetables that are spoiled, od can not use boys and girls, men and women who do not ve Jesus in their hearts and lives. When Jesus comes He ill take only those boys and girls, men and women who have nfessed Him and are living for Him.

Just as the worm destroys the apple, sin destroys people's earts. Satan likes to start on boys and girls and get into eir hearts and make them ugly, naughty, selfish, unkind nd sinful. He begins by causing boys and girls to be saucy ith their parents and friends, then he causes them to be uarrelsome. As boys and girls grow up he causes them to e as undesirable and unusable as the wormy apples, the ithered up berries, the chaff from the grain, and the oiled potatoes. Satan likes to keep boys and girls from go-g to Sunday School and church where they can learn more out Jesus.

Jesus is entirely different as He works in the hearts of oys and girls. Jesus wants every one of us to be happy, kind nd loving toward our parents and friends. He wants us to e in God's house on Sunday and to work for Him each day. f we do confess Jesus and live for Him every day, we will e ready when He comes to get us and will take us up to eaven with Him.

If you boys and girls want to be real Brethren boys and irls and do some work for Jesus this week and every week, you can begin by taking some one to Sunday School with you Sunday. You will be happy to know you have helped some one to go where they will hear about Jesus and you will be pleasing God, too.

With love, in Christ's Name,
Aunt Loretta

VIEWS FROM CAMP HAWKEYE



Meeting Place



The Campers



The Cooks

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for October 18, 1942

"HIGH POINTS IN CHURCH HISTORY"

Scripture Lesson: Acts 15:1-21.

For the Leader

By the Church we mean that body of people on earth who have accepted Christ as their Lord and Savior, and who live day by day for Him. As such they are a part of that great and eternal body of the redeemed of all ages. But more specifically, in our topic tonight, we are dealing with the visible Church as we know it. That is, the organization which has come about because of man's desire to work as an organization rather than individually.

The operation of the Church for a period of over 1900 years has made a record of achievement, sacrifice, martyrdom and victory which makes the time spent in studying and reading it well spent. The record of the Church is the record of the disciples of Christ for 19 centuries as they have gone to and fro o'er the whole earth, preaching and teaching of Christ. We can do well to become acquainted with the important facts of Church History.

QUESTIONS FOR DISCUSSION

1. When, where, and under what conditions was the Church organized?

2. What main fact caused the spread of the gospel outward from Jerusalem?

3. Is persecution a practical method of spreading the gospel?

4. What is the most valuable power of the Church's advancement?

5. We read of the great accomplishments of the early church. What has happened that the Church is not the soul winning institution she once was? What can be done to remedy the present indifference?

DISCUSSION

ORGANIZATION OF THE CHURCH. When first organized, the Church was of one "denomination." That is there were no separate "Churches." As we look back we see the Spirit coming into that room with the disciples. We see the birth of the Church. At Pentecost, in Jerusalem, we see the Power that has carried on the Church through the ages. While mankind is an instrument used of God to carry on the Church, it is easily seen that man himself is not the power of the Church. That Power is the Spirit, the third Person of the Triune God-Head. He it is who goes to and fro in convicting men and bringing them to a knowledge of Christ. He is the One who gave the power to a Luther, a Wesley, or a Mack.

We find also, in looking at the pictures of the organization of the Church, that the Spirit came when the disciples were in the spirit of united prayer. The Church's heroes were men and women of prayer. This has continued to the very present day. The high points in Church history have come at the times when people were on their knees in conviction an prayer. Thus the organization of the Church came as a prod uct of prayer and the Spirit's presence. It is the highes point in Church history.

THE SPREAD OF THE GOSPEL FROM JERUSALEM Over in the eighth chapter of the Acts we read of the firs disciples going out from Jerusalem to other parts of th world. We read of them going up into Samaria. Later we rea of journeys to other places. This was some five years afte Pentecost. Why were they so slow in "going forth?" Perhap they had not yet caught the vision of extended service. A any rate, a new force entered in which caused a rapid sprea of the followers of Christ.

In this same chapter we read of the word "persecution." I seems always to be true that when Christians have littl persecution that they are content to remain lax in their en deavors for Christ. We read that when persecution came, tha the Christians who had been content to live at Jerusalen were forced to run to other provinces and towns to sav their lives. As they went, they preached the gospel. This another point in the "High Points" of Church History, show the advance of the Church under the fire of the persecutor

PERSECUTION AS A METHOD OF CHURCH AD VANCEMENT. Certainly it would be fine if Christians would be so zealous that they would preach the gospel in times o Church peace as they do when the church is under fire. Thi seems the logical method of Church advancement.

Yet Church History leads us to the place where we know that the greatest times of Church progress have come unde the hand of persecution. The deacons of the fifth chapter o Acts never would have left Jerusalem but for the persecu tion. The Reformation of the 16th century never would hav come but for the persecution of the fundamentalists by th modernists of their day. The early settlers never would hav left their homes in Europe to suffer the hardships of th new America if there had been no persecution.

Persecution purifies the Church rolls. In times of ease, ther come some into the churches who have little conviction. Unde persecution, these people are seen no more with the Church and those who are zealous become even more zealous in thei gospel witness.

THE CHURCH'S POWER FOR TODAY. Our hearts thril to the reading of the results of Bible-days Evangelism. Man of our hearts long for a like situation today. And we ma well ask ourselves the question of "why not?" Surely th power of the Spirit is as great today as ever. Prayers of piou Christians are as powerful as ever. Our means of printing and communication are infinitely more conducive to gospe preaching than ever.

There are many souls being won to the Lord every passin hour. But with our way of living, our seeking after pleasur rather than God, has led the multitudes to harden their heart against God, and to seek their own pleasures rather than th love of God. Satan is powerful today in his deception of th multitudes. The faithful Bible reader will understand thes conditions. As young people we want to continue our wor of seeking to lead others to a knowledge of Jesus Christ a Savior. The High Point in Church History in any individual' life is when that person becomes a part of that Church b giving his heart to Christ. Let us call on the power of th Spirit to help us in our daily witnessing to the unsaved.

THOUGHTS FROM THE BIBLE ON THE QUESTIONS

1. Acts 2:1-3; Acts 2:41; Acts 2:46, 47.
2. Acts 8:3, 4; Acts 8:5, 6; Acts 8:14; Acts 8:25, 26.
5. Rev. 3:14-16; 2 Cor. 4:1-4.

Topic for October 25, 1942

"GREAT PERSONS IN CHURCH HISTORY"

Scripture Lesson: 2 Cor. 11:23-28

For the Leader

As we see the Church today, we more or less take it for granted. Many of us feel that the church has always been here and always will be. We cannot visualize the great sacrifice and effort which has been made so that we might have the blessings of a Church in our community.

Perhaps tonight, as we study of the lives and sacrifices of men who have lived in years past, we shall realize that we have the responsibility of carrying on the great work of the Church. Where Christians have sacrificed in the past so must we make any sacrifice necessary to continue the work of our Church while we are here.

The lives of Church Patriots furnish us with precious material for a study of the qualities in a person which make him outstanding in the Church.

QUESTIONS ON THE SUBJECT

1. What attributes makes a person outstanding in Church History?
2. What qualities in the life of Paul makes him a great person in Church History?
3. Suggest virtues in the life of Peter that give him a noble place in the history of the Christian Church.
4. Name and discuss some leaders in the Christian Church since the first century. Also, leaders of our own Brethren Denomination.
5. In what ways does the Church of today have its own great persons working for it now?

DISCUSSION

ATTRIBUTES CREATING GREATNESS. As in business of government, there are some people who are more prominent than others. Then there are people who do much good work but who are not publicised. These two classes of people have things about them which make them great. Leadership, character, vision, foresight, judgment, and good common sense.

With the Church it is the same way. We have our leaders, with their ability to lead, plan, and direct. Then we have those who do their Christian work in paths of lowly service, not seeking glory. These choose to serve their Master in quietness, without causing publicity. It takes both kinds to do the work of the Church well. It takes capable leadership and it takes the faithful efforts of the people who work "behind the scenes." The qualities of both leaders and laymen are found in Philippians where Paul tells of the things of which we are to think. Also that we are to be content with our lot in life, trusting Christ for strength as we work.

PAUL AS A GREAT PERSON IN THE CHURCH. We naturally look to Paul as one of the greatest examples of Church History. And he did do more than we even realize in promoting the advance of the Gospel of Christ. To all appearances, he impresses us as being a man blessed with many talents. Yet let us look for a moment behind his life. There we will find, not the man Paul boasting in himself, but glorying in the strength which Christ gave to him. He exhorts to every Christian, "whatsoever thou doest, do all to the glory of God." Herein lies the secret of his marvelous greatness. Had Paul endeavored to do what he did in his own strength, he would have failed. Paul was human. His success was due to natural ability, yielded to the call and service of Christ. Such a man could be used of Christ, and Christ used him. This made Paul outstanding.

PETER AS A GREAT PERSON IN CHURCH HISTORY. We remember Peter as the man who emphatically pledged his allegiance to his Lord, and then shortly went out and denied Him. We think of Peter as a man of weak will. But then we read of him as the empowered speaker on the day of Pentecost. What caused the great change? Peter as a man had an overflow of enthusiasm for the cause in which he was interested. But temptation overpowered his weak will. Yet when Peter submitted himself to the power of the Spirit he became powerful in his influence among men.

Here too, as Paul, we see a man with natural ability, submitting himself to the service of Christ, to become great among the leaders of the Church. It is an open secret to all of us today, and yet apparently it is an unheeded secret. We young people can well profit by applying this lesson to ourselves. That is, our natural talents and ability, submitted in life consecration to our Lord, can make us a power in our Church. Our name most likely will not be broadcast in sky letters, but the work we do will endure through eternity.

LEADERS OF THE CHURCH, AND OUR DENOMINATION. Time will be well spent if we will study the lives of men like the following: Augustine, Francis, Lyman Beecher, Mack, and Holsinger. There are hosts of others. As we read and the lives of these men we will learn to summarize their sojourn on earth in two things, first, personal sacrifice, and second, devotion to Christ and His work.

GREAT PERSONS IN THE CHURCH TODAY. One thing consistent with History is that the great people of any particular age do not stand out in recognition until the history of the day has mellowed in the minds of historians for 50 to 150 years. We may honor our heroes, and our leaders, but the great people of this present era will have to rest their case with posterity for the proper recognition.

As time removes the popular honors of the day, so then the great people will continue to shine forth. We are too close for a full vision of what men and women of the Church are doing for Christ and the Church. Yet surely our present generation has its people who are devoting time, money, energy to the cause of Christ. These people are sincere, energetic, consecrated. They are not seeking publicity. Our church leaders are included in this group, for while they are before the eyes of the membership of the Church, they are doing their work, "only for the cause of Christ and His glory," not their own glory.

There is a place for each of us young people in our Church. We will succeed in influence and accomplishment if we give heed to the qualities which have made people of other generations outstanding. Not that we should think, or even desire to be outstanding, But knowing that a following of the examples of humbleness, application of talents, and service, will lead to the greatness which is centered in Christ Jesus as Lord and Master.

BIBLE THOUGHTS ON THE QUESTIONS

1. Philippians 4:8-9; Philippians 4:11; Philippians 4:13.
2. Acts 20:35-36; 1 Corinthians 11:1; 2 Timothy 1:8-13.
3. Acts 4:13-20; 1 Peter 4:13, 14; 2 Peter 3:17-18.
5. 1 Corinthians 1:30, 31.

To say, "I am a Christian," and never worship with Christians is hypocrisy.

Willful Sins

Rev. Harrie C. Funderburg

"For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin." *Hebrews* 10:26.

Webster says that willful means stubborn, inflexible, daring, rash act. A willful sin or act has always been dealt with more drastically than any other sin in our courts. The text states that after we have been enlightened or have received knowledge, that is, after we are in possession of the knowledge of what sin or crime will do, or has done to us in the past, and have had the experience also, and then deliberately go head-long into another sin or crime, the patience of a court has become somewhat exhausted and that there remains a small degree of sympathy. And the more times these willful sins or deeds are committed, the less sympathy is shown and a more severe penalty is inflicted upon the criminal, until leniency is entirely exhausted; judgment pronounced; sentence inflicted; and the criminal conveyed to that institution of four walls and a roof—called a jail—a place that hides the criminal.

It may be that we commit a willful sin prior to our knowledge of its penalty and the penalty not be so severe. But the text seems to emphasize the word "after," not "before" we have received the knowledge. After that there is no excuse. We are not ignorant then of its consequences. You have heard it said, and so have I, that there is no excuse for ignorance of the law. And I think by this time that we have a pretty good idea of the word "willful" and its meaning. It may mean "having one's own way," or "defying the law."

The Spiritual Will

God has given us full control of our wills. We can say "yes" or "no." We can do the right thing or the wrong. We are a free moral agent. The "will" delegates to us a freedom of choice. Joshua of old indulged his people for a decision of choice, for he said, "Choose ye this day whom ye will serve." They had the exclusive right-away of their wills or Joshua would not have asked them to make the decision. The prodigal son had the chance to use his will. He could have said "No"; stayed in the country and starved to death—wherever that country was. But he used his freedom and said, "I will arise and return."

God's Gift

God has given us the will and helps us to understand when and where to use it. Our spiritual life is far more important to us because it deals with the soul and our future life.

Sacrifice

Romans 12:1 calls upon us to present our bodies a living sacrifice, not a dead sacrifice as in olden times. It is reasonable to believe that after this sacrifice is made that there is nothing to cancel the next offences. That seems to be the point of the argument after we have been awakened to the seriousness of a willful sin to which we give ourselves after we have surrendered to Christ.

The writer is trying to make it clear. A man may make a purchase that will bankrupt him. But if he makes another one, he now has no funds remaining to liquidate it. So it is with this illustration. If we sin "willfully" or purposely after we have been "twice born," then and there is where the penalty is inflicted—because there remaineth no more sacrifice for sin.

Now note the next verse which follows the text the 27th. It continues the 26th after this fashion: "But a *certain* fearful looking for judgment and firey indignation which shall devour the adversaries." That seems to be the penalty.

The will is a blessing, but by the wrong application it may prove to be detrimental, because Webster says, "The will is the faculty of the mind by which one chooses or determines." So each one of us has the complete control over the will. Only one should control it above ourselves. Jesus gives us this example when he says, in Matthew 26:39, "Not as I will, but as Thou wilt."

New Carlisle, Ohio.

THE PERFECT WORKMAN

The following was suggested as I leisurely meandered through forests and by streams in the autumn-time when everything seemed perfect, and even the inanimate was oracular.

Thou who made all doth rule . . .
Give kings and queens the palace crown,
The imaged gold, the throne's renown;
Teach me in Nature's school.

Give cankered wealth to kings:
Let them gloat o'er the hand-made lure;
Give me the un-touched and the pure—,
O God of Primal things!

Your mountains purge the air;
Your gorges filter water, deep;
I breathe and drink; I love and sleep—;
All things are mine!—no fare.

I see, hear, feel and know:
This endless life of Thine in me
Earth keeps awhile, then sets it free
To live where it will go . . .

Shall man, untaught, undo,
Or change and mar one perfect thing,
Who can't to bird give song or wing,
Or match its in-born hue? —

One knows not well himself
Who in false armor goes a-field
Assaying untaught strength to wield:
He's but a puny elf!—

Deflect his wayward hand,
His ill-weighed plans, his unwise course,
Lest artless acts should cause remorse;
Or curse thy oft-blest land!

O Nature, so silent, yet so expressive and abounding, you are a wondrous, and an unfailing teacher. . . . Oft do I laugh or cry because of you, when at my little questions you seem to smile, or to frown on my conclusions.

I asked you once,—When and where was your beginning? You answered,—"I do not know . . . Do you know your beginning? If so, then you know mine."

Then I asked,—Do you know of your ending? You answered,—"If I knew, for your sake I would not tell; for you and I shall end together." Then you smiled—, while I wept and wished you had not answered.

My weeping ended, and finding you still smiling, I asked you one more foolish question: Do you have tears if in your kingdom anything should suffer? You replied,—"You do not understand;—in my kingdom nothing suffers; life never ends; and that's all I dominion." Then we laughed aloud together.

H. A. Gossard.



Laid to Rest

WADE—Laura E. Wade departed this life September 12, 1942 at the age of 57 years. She passed away in the Miami Valley Hospital in Dayton, after a long illness.

She was a member of the West Alexandria, Ohio, Brethren Church.

In addition to her husband, Clarence, she is survived by one son, Zeller Brandon.

The funeral services were conducted in her home by the undersigned on September 14th, with interment in the Sugar Grove Cemetery. E. J. Beekley.

HOHGATT—Cyrus Hersell, D.D., Mus. D., born at Sullivan, Illinois, June 17, 1882, and was removed to Paradise September 10, 1942, after a well lived and useful life in the service of his Lord.

When a young man, Dr. Hohgatt enlisted in the service of the Master and has since that time been a consistent member of the Church of Christ. For several years he was president of the Eugene School of The Bible at Eugene, Oregon; four years with the famous evangelist Wm. A. Sunday as soloist, and four years as director of music. At the time of his death he was minister at the Shorb Avenue Church of Christ, Los Angeles, California, where within one year he had more than tripled the membership. It will be recalled that Dr. Hohgatt spent one month with the writer in establishing the Brethren Church at Stockton, California.

One brother, Henry Creech, Monticello, Illinois, and one sister, Mrs. Stanley Campbell, Johnstown, Pa., survive him; his father having died when he was a small child, and his mother some twelve or thirteen years ago.

On account of the close bond of friendship, the writer was requested to conduct the funeral at Monticello, Illinois, in which he was assisted by the Reverend Samuel M. Bernard, Minister, Western Avenue Church of Christ, Los Angeles. Rev. Bernard accompanied the body from Los Angeles after a memorial service there in which 40 ministers participated. Commitment was made Friday afternoon, September 18th, at 3:00 o'clock in the family cemetery near Bement, Illinois. Dr. Hohgatt was well known in music circles and will be greatly missed.

L. O. McCartneysmith.

"'I could have made a better world,'
A cynic to a saint once cried;
'And that is why God put thee here;
Go forth and do it,' he replied."



News From Our Churches

MT. OLIVE CHURCH HEARS GREAT QUESTIONS ANSWERED FROM THE BIBLE

September 7th to 20th were great days for the congregation and the pastor of the Mt. Olive Brethren Church, Pineville, Rockingham County, Virginia. Our guest preacher for the second time was Dr. Leslie E. Lindower. Of course it needs no emphasis when we say he was well liked here, or he would not have been invited to return so soon. Now that he has been here again, that liking has been greatly increased. Dr. Lindower is a tireless, uncomplaining worker, a friendly man, and his expositions of the scripture are plain, thorough and absolutely biblical. As a leader of choruses our young people and our juniors also rate him high. In fact all of the congregation will probably be humming these gospel messages in song for a long time to come. The list of those he taught us is a long one.

The smaller children brought Bible verses night after night and our generous Evangelist gave them a series of rewards for attendance and Bible verses given.

Of course the preaching was the main thing. Here Dr. Lindower waded into some great subjects with fine courage

and an able understanding of the scriptures. A seventy-four year old Christian, who has been going to church faithfully most of his life, said that the sermon on "Jesus Christ—Whose Son is He?" was the best he had ever heard on that subject. A fifteen-year old boy asked me if that was the way Dr. Lindower always preached, referring to his manner of backing up every word by the scriptures, and added "I like it." You should have heard this series of messages:

"Has God Spoken?"
"Is God Real?"
"Jesus Christ—Whose Son is He?"
"Do You Have the Spirit?"
"Man—What are you?"
"What is the Worst thing in the World?"
"What is the Church?"
"What Must I do to be saved?"
"What Do Brethren Believe and Why?"
"What Happens to the Souls of the Dead?"
"Who will Escape Judgment?"
"When Will Christ Come?"
"What will the Second Coming mean to the Jews?"
"What will the Second Coming mean to the World?"
"What will the Second Coming mean to the Church?"
"Must we Believe in Everlasting Punishment?"

You can see that the spiritual menu was rich. And speaking of menus, the women of the church surely did their level best to add weight to the visiting brother and the pastor. But after two weeks of good eating and hard work, Dr. Lindower was still full of pep and proved it by climbing the Massanitten Peak, a mountain which dominates the countryside.

The weather during the meeting was fine and the attendance was good considering the times. At the baptismal services before the closing sermon three were baptised and received into membership. On the first Sunday night in October our Fall communion services will be held. We are grateful to our gracious God for all his continued mercies and blessing.

John F. Locke, Pastor.

MASONTOWN, PA.

If thinking in regard to this matter would have done the work, there would have been reports from here ere this. Our work in this part of the Brotherhood has not lagged because of the absence of reports. Neither have the reports from the field been missing because there was nothing to report. Two have been received into the membership of the Church since the last report. While many have been called into their country's service or journeyed elsewhere to labor, our attendance has not suffered as much as it could have.

Not receiving the go ahead signal for the new Parsonage, we have cleared the decks in planning for it when the time of permission comes. The house by the side of the Church has been removed and the lot awaits the time when we can go ahead. We have used time and means to improve the present plant. The Church has been painted on the exterior, and the house occupied by the custodian was surprised with a coat of white paint, to be exact, two coats. It looks like another house now, and one for which no apologies need be made. The Parsonage was also painted, in white. The church through its only living charter member, Mrs. G. W. Honsaker, has been the recipient of a house and lot joining the Church property on the North. This now gives the church complete control of the entire block with one exception. The present plans are to remodel this house, modernizing it and rent the same. New massive doors have been added to the front of the Church, a gift of Brother Harry Berkshire. These add to the attractiveness of the front of the building.

All auxiliaries of the church are active. Two new organizations affecting the young people have been made. Two others will likely be under way before this is in print. Eighteen of our people were in attendance at General Conference and brought home inspiration and ideas which will aid the work of the local church. As this is being written plans are being completed for our Home Coming. This is somewhat of a new experience here but the prospects are that it will be a success, even under the hampering and trying times under which we live.

Khaki New Testaments, with zipper fastenings have been given the men in Army service from the Church. The men in the navy have been given Blue ones.

It was the privilege of the writer to speak at the Home Coming of the Fairview Church of the Brethren upon the historical foundation of the church. This is the neighboring Church of the Brethren and the mother church of all Tunker Churches in Southwest Pennsylvania. Jacob Mack, the great grandson of Alexander Mack, Jr., helped build the original Church building in 1835 and later was its Pastor. We, ere this shall be printed, have spoken at the Connelsville Church of the Brethren upon our Historical heritage, at their Home Coming. Much to our regrets we, owing to a conflict, were unable to accept the invitation to speak at the Home Coming at Linwood, Maryland, our former pastorate.

Brother Clayton Berkshire while home on his vacation was prevailed upon to preach. Home people enjoyed the message from the home boy.

Time has passed so rapidly here that it does not seem possible that we are nearing the end of our second year. When people work together in peace and harmony, things are accomplished and time passes swiftly.

After numerous delays we have changed the entire lighting system to the Fluorescent type, eliminating the large heavy fixtures which had given service for a number of years. Now the soft and brighter light at less cost is appreciated by all. We have also built a large out door furnace, or fireplace upon the rear church lawn for use in meetings and social affairs. With the outside lights, this is very convenient and has been given much use.

We are interested in progress elsewhere in the Brotherhood and covet the interest of all faithful that the work might continue to make progress in this section of the great vineyard.

Freeman Ankrum, Pastor.

—O—O—

ANNUAL HOME COMING DAY

The Burlington, Indiana, Brethren Church

On October 25th, our Church and Sunday School is planning on breaking all former attendance records—and that means that we will have to have MORE than 220 present.

All former residents and friends who live at a distance, and all others who care to enjoy the day with us, are welcome to come.

A well-known man from Kokomo, Indiana, will be the Guest Speaker for the day. Meet old friends here.

Roy Brubaker, Superintendent
W. R. Deeter, Pastor.

HI AND COLLEGE

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We are offering a beautiful hand-lettered award with the name of your Sunday School and church and pastor and superintendent on it to every church and Sunday School whose total Thanksgiving Offering is at least $50 above last year's Thanksgiving Offering. This offer is good only if offering is in by January 31, 1943.

This beautiful decoration can be read from the church auditorium. It will show your visitors and congregation that you are a mission-giving church. Boost for it and obtain it. Start now. You will be proud to have this award.



FINAL LAST MINUTE NEWS

A business meeting in Washington, D. C., las month brought forth a report from the Treasure Brother Ross Totten, that that group of people ha contributed over $1,400 in their three month's ex istence. The average Sunday School offering is nearl $25 and the average church offering is approximat ly $50 per Sunday. They have called the Rev. & Mr Clarence Fairbanks, of Fremont, Ohio, to be thei pastor.

Linwood, Maryland, enjoyed a grand Homecom ing Sunday, October 4. A very sizable congregatio gathered at all of the services of the day. Dinne was served in the basement. Dr. W. D. Furry pre sided in the afternoon. The evening service was pre sided over by Charlie Messler. Brother Messler pre sented the speaker as the next governor of Mary land. It must be said that "governor" Mr. Keldo brought one of the finest sermons we have eve heard. He quoted 1 Corinthians 13 to begin his mes sage. Congratulations Linwood on your successfu day. Brother and Sister Cover are as gracious a they always have been. It was said of him by hi members that he preached the finest Homecomin sermon that morning that Linwood had heard. Lin wood will soon paint their fine parsonage again.

The Reverend W. Bertram King, who attende our College and Seminary and was formerly one o our Brethren pastors, is now pastor of a very suc cessful Baptist congregation in Washington, D. C Brother King has a beautiful church and parsonag and saw the building program through himself. W spent a very happy evening with them a few week ago. He is doing a splendid work.

The Hagerstown Brethren, under the leadership o Dr. Edwin Boardman, Jr., are conducting a Schoo of Missions on Wednesday nights.

Dr. Boardman's schedule is the following:
Wednesday, Sept. 30. Puerto Rico—Island of Charm
Oct. 7..Mexico—Where Latin America Begins
Oct. 14..Guatemala and Venezuela
Oct. 21..Colombia, Chile, Argentina
Oct. 28.."On Wings Under the Southern Cross"
Nov. 4..New Life in Old Mexico.

We hope some of the near-by Brethren will be able to enjoy these studies.

Less and less for older churches
More and more for new churches

Observations

FROM HERE AND THERE

J. Ray Klingensmith

These are days in which Mother Necessity has eturned to the hearth and dinner table and while her oice is sometimes stern it usually comes to light iat she can be far lovelier than most of us at first iought. However, it is not an easy assignment for er to chase out the false mistress of pleasure and ixury to which most Americans sacrificed their bet- er hours. Consider the excessive use of the automo- ile. I well recall the criticism directed against a astor one time by his flock. They said he had for- otten how to walk, for he could not even visit the ocal postoffice or grocery store a block away with- ut the car. Kind old Mother Necessity is grumbling bout that now and has ordered that we leave the ar in the garage if our destination is within walk- ig distance. But that is kind of her and she does s a motherly favor if she has not gone so far as to revent our reaching our daily work. For most of s will tend to become more buoyant and solid if we educe our speed to walking and produce the energy nd exercise required. "Go forth under the open sky nd list to nature's teachings." In this necessity hich is thrust upon us maybe God will be able to et us out of the house and alone long enough to hisper a few secrets He has been trying to show s for some years. To begin with, you will find the ame sweet sky and air and clouds that you used to ove when you were freer from the cares of this orld and the deceitfulness of riches and the lust of ther things entering in" than you are now, making ou wish you could leap to their music while you alk. You will wonder again. And afterwhile you ill look up and whisper to Him that you are glad hese dear treasures can't be rationed unless He does t. The sun will hurry forth to meet you just as eager- y as it did when you were at leisure as a child to ontemplate it. And the wind will whistle in your ear he same old tunes it used to. Neither of them have llowed the war to prejudice them too deeply or to urry them to the place where they haven't got time o help out a bit. And the birds and flowers haven't ven cared about all these radio announcements and illy hallucinations hatched up by people who forgot o go outside to find real joy and strength. "I will ift up mine eyes to the hills from whence cometh ny strength."

The war will undoubtedly effect everybody's imme- diate program; but the present torpedoes and bombs are absolutely ineffective against good friendships. Our dear friends who have proven their interest and fairness through many a test will be just as true now and a bit more appreciated. Of course the inflation and higher cost of living will curtail the average rampages in our purchasing, but God and prayer and the hymns and the reward of being good and the returns from kindness will be just like they always were. And strangely the Book will seem friendly again once we have adjusted our nervous make up by taking a generous dose of Nature's remedy every morning by walking (and incidentally by looking up into the face of its Author). Too, we will love the old church more because once again it will become more centralized in our thinking and going. Sir Stafford Crips said the other day to England that they possibly would have to give up the privilege of endowing their churches.

Kind old Ma Necessity will show us what thankless children we have been heretofore, if she makes us stay home a few years from that spot. Then, too, the government says that even with this high cost of living we ought to save 10% of our income to invest in war bonds. Old Mother Necessity evidently got ruffled at our flimsy excuses we used on her all these years when we said we couldn't afford to give up a tithe. Then they come along and tell us we can't have steel with which to build new churches any more. It will make those of us who refused and cheated on the last building program where we could have helped feel rather badly that our other Brethren provided now the dearest spot left outside the family tie and we had so little of our best in it. Then, when these Missionaries have to come and many doors are closed to them and we can't send them, we'll think long about the appeals we turned aside during the days when the doors were wide open and a million hands stretched towards us yearning for a bit. And we only averaged 55c each last year for such work in spite of the appeals.

So maybe it will do us all good for old Mother Necessity to come back into the household for a while and teach us that there are some of life's priorities and God's priorities and our very own priorities that have now become law in order to restore peace and poise to our otherwise "busy" lives.

(Continued on next page)

Last year Indiana sent $3,052.24 Thanksgiving Offering.

LET US BE SURE IT IS PROPHECY

Much is being said these days in the name of prophecy. It is strange, indeed, that many a weary seeker after these private revelations and secrets of heaven cannot find them in his own Bible but must hurry to the meeting place where one of the members of the inter-denominational church transients is about ready to indulge in an evening of international politics with one eye in the cellar and the other on heaven and reveal the latest newspaper clippings or foreign magazine articles on some dictator or distant goverment's war aims. "Beloved, let us try the spirits and see whether they be of God." Somehow we were always under the impression that the old prophets who were moved by the Holy Ghost were so moved to build up faith, not destroy it. And the New Testament users of the Prophetic Word brought it forth to prove that Jesus was the promised Redeemer and Saviour of sinners and Son of the Living God, rather than to break congregations and breed cliques of spiritual fanatics who will "unchrist" any mortal who thinks beyond them or outside of their present "proofs." The men who wrote those prophecies, to the last one, were men who first believed in a just and holy and good God who is not a respecter of persons and Who has established His laws into the very heart of the universe. They wrote more about their present time than they did about their future times. Theirs it was to warn men from the terrible consequence of sin and its consequent judgment and to inspire them to love and live for God; not to become specialized technicians in dispensationalism or masters at proving why God doesn't love the other fellow. Neither did they agree on a list of pet-sins of the day and declare them the unpardonables, and then use them as the spiritual black-list. They did unmistakably condemn sin and sins and named plenty of them. We would do well to stick to their list, too, rather than in the name of prophecy to cry "unclean" to the brother who happens to have a different set of habits than we do. I recently met with a group of men who impressed me as being devout worshippers of God and earnest ministers of His Son. That very evening a good old brother in the church told me he had heard a preacher prove by the Bible that that group of men was "anti-christ."

It is a humble opinion ventured here that the greatest harm to the believer's faith in prophecy ha been caused by this immature society of Bible thumbers who seek to prove that every changing fad or dictator is prescribed in the Bible. A preache once asked the writer for permission to clip a col umn from his newspaper which related the story o a father boiling his son in a vat of oil. He wanted t use it for his "Prophecy" notes, he said. The write asked him if he was going to tell his congregatio that according to prophecy it was wrong for father to boil their sons in vats of oil. No doubt such "proph ecy" could have a wide application. The writer wel recalls when he and three other boys at that time i high school were going to quit school because o "Prophecy." It had been proven at that time by man who could curdle your blood with "prophecy" (and international politics, incidentally) that Musso lini was the anti-christ and his strong legions were going to conquer the world. It made a good two hou lecture and produced excellent offerings; but I se riously doubt now that the man was right for all of his "proofs" and prophecy.

> The government has less difficulty in convincing its people to tithe for it than God has. Which provides the longest self-defence?
> Government bonds expire in 10 years. God's don't.
> Government computes the interest rate. God couldn't.

But the other extreme is to conclude that there is no solid and sure word of prophecy. Most emphatically there is. But it is not quick to lend itself to any present localized system or periodic application. No doubt it was not all intended to culminate in 1935 or 1937, etc. It does, however, make the believer glad to know that God is going to win; that the evil cannot triumph; that even world organizations cannot displace Him; and that His own will not be forsaken.

Let us teach genuine Bible prophecy these days and set our hearts on the Hope that our Lord will hasten to come. For even Paul, we suspect, a real student of prophecy, hoped for Him in his day. But let us not get too many of these ungodly murderers and dictators so popularized that they become the drawing card to God's House and become the vulgar subject of a Holy Message and pulpit. God and His dear Son, the regeneration of the Holy Spirit and the resultant joyous and good honest life these bring with them are more becoming to purer lives.

YOUR MISSION MONEY AT WORK

The Rev. Arthur R. Baer

Shall we abandon Missions and give up our Missionary Enterprises, at least during this emergency?

The government is high-pressuring all of us for ten percent of our incomes to be invested in War-bonds. Who would dare say that to do so is a big price to pay for the high privilege of American Citizenship? But, does our loyalty to God and the priceless privilege of Sonship suggest a lesser amount?

Perhaps there never was a time when we had so much money and so little we could do with it. So many of the things for which we would ordinarily spend our money are denied us. Paying our debts and investing the rest seem to be the limits of our possibilities.

Perhaps there never was a time when incomes on investments were so reduced, while at the same time other prices sky-rocketed to the point that we would call it inflation if we had the courage to be honest with ourselves. In such a time and under such conditions investors are cautiously seeking investments with increased revenue which may yet hold a margin of safety. And yet, caution and security are sometimes sacrificed for the sake of increased returns.

Perhaps there never was a time in Brethren history when investments in Brethren Missions were so secure or when the returns were as proportionately large. The extra dollar of inflation has an increased buying power in Missions. I am reminded of the friendly road signs which call our attention to the fact that while other prices have soared, "A half a dollar still buys a half a pound." Mission work is one "essential" which had its price stabilized long ago. Money invested in Missions, whether it pays the salaries of mission pastors, or rent, light and heat of some humble meeting place, or the overhead expense of the Mission Board which makes these others possible is somehow transmuted into an eternal possession entered to the account of the investor. So, if you wish to get away from the bank's one percent or the loan company's top-flight three percent and get a revenue that will really make your eyes bulge, invest in a Stock which has always beat par, and we have it on Divine Authority that the reserves are sufficient for any emergency.

"Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears, does not pass away. Money that contributes to the onward sweep of truth is as imperishable as truth itself, treasure that is spent for the Kingdom of God is beyond the reach of moth and rust."

Rest assured, as God endows a yielded life with qualities foreign to any other, even so, He can endow Money invested in Missions with qualities which secure for itself a never ending increase. Money invested in Missions is Your Proxy, working.

WHY WE MUST ALL AS BRETHREN BRING A GENEROUS THANKSGIVING OFFERING THIS YEAR

The Rev. Vernon D. Grisso

"THANGSGIVING"

In Dayton the Brethren people will truly be a thankful people this Thanksgiving time. We have suffered much from inconvenience, heartache and disadvantage with a broken membership and no church building. This Thanksgiving we shall lift our faces to Almighty God in thanks for a revived and reconstructed body of believers. Alone, we have to thank for this marvelous new light, the Grace of God, Missionary-minded laymen *and the substantial support from a Brethren Missionary Board.* Without any one of these, The Brethren Church of Dayton would have been lost. Through patient prayers and liberal assistance of Mission supporters during the past three years we now have a vigorous organized church serving and giving liberally and are soon to have a beautiful new building.

During all this time, though our local needs have been great, not once have our people stopped giving to Missions. They know that by giving, greater shall be their blessings from His bountiful Hand.

"RECONSTRUCTION"

The Brethren Churches have encountered many cases parallel to Dayton in which the same work of reconstruction is essential. Faith has been shaken, hearts have been broken, once earnest souls have wandered. It takes patience, understanding sympathies of love and fellowship to retrench their soul's foundation.

As a denomination we will utterly have failed if we discontinue to pioneer in this important work. Missions have wondrously opened their doors to this work and accomplished much with still much more to do. Your prayers are needed; but much more, your sacrifices of dollars that these unfortunate churches may call pastors and build churches.

If we don't answer the challenge with a greater Missionary offering than ever before, we will have failed God in His faithful moments unto us and have failed our Brethren in the trust they have placed in us.

"DAYTON DIVIDENDS"

Does it pay? I will sight this case. I could name many more. The Missionard Board has been indeed liberal with Dayton in the past few years. I know many would have liked to have been more liberal if your gifts had made it possible. We have been grateful. Is that sufficient? No.!—We have continued to give in spite of sacrifice at home. If my insight and faith in mankind are not to be totally shak-

Your gift to the Lord's work
at Thanksgiving time
signifies your Y E A R L Y Offering to Home Missions,
the extension of Christ's work in North America.
Some Brethren send in a Thanksgiving Offering repeatedly
throughout the year.
If we are truly Christian, we MUST SHARE IT.
How real is Christ to you?
1 cent a day? ($3.65)
2 cents a day? ($7.15)
1 dollar a month? ($12)

en, I see in the immediate future greater offerings and returns to Missionary work from Dayton than the Mission Board could have hoped to give them. You who have shared to help us will soon be seeing the bonds clipped and Dayton will be paying "Dividends" to build new missiion points, new churches, and open new fields. Why? Because she has faith in God and His people that will not let her down. This means "dividends" for Dayton, "dividends" for you and the Mission Board,—and greatest of all—"Dividends" for the Lord paid with souls that once were lost, now Saved.

There are hundreds of places, old and new, crying for your manifestation of this same faith and same love—That's Why We Must All As Brethren Bring a Generous Thanksgiving Offering This Year.

A LIFE-SAVER IN A PINCH

By the Rev. C. Y. Gilmer, Pastor at Vinco, Pa.

The Lord loves to help them that help themselves, and so does The Missionary Board of the Brethren Church. Home missions are for urgencies. Churches and individuals who fall into the habit of leaning on mission help instead of rising upon their own strength, only grow weaker. It helps to have a keen pride that will not let a church become subject to charity. The Missionary Board of the Brethren Church has a right to expect results from money invested in churches on the help list. Mission help is good for an emergency, but self-help is where God really helps a congregation.

The Vinco Brethren Church is eagerly looking forward to the day when she can return the borrowed crutch to the dispensary and let some other group have the use of it. With a present indebtedness of only $3,000, Vinco can soon "throw away the crutch."

Perhaps an explanation is in order. The Vinco congregation was beset by a schism, which was followed by a property loss by fire. One year ago the congregation needed a loan to finish the new church edifice which was being constructed. The Missionary Board of the Brethren Church saved the day by underwriting a loan of $5,000 to the Vinco Brethren. Thus the work suffered no delay and was completed before government prorities on building materials came into effect. The Board aids Vinco by paying the interest on the note, but this the Vinco Brethren are bound to more than repay. This, in short, accounts for "Vinco" being on the list of 17 churches now receiving help from our Missionary Board. Every Lord's Day money comes into our building fund to erase our name from that list.

"Money talks" when and where needed, but we have discovered that financial help is not the only resource the Board has for people whose love will sacrifice for the Brethren Church. Their inspiration and encouragement is invaluable. Through their secretary the members of the Board supply a spiritual ministry for the saving of the lost and the building up of the saved.

There is only one proper thing to do when Thanksgiving time rolls around and that is for every Brethren family to give full support to a work highly deserving of every confidence. To retain a ministry and message where churches are to be salvaged from wreckage requires help and plenty of it. Do not forget the distressed Brethren, and do have compassion on the sheep without a shepherd. "Whoso hath this world's goods, and seeth his brother have need and shutteth up his heart against him, how can he have any love for God in his heart?" 1 John 3:17. Brethren, let us love the Lord! "He that loveth not KNOWETH NOT God; for God is love."

NOW CONCERNING THE COLLECTION

By C. C. Grisso

Again the hour has arrived for every Brethren minister and every layman of our beloved church to begin to think and pray and plan for that great offering that is to be gathered in at the Thanksgiving season. It is "concerning that collection" that we desire to write, briefly.

That great preacher Phillip Brooks was once asked, "What is the first thing you would do if you had accepted a call to become the pastor of a small, run-down, discouraged congregation that is not even meeting its current expenses?" The great preacher replied, "The first thing I would do would be to preach a sermon on and ask the congregation to make an offering for missions." Well, Phillip Brooks was never called to that kind of a church, but many pastors and churches today are proving in their own experience that the best way to keep out of debt, develop a healthy church, and serve the local community is to adopt a missionary policy and make regular offerings for the carrying of the message of Christ into all parts of the world. There is a tremendous responsibility placed upon those who are responsible for "the collection." Pardon me, brethren, but my observation is that most churches will be interested in Missions, Home and Foreign, to just about the extent that its leadership is interested. It is the business of the pastor to exemplify a missionary zeal at every opportunity. The success or failure of "the collection" will to a large extent be laid at his door. We are all more or less guilty of neglecting to preach and to practice ourselves the Gospel of Giving. I am fearful that as preachers we overlook the tremendous importance our Lord placed upon it. As I study the life of our Lord in the matter of preaching I discover that again and again, over and over He speaks concerning the grace of giving. No element in His teaching is more pronounced. Whom did he put in hell? Who was cast into darkness? Whom did He leave out of the kingdom? Who was the "fool"? In every case it was those who had repudiated the stewardship and ignored the obligations of life. Certain judgment in every case was pronounced upon those who were using their God-given means and privileges and opportunities for selfish ends. It needs only to be said here that when as individuals and churches we have lived up to "the law of stewardship" we are going to be blessed.

The Missionary program and the church's relation to the meeting of the financial ends of that program, needs to be emphasized, and that not only at special seasons, but at every season. We must ever and always make this subject the fibre and substance of our teaching; to ever and always bear in mind that the GREAT PURPOSE OF THE CHURCH IN THE WORLD IS TO EVANGELIZE THE WORLD; TO CALL OUT FROM THE WORLD A PEOPLE FOR HIS NAME. There are pulpits where this is being done and God is honoring His Word through such a ministry, and others where it is considered as something wholly apart from the Gospel message. Dr. Taylor tells that he was once asked "to speak on Missions in the morning service and preach the Gospel in the evening service."

Shall We Write This Letter?

Dear Mission Pastor:

We regret that while we are only paying you $40 a month and your family is facing growing needs in these days of high costs that we will have to reduce your salary. Our Brethren have not seen fit to respond to your repeated calls of dire necessity to aid you. The office regrets exceedingly this circumstance and we trust you will be able to see your situation through some way.

What if the apostle Paul was the preacher in these days. What sort of a message would he preach. But why wonder about that. If we will open our Bible we can read in the eighth and ninth chapters of second Corinthians just the kind of a message he would bring to your church and mine. Read it and then ask, "Have we ever talked that way to our people?" Oh how our complacency and pride withers under such teaching. How little would we covet having our Lord sitting over against the treasury to watch the offerings and to hear His comments upon "the collection."

Somehow we feel that there is a new beneficence arising from the present conflict in which the nations of the earth find themselves. If so, well might we thank God for it. Strange, though, indeed that it took a war of world proportions and of horrors unspeakable to arouse Christian people to a realization of the place which our money occupies in promoting the higher interests of mankind. One of these days it will be over. Will we then slip back and run again in the old ruts of Christian penuriousness? God forbid. Can we not in some way in these days capitalize for Christ and His cause this new spirit of generosity which seems to have taken hold of the hearts of men? Our patriotism is standing the test well. How well is our Christianity standing it? Yes, we are learning possibly as never before the meaning of that word that we talked about so much and knew so little. That word is sacrifice. Now will we learn to make some sacrifice for the greatest cause



George F. Kem



The Rev. C. C. Grisso



The Rev. Claud Studebak

Contributors

that was ever called to the attention of mankind? After two thousand years we are just beginning to learn the tremendous truth of the words of our Lord when He said, "It is more blessed to give than to receive."

A TESTIMONY

George F. Kem, Dayton, Ohio

Replying to your request for an article of 500 to 800 words on the subject of "Mission Support," I rather hesitate to write same. However, when the request comes from one who has sacrificed so much and worked so devotedly and consecrated his life to this cause, I can hardly refuse.

I have, however, made some observations and come to some very definite conclusions relative thereto during my thirty years of membership in the church.

These conclusions have been much more definite by reason of the tremendous sacrifices our loyal church members in Dayton have suffered by reason of their convictions and devotion to truth and honesty during the last several years.

In the year 1939 when our group was threatened with church discipline if we urged the support of our own recognized Mission Board by resolutions passed through the influence of those who were then in leadership in the local church in effect as follows:

> Renouncing all relationship and support of the Mission Board of the Brethren Church, a subsidiary trust of the General Conference of the Brethren Church.
>
> Giving official recognition to the Home Missions Council, a secessionist organization having no official recognition by the General Conference of The Brethren Church.
>
> That any member of the congregation urging support of the recognized subsidiary trusts of the Brethren Church should be subject to discipline by the Official Board.

However, the leadership of our local membership group were not intimidated by these resolutions and straight forward solicited support for our own Mission Board and its efforts.

That our efforts were richly blessed from the beginning the record shows very clearly; as our loyal membership turned in a very splendid mission offering not at all out of proportion to that obtained through what was then the regular church channels for a new board organized by the secessionist group.

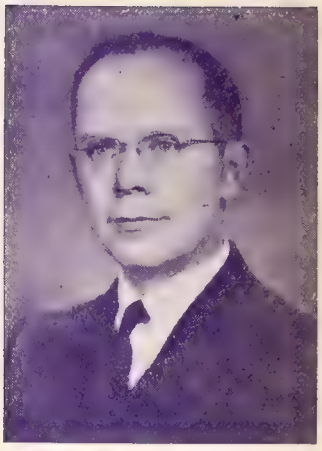
The first day of October this year it was three years since the loyal Brethren here in Dayton have been denied the privileges of a house of worship, having been deprived of the structure which was largely constructed by their efforts, which is attested



The Rev. Arthur R. Baer



The Rev. Vernon Grisso



The Rev. C. Y. Gilmer

This Issue.

y the fact that the three surviving members of the uilding committee that constructed the West Third treet Church are now serving on the building com- ittee that is supervising the construction of the ew church on N. Main Street. Four members of the nance committee of five that initiated the plans at resulted in the raising of funds to liquidate the ebt on the same church are now serving in the same apacity on the present church program.

Personally from the beginning several members of ur loyal group did everything in their power to im- ress upon our group that if we showed our sin- erity by doing our utmost to assist in carrying for- ard the Mission cause and the bringing of word to thers and did not think of our own unfortunate ight first, Providence would provide a way to take are of the future of our faithful followers.

Of course, some argued why help to build churches nd provide ministers for others when we had none f our own? (The old selfish interest which must e submerged before any church can go places.)

Another argument, why send the money away oping that through God's blessings it would be re- urned in manifold form. Why not keep it and have for our own purposes?

That the faithful prevailed in their argument is ell demonstrated by the facts and the record of ur Mission offerings of the Dayton Church.

That this faith has been rewarded is also well at- tested.

Aside from having set a worthy example along those lines, as you say for which we are happy, we will soon have ready for dedication a fine new church in a fine location, costing when fully completed $45,- 000 to $50,000. This we did not get without a lot of difficulties and a lot of effort, both financial and with war time priorities with which it was neces- sary to contend. Almost before we got started with our construction work on the main auditorium build- ing, the local WPB Board reversed its original go ahead order and stopped us. Our only recourse was to appeal to Washington. We were fortunate in com- ing in direct contact through an acquaintanceship and friend of our church with the head of the WPB Board there, and will say that Providence was again with us, that within two days after the appeal came into his hands he reversed the ruling of the local Board stating that he had pulled this out of a stack of 15,000 and gave us the go ahead in writing and it was back in our hands within less than a week after we made the appeal.

We had a lot of difficulties with materials, but it was through the able direction of a capable archi- tect, Ray W. Yount, a member of our Board of Trus- tees and a loyal, earnest member of our church, that these were all overcome.

Let us assure you all that we feel we did this only

Join The Leaders

Johnstown 1st gave largest Thanksgiving Offering last year	$615.28
North Manchester was second	444.03
Smithville was third	365.00
Ashland was fourth	359.43
South Bend was fifth	354.65
Elkhart was sixth	322.80
Milledgeville was seventh	320.00
Conemaugh was eighth	309.00
Dayton was ninth*	302.50
Nappanee was tenth	300.00

(*Including Kem Trust Fund Dayton was second, $538.00).

by an all-providing Providence and personal sacrifice in a financial way. We wish to assure every one that we will do our utmost to keep our church a strongly Mission Minded Church, one that gives to Missions above all else, as we feel it is the surest way to insure a prosperous local church.

Let me say this to our ministers and laymen, if you would have a prosperous growing church, sacrifice about all for Mission support and untold blessings in many other ways will be yours. It is the surest way to have a live growing church and a full treasury for other purposes.

We trust that our example along these lines may continue to be a worthy one.

SHARING THE HARVEST LABOR

By the Rev. Claud Studebaker

"Pray ye therefore the Lord of the harvest, that he will send forth Laborers into his harvest." Matt. 9:38.

One of our great problems of war that is vital to our success is sowing of seed and gathering the harvest. The sowing of seed will have little value unless the harvest is garnered. We have neither disposition nor space to in any sense analyze the "Man Power Problem" or the "Farm Production Problem," both of which are vitally related to the great world struggle which is scourging mankind with blood, tears and anguish. We do know that sowing and reaping are essential if we would maintain life and grow in strength. It may be a humble task and require long hours of exacting labor at the seasonable time, with little recognition and no high sounding titles, yet it is of the gravest importance and must be faithfully done.

Even so, the spiritual seed which produces new life in the soul of man is the Word of God. The "New Order," or the "Four Freedoms," or the "Atlantic Charter" or "Winning the Peace" or any of man's ideals for a world of peace and plenty, after this holocaust of war, will be impossible of operation unless the plan of the Almighty God is recognized and His Word planted in the souls of men to guide them out of darkness into light.

The Brethren Church has historically and currently proclaimed this Word and called men to implicit obedience to the very plain commands found therein. In this day of liberality in interpretation and spiritual anarchy toward obedience, certainly comes the call and enforces the obligation to "Preach the Gospel to every creature, and with it the insistence that all things therein are to be *Observed.* We cannot lightly assume our obligation. If lawlessness is the curse of this age, certainly obedience is the only cure. We dare not say, without guilt and condemnation, that because of the smallness of our church we cannot accomplish much. There are many places with a nucleus of Brethren people where a Brethren church could be established and become a mighty witness to obeying the word of God, not only to "Keeping the ordinances, as I delivered them unto you"—but in daily conduct of life. The establishing of this new church is direct obligation of every faithful Brethren. Certainly if the commands of God are obeyed and Brethren churches are to grow and new churches be established, there is one way to accomplish it. It is not a novel way. It is the sure way of faithful living, generous giving and graciously sharing the full Gospel message with others who have not the privileges we enjoy. We would like churches in very many more communities that our children and children's children may have the blessings of a church that expresses their faith. We emphasize great truths that the world sorely needs. Why not double our Thanksgiving Home Mission Offering? I am sure there is no investment more secure and that will bring as great a return in eternal values and sweet satisfaction of life. This is no time to retract in spiritual values. The agony of these times should stimulate us to greater missionary work at home and abroad. More and larger Brethren churches will mean greater work in all lines of activity. There are sti

Last year Ohio sent $2,561.58 Thanksgiving Offering.

many Macedonian calls, "Come over and help us." Will we go? Will men still hear the call to preach the Gospel? Men of strength and wisdom, full of the Holy Ghost and strong in faith. Will our churches adequately support them in prayer and money, that they may give their time, "continually to prayer and the ministry of the word? If our people would give $1.50 per member to help some other church become established, this would more than double our Home Mission offering. We cannot expect a great draught unless we Launch out into the deep." We shall then experience great blessings in growth both in Spirit and in numbers added to the church. Dear Lord, open our hearts and our purse strings.

ARGENTINE ITEMS

C. F. Yoder

The coming of spring has made it easier for poor people to come to the meetings of the missions and the attendance is increasing.

New meetings have been added in all of them and the pastors are working as if they were in a revival campaign all the time.

In Rosario Brother Zeche has finally found a more suitable house in which to live. It is very near the former place. The house has a fine large patio which can be covered by an awning and thus serves as a place for meetings.

Pray that Brother Anton may also find a better place, since he has little room for meetings and must suffer from humid walls and an incessant din in a mechanic shop next door. The Romanists also are working to preserve their prestige. Every day their monks visit from house to house to offer free clothing and medicine to the people and keep them from going to our meetings. By giving candy to the children they get a crowd to follow them.

Our new tent is just about ready to use and there is great enthusiasm in Rosario over the prospect. We expect great results from the campaign there.

In Cordoba our greatest attendance in Sunday school has been 53. Among these it is especially gratifying to note the children from three Jewish families, including some splendid grown girls whom we hope to keep interested. Help us with your prayers. Today the Jews are observing their "Feast of Atonement." They too are looking for a return to Palestine, but alas, they are trusting in the power of money to buy the land and the help of some great power to possess it. The stage is set for the antichrist and the time also, is almost at hand.

Our church magazine, "Testigo Fiel," is being greatly used and we are increasing the number of copies monthly to 500 in order to have some to use in the tent campaigns.

We all rejoice in the news of a good conference and forward moves in all parts of our work.

FRONT LINE ADVANCE

By Dr. W. S. Bell

The Missionary Program is THE FRONT LINE ADVANCE OF THE CHURCH. Without an aggressive mission program there can be no church growth. Every church we have is the result of missionary effort and if new churches are to be established it will be through mission endeavor.

The Spirit of Christ is Missionary

The Spirit of Christ is missionary in nature and operation. THE PROGRAM OF JESUS WAS AN EXTENSION PROGRAM, BEGINNING AT JERUSALEM AND EXTENDING TO ALL THE WORLD. The Apostles who received their instruction from the Lord gave their ministry in establishing new churches and extending the bounds of the Gospels. To fulfill our mission we must do likewise.

The New Testament a Book of Missionary Work

The greatest book ever written on missionary work is the New Testament; it is the highest authority on mission method and how to succeed. Jesus himself was a missionary, coming to earth to lead man to God and establish His Church. All the Epistles of the New Testament are thrilling accounts of missionary activities and church extension.

If the Church is to Fulfill Its Mission, Survive and Advance, It Must Support, Emphasize and Promote a Mission Program.

A Mission Church: A Growing Church

There is no more successful way to vitalize the work of the local church than to make it a supporting missionary church. It pays the largest spiritual dividends, creates interests, increases church attendance, produces more liberal giving and a passion for soul winning. The interest of the local church in supporting missions determines its own spiritual growth and progress.

The Church That is Winning Souls and Growing is One With a Missionary Spirit and Vision.

Our Missionary Program Includes All The Interests of the Church

Our Missionary Program is of vital interest to the growth and support of all the departments of our church work: Publications, Educational, Sunday School, Benevolences, Woman's Missionary Society, Sisterhood and Laymen's work, for it promotes all

(Continued on page 13)

Why not have your Sunday School and church included in the leading group to our highest in mission offering? Can you think of any better way to serve Jesus Christ today?

Last year Pennsylvania sent $2,535.71 Thanksgiving Offering.

I'm not mad about it, but why doesn't our Missionary Board

1. Expand its program?
2. Build more new churches?
3. Start more new mission points?

Answer: An average of 55c per member last year for home missions.

THE MISSION BOARD AND ITS RELATION TO ALL THE INTERESTS OF THE CHURCH

The Rev. C. A. Stewart



When we speak or think of the Mission Board, it is only natural that we think of the work as being that of looking after the mission interests, raising the funds to carry on the work we have already established and of establishing other fields and ever reaching out with the Gospel of Christ to lost souls. There are many that only think of the Mission Board as being an individual concern, interested only in their part of the work of the church.

It is true that the Mission work of the church is the primary work of the Board, and every member of the Board adds his or her knowledge and wisdom that the Lord's work may go forward more rapidly and reach the greatest number of souls possible in the shortest possible time. While the Board is looking after the mission interests of the church, it tries to take the long view which covers every phase of the work of the denomination. While we have different boards to function in different fields, yet we must not forget that we are a whole and if we are to function properly as a whole, every part of the church must be interested in every other part. If any Board seeks to act independently of all the rest and tries to promote its interest to the detriment of all the rest, it is undermining and destroying the body. It is simply destroying the very thing it is seeking to promote. The Mission Board of the Brethren Church has fully realized this and its aim and ambition is to promote the entire program of the church and in this way build up a stronger and healthier body from which we can draw for the extension of the church.

Our Field secretary, Brother Ray Klingensmith, has tried to show the entire church where he has gone, not only our Mission fields and the work which our Board has tried to do, but also what we have in the way of a college. He has shown the pictures of our college to many who did not know that we had a college, or at least did not know that we had much of a college, and who were very much surprised to know that we had such a fine institution. The same thing is true of our Publishing House. Not only have the pictures been shown of the Publishing House, but our Board also loaned them $1,000 to complete the building. In this way we feel that we are promoting the entire church and will be more able to do a bigger job in the Mission field.

We feel that we have a field in which we can work and do the will of our Lord. This is our expansion program, but we cannot expand without your support. The more support you give us the more we can expand and the farther the Gospel of Christ will be reaching out and touching precious souls. There never was a time when Loyalty to Christ should be stressed more than now. If we are Loyal to Him and His interests He is going to be loyal to us and will bless our efforts in our work of evangelism. When we come to you asking for your support that we can carry the work of our Lord on in the different fields, we trust that you will think of it not as the work of the Board, but as the work the Lord has privileged you to do for Him in the world. We are only your servants willing to carry on and under God make your dollars stretch as far as possible. The more you give us the more we can do for you. We are praying that the entire brotherhood will give as the Lord has blesse dthem, and that we might have the largest offering we have ever had.

Last year Southeastern district sent $1,401.75 Thanksgiving Offering.

THANK YOU



This past summer at Lathrop, California, I had my first opportunity to serve Christ as the minister of a congregation. For this resplendent chapter in my life, I wish to publicly thank The Missionary Board of the Brethren Church for choosing me, and to publicly praise Christ "from whence cometh my help."

It was inspiring to be with the hospitable people of Lathrop; to see their interest in the home church, in all Brethren churches, and in our college here at Ashland.

Should I have another opportuniity at any time in the future, I shall be glad to serve Christ by working with the Brethren Missionary Board.

Yours in Him,
Fells Lam.

(Continued from page 11)

of these. The work of the church is unified work of promoting the Gospel and making Christ known. Our Field Secretary keeps all the interests of the church before the people and gives every encouragement and endeavors to promote all the departments of our church work.

In planning your gift for missions this year, do not plan to make it as small as you can to be respectable, but rather as large as you are able. **THE AMOUNT OF OUR GIFTS TO MISSIONS WILL DETERMINE THE NUMBER OF NEW CHURCHES TO BE BUILT AND SUPPORT THAT WILL BE GIVEN TO THOSE WHO NEED AID TO CONTINUE. LET IT BE SAID, "I HAVE DONE MY PART".**

Where Will Our Mission Money Be Spent?

There are 17 churches receiving monthly help from our Missionary funds.

There is over a thousand dollars per year spent to publish this number of the *Evangelist* each month.

There is an item each year of over three thousand dollars for promotion of our Brethren causes such as our College, Summer camps, Brethren Home, Publication interests.

It is always a real joy to have part in sending some of our fine young men to summer pastorates where they are really needed.

Gifts to Kentucky, insurance on Kentucky properties, repairs and other assistance are as worthy needs as we can serve.

Our new work in Dayton received over $2500 this year.

A loan of $1000 to our beautiful new Publication House is a denominational service.

Evangelistic campaigns and single appointments of the Board's Secretary are financed by the Missionary Board.

And so the story could be lengthened of the vital work your Missionary Board is doing these days in your denomination, Where could your money do more good for the Brethren Faith? Are you praying about your part in all of this work this Thanksgiving time?

We May As Well Face It

WE WILL HAVE TO

1. CLOSE SOME CHURCHES NOW.
2. REFUSE HELP TO BROKEN CHURCHES.
3. STOP PUBLISHING OUR "MISSION NUMBERS".
4. OR HAVE $18,000 FOR HOME MISSIONS TO USE THIS YEAR.

OUR FULL PROGRAM CAN NOT BE CARRIED ON WITH LESS.



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for November 1, 1942

CHRISTIAN BASES FOR WORLD PEACE

Scripture—Isaiah 2:2-4.

For The Leader

A certain group of peace propagators have had to take a back seat in the past few years. It was this group which felt that we were just about ready for the thousand years of peace. They felt that man had just about come to the place where he could forget about war. Now, these gentlemen are heartbroken to think that their practically perfect social system has been completely wrecked.

The things which have happened, they cannot explain. No, nor can anyone else, unless they look to God's Word for the answers. There is no reason for any Christian to be in the dark on the matter of "world peace." Tonight we are to consider a few fundamentals of Christianity which will definitely bring about a lasting world peace. Let us study very carefully.

QUESTIONS ON THE TOPIC

1. What are the underlying causes of war?
2. Why do man-made "peace treaties" always fail?
3. What is the primary fundamental of permanent peace? Explain.
4. When will permanent peace come to pass?

DISCUSSION

UNDERLYING CAUSES OF WAR. It is certainly true, that if there are wars, that there must be causes, or conditions which bring them to pass. People do not just take up guns and shoot each other. There have been many suggestions made. Some of them are, as suggested, racial hatred, jealousy, competition, greed, desire for glory, revenge. The conscientious Christian will observe that these are but the outward symptoms. We believe that the specific causes of war are sin, selfishness, and godlessness.

Natural man does not love God, nor fear Him. Therefore he knows not the way of love. Since he loves not God, he cannot have love for his neighbor. His own personal selfish ambitions are his dominant driving force. He uses every resource at his command to gain his end. Sooner or later he conflicts with another person's rights or plans. Then we have disagreement and war. A backyard spat is war just as surely as the strife between nations.

It stands to reason then, that a Christian fundamental of world peace must be "love of God, our Maker, and love of neighbors on equality with ourselves." If this be the case, then our own personal ambitions will be toned to proper power to also include our neighbor's rights and plans.

CONTINUAL FAILURE OF MAN-MADE PEACE TREATIES. History and current events flare in our faces the fact that all of man's attempts to live at peace with his fellowmen, have failed utterly. It is easy to see why. When, for instance, has Christ been invited to guide the affairs of the "peace planners?" When has a peace been made which guaranteed equalities of all peoples? One of the attempted aims for the peace after the present war is an "equality of opportunity for every nation." Even before the ink dried, the advocates of this aim admitted that the goal possibly could not be ideally achieved.

As long as there is one pigmy in Central Africa who does not have as much opportunity as an Illinois farm boy, then there will always be hatred, jealousy and war. There can be no peace if one country is held in subjection by the might of another. Hitler's revenge on France and England grows from the subjection placed upon the Germans at the close of the last conflict.

We are compelled, in spite of all the reasoning we might do to the contrary, to admit that man is incapable of effecting a permanent peace. Our scripture lesson tonight portrays a beautiful picture of peace. But notice that the Lord's house is established in Jerusalem, and from it goes forth the law of the nations.

THE PRIMARY FUNDAMENTAL OF PEACE. Since man's ingenuity, ability and methods have failed to this moment to bring peace to the world, and since many Christian groups have worked for years to perfect the world without success, we must look further for our answer.

Christ is called the "prince of peace." He is rightly called, for it is only when He reigns in Zion that perfect peace will come on the earth. Our scripture informs us that when Christ gives forth the law that the nations shall beat their swords into plowshares, and their spears into pruning-hooks.

Yet we can have a measure of that peace today. Christians who can live together in Christ-like character can demonstrate to the world a little of what the Christ-peace shall be like. We are taught so to live. The great Christian bases for world peace are those which exemplify the life of Christ: brotherly kindness, worship of God, truthfulness, purity and kindred attributes.

THE COMING OF PEACE. We are taught in the scriptures that the Christian will leave this old world while it is full of distress and turmoil. We are taught not to wear ourselves out working for, and expecting peace, but to use our energies to preaching the gospel to men who are condemned to a greater hell than that of war. It is well for us to strive to live as peaceably among men as we can, but it will take the wisdom and power of Christ to bring full peace.

In the plan of God, Christ will return in the air for the faithful Christians. Following this, for seven years, there will be great wars and hardships on the earth. Even to the place that, if the days were not shortened, all life would be extinct. Such warfare is hard to visualize, yet it is promised during the tribulation, after Christians are taken in the air with Christ. When this tribulation period is up, Christ will return to Zion, defeat the hosts of the world's armies, and set up his kingdom in Jerusalem. Filth and dirt of the present age will be destroyed—no vile movies, night clubs, taverns, dance hovels. (Of course, these things shouldn't bother Christians even now.)

The best peace we have now is the peace which we can bring to men's hearts by telling them of the saving grace of Christ our Lord. The world needs this kind of peace today. God must be supreme in every heart if there is to be peace. God is supreme in the heart which has made Him Lord of lords and King of kings.

BIBLE THOUGHTS ON THE QUESTIONS

1. James 4:1-2; 3:14-16.
2. Proverbs 26:21; Psalms 140:2.
3. Isaiah 9:6; 32:17, 18.
4. I Thess. 4:14-17; Zechariah 14:1, 2; 14:3, 4; 14:9.

Our Children's Department



Mrs. Loretta Carrithers
Superintendent

Dear Children:

The other day as I was going down the street, I saw a little boy run out in front of a car and before the driver could stop the car, he had hit the little boy. He was rushed to the hospital and his limb was put in a cast. He was very fortunate not to be hurt worse.

Usually people do not think of accidents until after they have happened. If they did, there would be fewer of them. I expect all of you boys and girls have read about Peter Rabbit, and you know the terrible thing that happened to Peter Rabbit's father. His mother told Peter about it one day to try to make Peter not be so careless. Mr. Rabbit went into Mr. McGregor's garden, where he had no business to go, and he got put in a pie by Mrs. McGregor.

Every day, in this great country of ours, things are happening to real people, which are just as bad, or worse, than what happened to Mr. Rabbit. Every day hundreds of people are being hurt who need not be hurt at all, if they would stop to think beforehand and try to help so that every day there shall be no accidents at all.

Then, beside this sort of accident we have been thinking of, there is another kind also which we can prevent. This other kind is made up of the wrong things we say and do which seem to slip out almost without our knowing it, and which makes us sorry after they are said and done. A boy loses his temper and strikes a smaller boy, and hurts him very much, and he wonders how he ever happened to do it. A little girl says some sharp, ugly things to her mother, and she sees the sudden look of disappointment in her mother's face, and she is so ashamed that she would give almost anything if she could take it back. Men, and women, too—just like boys and girls of a bigger size—go blundering along so many times, and by some wretched accident, it seems, give way to the temper and foolish, mean desire, which may hurt deeply the very people they love most. And when any of us have made mistakes like these, we say, "I did not mean it, it was an accident. It just somehow came out when I was not thinking, and I never intended it." But it is too late to say that then.

A father once said to his boy, who had done wrong, "You tell me that you did not mean to, and I believe you, but you ought to have meant not to." That is one thing which can help us. We must "mean not to" beforehand, and mean it hard. It will not do to go blundering along, not on the watch against evil, and likely to be knocked over in any unguarded minute, and then just to pick ourselves up and whimper that we did not mean it. Forewarned is forearmed. Before dangers and temptations come, we must ask God to make us quick to see, quick to know, and quick to choose, so that we can keep ourselves from evil and be strong for every thing that is right.

No accidents today, no unintended blunders and wrong doings that we fall into of a sudden! Let us take this for our watchword every morning, "Set Thou a watch, O Lord upon my lips; shield Thou my heart from evil; help me to see and choose the path of right."

With love, in Christ's Name,

Aunt Loretta.

COMMUNION NOTICE

The First Brethren Church of South Bend, Indiana, will observe Holy Communion on Sunday evening, October 18th, at 7:30 o'clock. All brethren of like faith are cordially invited to partake.

Claud Studebaker, pastor.

OHIO MINISTERIAL RETREAT
AT ASHLAND, OHIO
ONE DAY—FRIDAY, OCTOBER 23, 1942

—O—O—

PROGRAM

* * *

7:30 A. M. Breakfast Hour

Welcome by the President, G. C. Carpenter

"The Minister's Wife Mrs. L. E. Lindower
Discussion

Miami Valley Trio

9:45 A. M.. .Panel Discussion—"The Pastor—A Promoter."
W. Clayton Berkshire, Chairman
Vernon Grisso, Eugene Beekley, Virgil Meyer

Book Review Clarence S. Fairbanks

12:30 Noon Dinner

After Dinner Message M. A. Stuckey

2:00 P. M. .. Our Five Year Program .. Fred C. Vanator

Discussion

Miami Valley Trio

"Some Lessons from my Summer's Experience
Defense Work" James Ault

7:30 P. M. Fellowship Party

College Male Quartet

"1942 Minister's Problems" Willis E. Ronk

The church must adopt an adequate program to counteract the religious illiteracy and the immortal ideals which threaten society like a deadly plague. The church must battle against the irreligious or at best the non-religious ideals of the home life. The absence of the family altar and religious instructions are sending out a generation of religious illiterates from even church homes. America must re-establish the religious home instruction of its early years, in which our democrary took on vigorous growth.—*United Presbyterian.*



But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah 40:31.

By popular request we are planning a Day of Prayer for Wednesday, November 25. Brethren people throughout the denomination will be praying for every ministry of our Brethren Faith; some will meet for the afternoon and evening and others will turn their regular Wednesday night Prayer Meeting into this service. We suggest the following program:

Call to Worship

With Thankful Hearts

O worship the Lord in the beauty of holiness. Serve Him with gladness, all the earth.

Leader: Unto thee, O God, do we give thanks, unto thee do we give thanks; for that thy name is near, thy wondrous works declare.

People: Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

Leader: Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

People: Our soul waiteth for the Lord; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name.

Leader: O that men would praise the Lord for his wonderful works to the children of men.

People: Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.

Response: We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting. Amen.

Hymn "For the Beauty of the Earth" or "Holy is the Lord"
Invocation
Scripture Psalm 92 or Psalm 95
Quartette or Duet (Appropriate Thanksgiving number)
Sentence Prayers
Message (The Pastor or Leader will choose)
Solo
Prayer Period

1. *For a strong resistance to the world-spirit of cruelty and hate that destroys spiritual balance and power.*
2. *For guidance in the conduct of our own lives wherein we touch others during these times.*
3. *For an awakening to spiritual work in our own local church and among our social connections.*
4. *For sufficient Thanksgiving Offering to help some of our broken churches*
5. *For our congregation in Washington, D. C.*
6. *For the Lord's guidance in our mission churches.*
7. *For our own local church and pastor.*

THE BRETHREN EVANGELIST

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The Bible

The Whole Bible

Nothing But The Bible

Official Organ of the Brethren Church

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ASHLAND, OHIO

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A CALL FOR WORKERS

We are in need of a matron for the Girl's Dormitory at Lost Creek, Kentucky. We have a splendid woman doing that work, but she is also teaching music and the load is too heavy for her to carry very long. We are praying that the Lord will lay his hand on some middle-aged married couple, the woman to be matron and the man to look after the repair work and farm and then go out with us on Sunday afternoons and preach the gospel.

We realize that men are now scarce, but the searching eye of the Lord can find somewhere, helpers for His work. We also realize that men and women are scarce who will step out on faith, depending solely on the Lord for their daily bread. But again we say that we believe the Lord has somewhere, those who will ask just one question, "Is this the call of the Lord for me?" and then let their own hearts reply, "if it is I will go."

Should anyone who reads this announcement feel that it is the call of the Lord, will you please write at once to the undersigned?

G. E. Drushal,
Lost Creek, Kentucky.

INTERESTING ITEMS

WE ARE SORRY that the announcement of the Fair Haven Brethren Church concerning their Communion Service came too late for the last issue of **The Evangelist.** It was scheduled for Sunday evening, October 18th. We trust they had a fine service.

WE HAVE BEEN AGREEABLY SURPRISED to find that in this college year the various organizations of both the College and the College phases of the church work (College Christian Endeavor and College Sunday School Class) are largely officered by Brethren students. It has not always been thus—but we feel that this is an indication that there are more Brethren students than usual and that they are of such a high standard that they fit into these places of trust and obligation. All of our Brethren Churches should feel the obligation of sending their college students to our own School. It helps to make them better Brethren and helps the College to be more and more Brethren in its student body.

BROTHER WILLIAM S. CRICK, of Johnstown, Pennsylvania, writes as follows to the Editor:

"Rally Day at the Johnstown Third Church saw an attendance of 274 and an offering of $171.00, one half of which will go to our Thanksgiving Home Missions offering as a 'start' ". We would say that makes a good start all right.

ELKHART, INDIANA, COMES FORTH AGAIN with Volume 2, Number 1, of "Paper and Ink." Again we find it a mighty newsy paper and full of good things.

A CARD FROM DR. R. R. HAUN, who is on leave and doing research work at the University of Minnesota, tells us he and his family are now well situated and that they are liking it very well. His present address is: 1023—18th Avenue S. E., Minneapolis, Minn.

THE OAKVILLE, INDIANA, BULLETIN tells that the Home Coming of the Oakville Church will be held on Sunday, October 25th. A big day to you, Brother Whetstone!

JOINT EVANGELISTIC SERVICES ARE SCHEDULED for the Milledgeville Brethren Church and The Church of The Brethren, for November 8th to 22nd, the services to be held in our church, of which Brother St. Clair Benshoff is the pastor. Rev. Galen Ogden of the Naperville Church of The Brethren will be the evangelist.

HOME COMING ANNOUNCEMENT

The Homecoming of the Falls City Brethren Church will be held on Sunday, November 1st. Anyone who has belonged to or has attended this church (ministry or laity) is invited to be present or to send greetings to be read at our services. A basket dinner will be served at the noon hour.

Mary E. Rieger, Cor. Sec.



EDITORIALS

THIS BUSINESS OF REVIVAL

Can we call a revival effort a business? Have we right to put it on a basis that will merit the thought f a "good business policy?" Is there justification or using the same advertising methods that the vorld uses—not in the extreme sense, of course, but oward a legitimate end? Should the financial obli-ations be made a part of our planning or should t be a matter of pure "trust and confidence" in the lesire and ability of the church membership and interested" friends to "see it through?"

These and a multitude of other questions face the Evangelistic Committee" of any church when prep-rations are made for a revival.

Is It Business?

We think it is. The most important business in the vorld. For the most important business of the church s the preaching of the Gospel. Indeed, there is no ther thing that surpasses that part of the work. All that follows is the result of such preaching and n that preaching largely depends the action and ac-ivity which goes to make up the church-life of the ongregation.

Evidently Jesus thought that the propagation of he Gospel was a business, for one of his first public tterances, spoken in the presence of the lawyers nd doctors, and in answer to his mother's chiding, vas, "Wist ye not that I be about my Father's *busi-ess?*"

What Is Business?

The dictionary gives us two definitions that fit nto our thought. 1. "That which engages one's time, ttention, or labor, as a *serious* employment." 2. 'That which one has to do or should do; duty; mis-ion."

The duty or mission of the church is found in its bligation to soul-salvation. Hence, the *business* of revival. It is, therefore, that serious employment which should engage the time and attention of every member of the church. It is what we "should do."

Trade With These

Do you recall that in the parable of the pounds, Jesus said (speaking to those to whom the "goods" had been delivered) "Occupy till I come." ("Trade with these" is another rendering and one that we like better.) In other words, these servants were to do *business* for the Lord while he was away.

If revival effort is not "business for the Lord," then it is hard to understand what it is. It is "redeeming the time"; it is "trading with these"; it is being "about the Father's business."

A careful consideration of the matter of revival must drive us to the conclusion that it is that which the Lord expects of us. It is the "why" of revival. It is no more than we should be doing, day by day, week by week—year in and year out.

We recall that the servants of the Lord were expected to do their duty and then even when they had they were to say, "We are unprofitable servants, for we have only done that which was our duty to do."

Saved for Service

We should be asking ourselves just why we are saved. If we do we can only answer the question by saying that we were saved in order that we might be of assistance in helping to save others. Jesus said to the one that was rid of the demon, "Go home and tell what great things the Lord has done for you." That should be our relation to the work of the church.

A Cog in the Wheel

We all know that if some of the cogs in the wheel that turns the machine are missing that the machine cannot function as it ought. We are cogs in the wheels of the revival effort. If we are missing then we can be sure that the wheel will not make the progress that it should.

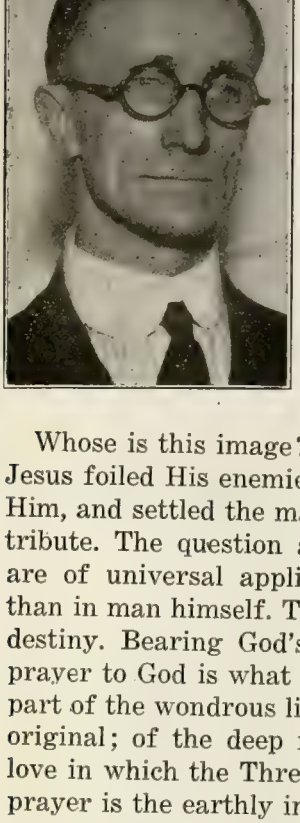
When Do Revivals End?

Surely not when a two or three weeks' effort has ended—when the closing sermon has been preached and the last invitation extended. No—it is only well begun. The result of that revival only finds its fulfillment when each soul won has been fed and nourished and brought through the birth-throes to fulness of life and activity.

When the church takes its obligation seriously, these things are accomplished and "babes in Christ" do not die from neglect and spiritual starvation. And, by the time this obligation is met another time of special revival has returned and the process begins all over again.

No—Revivals are not merely short efforts to reach men with the Gospel, but a constant and continuous working at the "business" of spreading the Gospel.

F. C. V.



Unused Resources - - -

Rev. C. D. Whitmer

"He saith unto them, Whose is this image and superscription?" Matt. 22:11.
"And God said, Let us make man in our image, after our likeness." Gen. 1:26.

Whose is this image? It was by this question that Jesus foiled His enemies, when they thought to take Him, and settled the matter of duty in regard to the tribute. The question and the principle it involves are of universal application. Nowhere more truly than in man himself. The image he bears decides his destiny. Bearing God's image, he belongs to God: prayer to God is what he was created for. Prayer is part of the wondrous likeness he bears to His Divine original; of the deep mystery of the fellowship of love in which the Three in One has His blessedness, prayer is the earthly image and likeness.

The more we meditate on what prayer is, and the wonderful power with God which it has, the more we feel constrained to ask who and what is man, that Thou art mindful of him, and that such a place in God's counsels should have been allotted to him. Sin has so degraded him, that from what he is now, we can form no conception of what he was meant to be. We must turn back to God's own record of man's creation to discover there what God's purpose was, and what the capacities with which man was endowed for the fulfilment of that purpose.

Man's destiny appears clearly from God's language at creation. It was to *fill*, to *subdue*, to *have dominion* over the earth and all in it. All the three expressions show us that man was meant, as His representative, to rule over the earth. As God's viceroy he was to fill God's place: himself subject to God, he was to keep all else in subjection to HIM. It was the will of God that all that was to be done on earth should be done through Him: the history of the earth was to be entirely in his hands.

With sin all this underwent a terrible change: man's fall brought all creation under the curse. Scripture not only tells us, but teaches us how it was that God could entrust man with such a high calling. It was because He had created him in His own image and likeness. WHAT A WONDERFUL RESOURCE WE HAVE IN GOD. YET, HOW WE HAVE MISUSED THIS WONDERFUL RESOURCE. Man has miserably failed in what he could have been in God's sight, and with God's help.

In spite of all this miserable failure on the part o man, God has made it possible for us to ask of Hin and start all over again. God has promised us tha "We can ask whatsoever we will, and it shall be don unto us." Church of the living God, thy calling i higher and holier than thou knowest. Through th members, as kings and priests unto God, would Go rule the world; their prayers bestow and withhol the blessings of heaven. In His elect who are no just content to be themselves saved, but yield them selves wholly, that through them, even as throug the Son, the Father may fulfil all His glorious coun sel, in these His elect, who cry day and night unt Him, God would prove how wonderful man's origi nal destiny was.

God is seeking priests among the sons of men. A human priesthood is one of the essential parts o His eternal plan. God is seeking kings. Not out o the ranks of angels. Fallen man must furnish Hin with the rulers of His universe. Human hands mus wield the sceptre, the human heads must wear th crown. "Lord, what is man, that Thou art mindfu of him? the son of man, that Thou visitest him? fo Thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the work of Th hands: Thou hast put all things under his feet. O Lord, our Lord, how excellent is Thy name in all th earth." Lord God, how low has sin made man to sink And how terrible has it darkened his mind, that h does not even know his Divine destiny, to be Th servant and representative. Alas, that even Thy peo ple, when their eyes are opened, are so little read to accept their calling and to seek to have powe with God, that they may have power with men t bless them.

Hebrews 1:4—"Being made so much better tha the angels, as he hath by inheritance obtained a mor excellent name than they."

1 Peter 1:4—"To an inheritance incorruptible, and ndefiled, and that fadeth not away, reserved in eaven for you."

What a resource we have to draw from, all for the sking, and still unused. God has loved us so much nat He has given His only begotten Son, that we nrough Him might be saved. Yet we do not accept Iis wonderful gift to the world. The Lord Himself, s the gift of God, and let me say it worshipfully, Ie in all His beauty and glory has never been fully xpounded. Millions of sermons have been preached bout Him; hundreds of thousands of hymns have een written to celebrate His blessedness and preiousness, but no one yet has told the old story in ull. And yet men, women and children will not use ne opportunity that is theirs.

What should be our attitude toward a gift like his, and toward the Giver? What attitude can we ave if we are right thinking people, but to receive he gift and thank the giver? Have you done that? Or are you foolish enough to try to do what the poor voman did—are you still offering your paltry little wo shillings worth of human merit? Are you saying, It is very good of Thee to offer me salvation and n such a cheap way, but then you know I am not bsolutely bankrupt; I have a little human merit. I m really a very moral kind of a person, and if you vill just take my goodness, and my morality, and my hurch membership, and a few more things, I will e glad to exchange these for your gift."

Then again, we do not use the resource that is iven to us in the way of material gifts. God has lessed mankind throughout all time in a material vay, yet man does not use the great recipe of maerial and spiritual wealth that God has given him.

Malachi 3:8-10, "Will a man rob God? Yet ye ave robbed me. But ye say, Wherein have we obbed Thee? In tithes and offerings. Ye are cursed vith a curse; for ye have robbed me, even this whole ation. Bring ye all the tithes into the storehouse, hat there may be meat in mine house, and PROVE ME NOW HEREWITH, saith the Lord of hosts, if will not open the windows of heaven, and pour you ut a blessing, that there shall not be room enough o receive it. And I will rebuke the devourer for your akes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before he time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a deightsome land, saith the Lord of Hosts." Dear Readers, have you used this wonderful resource? Have you tested God? If the Christian would put this precious promise in action, the Church of the Living God, would be the most flourishing institution in existence. Try it and find out what it will do. God says *try me*. HAVE YOU TRIED HIM?

God again has blest us with many talents. Are we using the talents that God has given to us? Read Matt. 25:1-46. The Parable of the Talents and the Ten Virgins (Five Wise and Five Foolish). I wonder if many of us are not like the five foolish virgins and will not be ready to meet Him when He comes. I wonder if many of us will not be like the one talented man, wrapping our talent in a napkin for fear that we will lose it.

The subject of man's accountability has been a matter of discussion through the centuries and still is today. Is man obliged to do what he does by forces within and without him and beyond his control? Can he resist them, if he will? Is he subject to fate, with no say of what he shall or shall not be? Or is man endowed with a will to do and to say as he wills, for helping or harming himself and others?

Jesus was ever urging men to think and act, for themselves. He wanted men to be victors in the fight. He urged them to stand up and to overcome difficulties and not to lie down before them, and be trampled upon.

John 15:7—"If ye abide in me, and my words abide in you, ask whatsover ye will, and it shall be done unto you." What a view is here opened up to us of the place the words of God in Christ are to have in our spiritual life, and especially in our prayer. In a man's words he reveals himself. In his promises he gives himself away; he binds himself to the one who receives his promise. James 5:16—"The fervent prayer of a righteous man availeth much." Do we use the resource of prayer in our lives and prayer for our fellowman? Let us take home the lessons. Now we know the great reason why we have not had power in faith to pray prevailingly. Our life was not as it should have been: simple downright obedience, abiding fruitfulness, was not its chief mark. Let us yield ourselves to take up the place and appointment the Saviour gives us. Let us study His relation to us as Master. The one thing He commands us as His branches is to bear fruit. Let us live to bless others, to testify of the life and the love there is in Jesus.

Matt. 17:19-21. "Then came the disciples to Jesus apart, and said, why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, nothing shall be impossible to you. Howbeit this kind goeth not out but by prayer and fasting." Christ's answer was direct and plain: "BECAUSE OF YOUR UNBELIEF." The cause of His success and their failure, was not owing to His having a special power to which they had no access. Much of our failure today is through unbelief or neglect.

May we all make more use of our resources that God has given for our own comfort and our own success in the work that thou hast given each of us.

Blessed Lord, I come now to accept this my calling. For this I would forsake all and follow thee. Into

Thy hands I yield my whole being: Take possession of my heart, and fill it with the one desire for the glory of God in the ingathering and sanctification, and union of those whom the Father hath given thee. Take my mind and let this be my study and my wisdom, to know when prayer can bring a blessing. Take me wholly and fit me as a priest ever to stand before God and to bless His Name.

—South Bend, Indiana.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

A MESSAGE FROM THE PRESIDENT

To all Laymen of the Brethren Church I send greetings and especially do I send congratulations to the Brethren of the Conemaugh Valley Brethren Churches in Pennsylvania.

I know of no other time in recent years when Laymen have had a better chance for an excuse to turn down the regular meetings and worship and work of the church. War factories are calling for an all-out effort; the armed forces are growing and men are more busy in every instance than for many, many years. Yet at no time have I been more happily surprised and pleased at the seeming interest of men in the work of Christ and the Church. I was literally thrilled just two weeks ago when on October 4, 1942, I accepted the kind invitation of the several churches of the Conemaugh Valley in Pennsylvania to be their guest and speaker at a Laymen's Rally, held at Vinco, Pennsylvania.

Laymen, I feel that we may expect to hear much from these men—who would travel for a number of miles in rain, as did the Conemaugh Valley men, on a Sunday afternoon to talk over and plan for organization and work of the church. I think it is a high compliment to the Conemaugh men, too, that they were willing to come to such a meeting and fellowship without the added attraction of a big meal or refreshments. It would seem that such men meant business. Under the able leadership of Brother Singer and the kind hospitality of Rev. C. Y. Gilmer, the meeting was assured a success even before Sunday.

I only hope that each Men's Bible Class or organization of any type for men in the several local churches of the Brotherhood, will send for an application for affiliation with the National work and aid in the endeavors we are trying so hard to carry on. Don't wait for an invitation to join—just send us your dues or a letter requesting more information about Laymenship and our National Laymen's Organization. Send such requests to the President.

And speaking of reports. Send all notes on what laymen are doing or any correspondence to Mr. Carl E. Mohler, Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

The National Officers for the present year are:
Allen R. Thompson President
815 Grant Street, Ashland, Ohio
John Eck, New Lebanon, Ohio Vice President
J. Edgar Berkshire, Smithfield, Pa. Secretary
J. E. Stookey Treasurer
242 W. Liberty Street, Ashland, Ohio

May we hear from all the churches soon.

Fraternally yours,

Allen R. Thompson,
President National Laymen's
Organization of The Brethren Church.

LAYMEN'S MEETING AT VINCO, PA.

Sunday, October 4th, 1942, the Brethren Laymen of Vinco were host to the Conemaugh Valley Laymen and Laymen from other Pennsylvania Brethren Churches. A fine program was prepared and was greatly enjoyed by all present.

We were glad to have with us Brother H. W. Darr from the Johnstown First Church, who gave a splendid talk on the subject, "The Men of the Johnstown Church." He brought back many memories of days gone by, speaking of such men as R. Z. Replogle, the Benshoff men and Brother Snook. Brother Snook is still living and well up in his eighties. This dear old brother attended the meeting and it is an inspiration to see him at these gatherings. Brother Darr also reviewed the days gone by in the church. He has been an active church worker for many years and speaks from experience.

Our principal speaker for the afternoon was brother Allen R. Thompson, President of the National Laymen's Association, who used for his subject, "Lives of Great Laymen." We want to thank Brother Thompson for his spendid work and for coming to Vinco to help in the Lord's work. The Laymen were greatly benefited by his appearance here. He did a very fine job in handling his subject and being a forceful speaker, he can "put it across" so all can understand. I believe we have in him a man, who will push the Laymen's work to the front. We as laymen may soon find our places in various churches, doing our work. We are looking forward toward his coming to us again.

After Brother Thompson's talk, he outlined the work of the Laymen to us and also presented the Goals for the year. We then had an open forum

which was very interesting, as many good suggestions were made.

We were greatly pleased to have men from the Conemaugh Brethren Church, the First Brethren Church of Johnstown, the Third Brethren Church of Johnstown and the Berlin Brethren Church. We also had with us three of our Brethren ministers—Rev. N. V. Leatherman, Berlin; Rev. William S. Crick, Johnstown Third, and Rev. C. Y. Gilmer, Vinco. These ministers are greatly interested in the Laymen's work of Pennsylvania and are always willing to help at all times to create a closer fellowship between the laymen and the ministers. In so doing we come to understand the problems that confront each group.

I am sure that after this fine meeting all those who heard these fine talks went home with a greater determination to serve their Lord and their various churches in a more efficient manner than they have before.

We are getting ready for some very fine evangelistic services in our Pennsylvania Churches, namely, the Berlin Brethren which has Brother John F. Locke, who needs no introduction to most of us; the Morrelville Brethren with Brother Claud Studebaker; and at the New Stone Church at Vinco, the services will be conducted by Brother E. L. Miller. Our churches are looking forward to a real season of refreshing and revival. Pray for us, Brothers, that a great work may be done.

Our local President, Jacob Mackall, along with the writer and all good Brethren Laymen, say "Come again to Vinco."

Yours in the Master's service,
Ralph M. Singer,
President Pennsylvania Laymen's Ass'n.

Young Men's and Boys' Brotherhood

From the brief expression on the part of our recent General Conference meeting, it is evident there are those who wish a more positive promotion of our Young Men's and Boy's Brotherhood. This the committee promises to do this year. We therefore solicit response from all those interested. If you have a local brotherhood, please send to the undersigned for an application blank, and enroll with your national organization. "In union there is strength." In cooperation there is operation. We present the following information, procedure, and objectives for the Brotherhood:

INFORMATION

1. Any young men or boy's organization in the Brethren Church may become a certified Brotherhood upon application, providing the Brotherhood Objectives are met.

2. Every local Brotherhood should have a brotherhood meeting each month, with the regular order of procedure, regardless of any other organizational interests.

3. Every local Brotherhood should have an adult Advisor.

4. Ages for the Brotherhood range from nine to twenty-five inclusive. Each church may have one or more brotherhoods, according to their needs. Each brotherhood should be registered with the National Organization

BROTHERHOOD PROCEDURE

(for local meetings)

1. Scripture Order. 2. Praise and Prayer. 3. Bible Study. 4. Business. 5. Recreation. This procedure provides order, content, movement, interest, and devotion.

Names for the local organization are optional; such as Brotherhood of David and Jonathan, The Brotherhood of Alexander Mack, The Brotherhood of Paul and Silas, The Brotherhood of James and John, etc.

BROTHERHOOD OBJECTIVES

INDIVIDUAL:

1. Memorize, "A Brother's Ideal."
2. Read the assigned Bible Book a Month.
3. Read the assigned Missionary Book a Year.
4. Help to meet Local, District, and National Objectives.
5. Attend worship services regularly.
6. Show evidences of Stewardship.

LOCAL:

1. A Brotherhood meeting each month.
2. Dues paid regularly.
3. Help meet District and National Objectives.
4. A Brotherhood Public Worship Service held once each year.

DISTRICT:

1. Some Brotherhood presentation in District Conference.
2. An active Promotional Committee in each District.
3. Every Church having a Brotherhood.
4. Every District with an Organization of boys and young men.
5. A District Brotherhood Conclave.

NATIONAL:

1. A National Brotherhood Organization of Boys and Young Men.
2. A Brotherhood program at General Conference time.
3. A Brotherhood budget interested in the whole Brethren Church.

BIBLE READING

The following are the assigned Bible books for the Book of the Month reading: October, Mark; November, Ephesians; December, Philippians; January, John; February, Ruth; March, Matthew; April, Nehemiah; May, Esther; June, Colossians; July 1, Timothy; August, 2. Timothy; September, Galatians.

MISSIONARY BOOK

The following is the assigned Missionary Book for the year: "Fifty Missionary Stories." This book may be ordered from the Brethren Publishing Company, Ashland, Ohio, by sending them $1.00.

MANUAL

A new Manual for our Brotherhood work is being printed and announcement will be made later how to secure it.

N. V. Leatherman, Berlin, Pennsylvania.



Warsaw Brethren Church

The Editor takes great pleasure in presenting the report of the Fiftieth Anniversary of the First Brethren Church of Warsaw, Indiana. Since this is his Home Church the pleasure is made greater, due to the fact that we were able to attend this event.

When the program of the day was handed us our memory went back a great many years when we worshipped in the old frame church and where we became a member of the Brethren Church. The picture

Warsaw Brethren Congregation

of that old church caused many scenes to reenact themselves in kaleidoscopic manner and recalled many faces long since removed to their eternal reward.

The program of the day was well planned and executed. It was as follows:

MORNING PROGRAM

Organ Prelude Mrs. Frank Merkle
Call to Worship
Doxology
Prayer Rev. Fred C. Vanator
Morning Hymn, "Holy, Holy, Holy .. Congregation
Offertory Mrs. Albert G. Hartman
Announcements
Anthem .. "Lead Me to the Rock"—Holton ..Choir
Vernon Miller, Director
Sermon .. "Why a Brethren Church" Dr. Porte

Sunday School Period

Allen Ohmart, Superintendent

Lesson taught to combined classes by F. E. Robbins
Hymn, "Jesus Calls Us" Congregation
Presentation of Honor Roll of Army Service Men
..... Albert G. Hartman
Trio, "God Bless America"
..Vernon Miller, Mr. and Mrs. Albert C. Hartman
Prayer of dedication for Honor Roll
..... Rev. H. E. Eppley
Presentation of Cancelled mortgage note on Parsonage—Frank Merkle, Chairman Board of Trustees
Acceptance in behalf of the church Dr. Porte
Installation of Sunday School and Church officers
Reading of a poem written for the occasion by Dr. C. F. Yoder, former pastor of the church.
Mrs. Jennie Bennett
Benediction Rev. J. W. Brower

NOON HOUR

A bountiful basket dinner was set before the membership and guests in the basement of the church. It was a happy time of renewing old acquaintances and making new ones.

AFTERNOON PROGRAM

Organ prelude
Hymn, "When I survey the Wondrous Cross."
Greetings from friends
Offertory
History of the Warsaw Church..Albert G. Hartman
Anthem, "Let Not Your Heart Be Troubled"—
Adams Choir
Address Rev. G. C. Carpenter, D. D.
Former Pastor
Hymn, "Savior, Like a Shepherd Lead Us"
..... Congregation
Benediction.

Guest Speaker



Dr. G. C. Carpenter



Dr. R. F. Porte, Pastor

Dr. Yoder Sends Poem

We are sorry that space does not permit us to give the full text of the poem, written especially for the occasion by Dr. C. F. Yoder and sent, together with a recording, from South America. However we will give you eight of the twenty-eight verses which it contained.

Observes Fiftieth Anniversary

REMEMBRANCES OF WARSAW

Dr. C. F. Yoder

Yes, I'm thinking today of the old Warsaw Church,
And the friends that I loved in the Lord.
Of the time when a lad, and a pastor was I,
And my helpers were they, in the Word.

And I think of the dear little church where we met
And each found a place in a class;
And I'm sure that no temple, no matter how grand,
Can ever its beauty surpass.

For this work was the child of the prayers of a few;
It was watered with many a tear;
And it grew as a flower in the midst of the wild
Where the enemy ever was near.

But we learned from our trials and troubles and toil,
And our love for each other was true;
And the seed that was sown in that then virgin soil
Has been bearing more fruit than we knew.

To the east and the west and the north and the south,
We wandered afar in the world;
But we still hold aloft the same torch-light of truth
And our banner of love is unfurled.

And that hope, blessed hope—the return of the Lord,
Is the motive that urges us on;
For we work not in vain when we scatter the Word,
And we'll reap in the time of the dawn.

But the times have been changing—the world has moved on;
New workers have come into view;
New trials there are and new blessings as well,
But the story is evermore new.

So we'll work and we'll pray with companions we love,
While we here are permitted to be;
For, united in love, below and above,
Forever one family are we.

HISTORY OF THE CHURCH

By Albert G. Hartman

We celebrate today the Golden Anniversary of the founding of the Brethren Church of Warsaw. For fifty years this church has been located on the same lot, the first building having been erected in 1892, and the present structure in 1908.

The exact date of the organization of the church is not known, but there are a number of persons still living in this vicinity who well remember the time when the first church was built, and some of them are present at this service today.



Original Warsaw Church

A few years prior to the founding of the church, services were held in a small church building on East Jefferson Street, just a few blocks from our present location. It was not a Brethren Church, but was a united effort on the part of the good people of this community to shed the light of the Gospel of Christ to the neighboring people. Sunday School services were held regularly, and occasionally there would be preaching services.

About this same time, another group of people were meeting for worship in a little church several miles northeast of Warsaw. They were sometimes known as Leedyites, and their doctrines were similar to the doctrines of the Brethren Church, with which we are familiar. Jacob and Daniel Cripe were leaders of the group. A little later, Rev. J. H. Palmer came, and held preaching services at the same place. Some of the brethren who worshipped there were later instrumental in founding the Brethren Church in Warsaw.

It will be remembered that the Milford Church was one of the earliest churches organized after the separation from the mother church at the conference of 1882. Among the active workers in the Milford church were Mr. and Mrs. John Dubbs and Mr. and Mrs. Jacob Shrock. These Brethren people later moved to the vicinity of Warsaw, and also helped in establishing the church here.

Early in 1892 Rev. L. W. Ditch was engaged to hold evangelistic services in the little mission church on East Jefferson Street, to which we have already referred. Among those who sponsored the meetings were Rev. and Mrs. Jesse Calvert, Mr. and Mrs. Owen Switzer, Mr. and Mrs. John Dubbs, Mr. and Mrs. Benjamin Foster, and Mr. and Mrs. Jacob Shrock. There were doubtless several other good, faithful Brethren whose names we do not have. The meetings were well attended, and it is reported that twenty-three persons came forward to make the good confession at one service. The list of names is no longer preserved, but it is known that Mrs. Charles Shorb, Mrs. Floyd Robbins, and Mrs. Mattie Hughes were among those who made the decision at that time. Baptismal services were held on the west side of Pike Lake, and as it was early spring it was necessary to cut the ice on the lake in order to perform the rite of baptism. Mrs. Shorb, Mrs. Robbins, and Mrs. Hughes still hold their memberships in the Brethren Church of Warsaw.

The revival meetings were attended with such success that a church organization was soon effected. Four trustees were elected: John Dubbs, Benjamin Foster, Jacob Shrock, and Owen Switzer. A new church was erected which was dedicated by Rev. D. C. Christner in the fall of 1892. Following the dedication evangelistic services were held, and nearly one hundred persons were received into membership. Rev. Christner was called to serve as pastor of the church, and served a little over a year, until September, 1893.

Brother Eli Helser, being the first person to come from the Conservative Church as a deacon, was received into the Brethren Church as such in 1893. Other deacons elected and ordained at that time were Owen Switzer, William Gilliam, and Jackson Cuffel. Mrs. Switzer and Mrs. Helser were called to the office of Deaconess.

When Rev. Christner resigned the pastorate in the fall of 1893, Rev. J. H. Palmer supplied the pulpit for about two months. Rev. W. C. Perry was then called, and he carried on the work until August 1894. When Brother Perry found it necessary to leave the field, The Brethren were confronted with the task of locating someone to serve as permanent pastor. Through the efforts of Brother and Sister Switzer, Dr. Charles F. Yoder was secured, and he served until December, 1902. The "little white church" as it was familiarly known stood on this corner for sixteen years, and Dr. Yoder was the pastor during eight of these years. His work was most successful, and many souls were born into the Kingdom as a result of his ministry. It is also no exaggeration to say that the whole of East Warsaw was lifted to a higher spiritual plane due to the influence of the Brethren Church under his leadership.

Rev. H. L. Goughnour succeeded Dr. Yoder as pastor in 1902, and he performed a very good service here, until he accepted a call to another field in September, 1903.

Dr. George C. Carpenter then was called as pastor, and his work in Warsaw is well remembered by many, because for eleven years he labored faithfully and earnestly among the Brethren here. His was the longest pastorate of any during the fifty years of the church's existence. Many revivals were held, and hundreds were received into the church during these years. The outstanding achievement of Dr. Carpenter's ministry was the building of the new church, the one in which we now worship. Perhaps no one but he can tell of the problems which faced the pastor and the church board, when after much prayer and careful planning, the building of the church was undertaken. It was largely due to his diligence and understanding that the financial problem was solved, and the church was built without undue hardship on any of the members. The pastor worked hand in hand with his faithful board of trustees and a competent building committee. The Corner Stone was laid early in 1908, at which time an impressive service was held with Dr. Wilbur Chapman delivering the address. Dr. Chapman was a good friend of Brother Carpenter and the Brethen Church, and he gave assistance in a material way.

The church was dedicated on November 8, 1908. With the increased facilities made available by the larger building, a still greater work was accom-

plished. Evangelistic campaigns were conducted with marked success. In a few years it was Dr. Carpenter's joy to see the church debt entirely paid off, and the mortgage was burned with fitting ceremony. In September, 1914, after a most successful pastorate, Dr. Carpenter resigned, and Rev. C. E. Kolb was called as his successor.

Rev. Kolb's ministry here extended until May, 1918, when he resigned to accept another call, and Rev. A. T. Ronk was secured to fill the vacancy. Brother Ronk served until September, 1919, and was succeeded by Rev. A. E. Thomas who was with us until September, 1922. Rev. Miles J. Snyder was the pastor from October, 1922 until January 1, 1925, and Rev. C. C. Grisso from that date until August, 1927.

It would be impracticable to try to relate many of the outstanding events which took place throughout the years. Time also forbids our mentioning many of the prominent laymen who devoted their lives to the cause of Christ and the welfare of the church, from Dr. Yoder's time to the present day. Suffice it to say that the church continued to prosper under the leadership of each pastor in his turn, and the congregation has indeed been fortunate in having as leaders of the flock, a number of noble, God fearing preachers. Many converts were won for Christ, and added to the church roll. The numerical strength of the church no doubt would have gained much faster, but for the unavoidable losses from time to time due to members moving away from the city, and also due to deaths in our ranks. These losses have been felt very keenly by those who remain to carry on the work.

Rev. Grisso was pastor less than three years when he received a call from the church at Sunnyside, Washington. He felt led of the Lord to accept the call to service at that place, and in September, 1827 Rev. E. M. Riddle accepted the Warsaw pastorate. Brother Riddle served for five years, and was a most faithful pastor. In 1930 the church was redecorated throughout, and a rededication service was held. It was also during Brother Riddle's pastorate that the church observed its fortieth anniversary in 1932. Shortly afterward he left to accept a call to the church at Waterloo, Iowa. We regretted to lose Brother Riddle, as we had also regretted to lose others, as pastor, but in the Divine providence, as time goes on changes must come.

Dr. L. E. Lindower was then secured for this church, and he came to us from West Virginia where he had been doing a fine work in cooperation with the Mission Board. He came to us in September, 1932 and his ministry here covered a period of five years. Through his encouragement several young people were persuaded to attend Ashland College, and others followed in succession, making a total of eleven Ashland students from Warsaw within a period of a few years. Due largely to Dr. Lindower's efforts, and to his willingness to cooperate in a financial way, the church decided early in 1937 to purchase a parsonage. Arrangements were soon completed, and the house, located on the corner of Center and Grant Streets, only two blocks from the church was bought from the Fred Beyer estate. The congregation has long recognized the desirability of owning a parsonage, but had previously failed to take any action toward acquiring one.

In August, 1937 Dr. Lindower was offered a professorship in Ashland College and Seminary, which he accepted, and Rev. George Pontius was extended the call to the Warsaw church. Rev. Pontius served for a period of four years, and it was during his pastorate that the church auditorium was again redecorated. He terminated his ministry here on September 1, 1941, and the church then extended a call to Dr. Robert F. Porte, who came to us from Falls City, Nebraska in October, 1941.

Dr. Porte and his good wife and family have endeared themselves to the Warsaw congregation, and a splendid spirit of loyalty and helpfulness prevails in the church. In June of this year the balance of the debt on the parsonage was paid off, thanks to the good work of the chairman of our Finance Committee, Brother Frank Long, and to the fine response of the entire membership to his appeal for funds.

The present Board of Deacons consists of Brethren O. A. Kanauer, Allen Ohmart, Howard Hile, and Condict Smith, and the deaconnesses, Mrs. Joyce Saylor, Mrs. Ohmart, Mrs. Hile, and Mrs. Smith. The Board of Trustees is composed of Brethren Frank Merkle, Curtis Gable, Harry Helser, Harvey May, and Wm. G. Walgamuth.

Today, as we celebrate the Golden Anniversary, it is fitting that we should give thanks to God for those early pioneers of the Brethren faith who worked so hard, against tremendous odds, to establish this church. Then likewise to all those along the way who have labored so unceasingly that the work so nobly started should be carried on to the glory of the Lord. May we of this day on whom God now depends for the further success of His work in this particular field, renew our promise to serve Him with increasing zeal, and determination; that the Brethren Church of Warsaw under the leadership of its pastor may go forth to greater victory for Christ.

Flowers are not trifles, as we might know from the care God has taken of them everywhere. Not one unfinished, not one bearing the marks of a brush or pencil. Fringing the eternal borders of mountain ranges, gracing the pulseless beat of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in the buttonholes. Villains seldom train vines over their cottage doors.
—*Presbyterian Banner.*

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for November 8, 1942

"WHAT CAN WE DO TO PROMOTE PEACE?"

Scripture Lesson: Matthew 5:38-48

For The Leader

As young people, starting up in life, with all of the best things of life before us, we desire to have as good a chance as possible to succeed. We do not ask for a "paradise" on earth. All any fair-minded young person asks is a chance to do his best. By this we mean, that conditions will be peaceable enough that we can pursue a normal life. War does not permit living a normal life. It is apparent then that to live a "normal" life, we must have peace.

What then can we young people do to promote peace? Although we know from the scriptures that a permanent peace cannot be effected until the return of our blessed Lord, yet, nevertheless, we can do much to bring about a more peaceful fellowship among ourselves and the nations of the earth.

Tonight we want to look at some of the difficulties in bringing peoples of the earth into harmonious living associations.

QUESTIONS FOR DISCUSSION

1. What are some of the problems of promoting peace?

2. If we are to enjoy anything like peace, where must this peace begin?

3. To what extent can we "live peaceably with all men?"

4. What is meant by "sweet peace, the gift of God's love?" How best can we bring this peace to those about us?

DISCUSSION

PROBLEMS OF PROMOTING PEACE. One needs only to start out to settle differences between two neighbors to discover all of the problems of peace. The very demons of neighborly friction are the same causes of national disputes. Each side has its own desires and aims. More than likely these desires and aims encroach on those of the other party. Neither side will give in, and so warfare is resorted to in order to gain the longed-for desires and aims. Whether it be nations or neighbors we see hate as a dominant factor. That is, one group hates the other for trying to get the same things the other group wants.

So, the problems of peace are numerous. If we could personally satisfy every nation, every political party in the nations, every community, every family, and every individual, with all their desires, then we would be coming somewhere near a solution. Bear in mind also, that we would have to include the solution of all labor disputes, gang-land feuds, etc. These are all problems, for where nations may be at peace, these other things still thrive.

It is to be noted that "men's hearts are evil continually." This is the source of the trouble. Let us seek to lead men and women to Christ, and we shall see a difference in our own local conditions. The community will not be perfect, for all men will not come to Christ, but one more soul for Christ means one less with a warring nature.

WHERE PEACE BEGINS. One factor overlooked by many peace builders is the source of peace. Perhaps it is overlooked because men do not desire to make the sacrifice necessary to having real peace. Or perhaps they do not desire to be subject to so great a Person as the real source of peace.

Christ is the supreme source of peace. He said to his disciples "Peace I leave with you, my peace I give unto you." And when Christ gives us something, we can be certain it is no counterfeit. Peace treaties have been assuring peace for ages—to no avail. Christ is the source of the perfect peace. It can come to those about us only as it begins in our hearts. Theoretically, if every heart in the world would become a Christ-heart, all war would cease. But we know that not all hearts will accept Christ. Therein lies the answer to the permanent peace followers. But still, we can bring much in the way of peace and harmony among men by having this peace and love of Christ's in our own hearts. Let us motivate our lives among men with the ideals of Christ, emanating with a desire to help others to know Him too.

LIVING PEACEABLY WITH ALL MEN. The desire of every Christian should be to live peaceably with all men. That is, to have no enemies. Conscientious Christians will do every thing they can to live this way. But it is too true, that we know and associate with others of our number with whom we cannot always agree. Naturally with different personalities and interests and ideas we will conflict every now and then. It was true in Bible days, and still is. Paul recognized this problem when he wrote to the Romans. He tells them them that as much as it is possible, live in peace with your fellowmen. The power to do this is found in the grace of our Lord Jesus Christ.

We can show the world what peaceful living really is if we will but take the patience and trust to treat others in a peaceful way. Many times this will mean the sacrifice and giving in on our part. Yet all that is done for Christ is worth while. If there be those with whom we cannot always agree, we can promote peace but at least not making the difference an issue with our friends and the person involved. The grace of Christ is sufficient for this.

THE "SWEET PEACE, THE GIFT OF GOD'S LOVE." If we are really and vitally interested in promoting peace let's turn our attention to the perfect peace which comes from Christ. God gave His Son as a gift to the world that we might have this peace of heart. Back in the hidden caverns of every man's heart is the fear of dying. Not nearly so much the fear of dying as the fear of meeting their Maker in unpreparedness. The hardest heart will melt with the mention of death and after events. This is genuine fear. But Christ, the gift of God, has made it possible to meet our Maker without fear. When we show Christ to men, and they accept, then we are promoting the greatest peace that ever shall be. For it is the peace at heart for the certainty of the future. It is the peace which the world needs today. Whereas men's hearts are today failing them for fear, let us give them something eternal and permanent to which to hold. There can be no end to the good which we can do in this world if we will but make this the primary motive of our service for Christ. Ways, means, and methods will open themselves wherein we will have opportunity to tell of this greatest of all peace propositions.

BIBLE THOUGHTS ON THE QUESTIONS

1. Genesis 6:5; James 5:1, 2; Genesis 4:9; Matt. 25:43.

2. John 14:27; Proverbs 4:23; Psalms 4:8; Luke 2:13, 14; Romans 14:17.

3. Romans 12:17, 18; Colossians 3:15.

4. Isaiah 26:3; Philippians 4:7; Colossians 1:20; Romans 5:1; Acts 10:36.

Our Children's Department



Mrs. Loretta Carrithers
Superintendent

Dear Children:

I once heard the story of a soldier who was brought into a hospital in France, after a great battle, and he asked to see the chaplain. There he lay still on his stretcher, for he was too bardly hurt to be lifted yet. His gray eyes were full of pain, and his face was drawn, but he was not making any complaint.

In the days while he lingered there he told the chaplain many things about himself, and about his home and his mother. He said that he wanted to be a member of his mother's church, and so the chaplain baptized him, there in the hospital ward, while two nurses stood by his side and the other men were very silent, looking on.

Once the chaplain was asking him about the night when he was hurt. He was a sergeant, and he was in command of a party of men who were out between the trenches mending wire and scouting along the German lines. While they were moving through the shadows, the Germans opened fire. He was shot, though none of the other men were touched. They picked him up and carried him back into the American lines, and so he was sent to the hospital. And when he was asked about it, he said, "I certainly was proud that none of the other boys got hurt."

You see he was in command. He was responsible for the lives of those other men. He was not troubled very much that he himself had been terribly wounded. He was only thinking how glad he was that he had brought the others in safe.

Very often that chaplain has remembered those words, and he does not think finer words were ever spoken. How different things would be if all the boys and girls and men and women had the same spirit which those words express. There are some who do terrible harm to others—the boy who starts at school the evil influence of the dirty story which little boys may listen to and have their thoughts all poisoned; the girl who welcomes some mean rumor and injures another's reputation, or encourages the immodesty which may hurt the lives of other girls whom she may never even see. They may seem to come out of the wrong which they have done without very much harm to themselves, but they have harmed others, and the harm they have done to those others is their lasting shame. Suppose instead we should always live so that we could say, like the wounded soldier, "I certainly am glad that none of the others got hurt, that nothing I have ever said or done, or left undone, has put some other boy or girl in danger."

He was a leader and felt responsible for his comrades; but so are we. Every boy and girl who bears the name of Jesus is commissioned by Him to be a leader to help his or her companions and keep them safe. The most beautiful thing that was said about Jesus on His cross, even though His enemies said it, was in these words, "He saved others." Shall we not see whether we cannot help others and make all lives stronger and sounder because we have been by their side?

With love, in Christ's Name,
Aunt Loretta.

Missionary Information Column

Conducted by Rev. Chester Zimmerman
Missionary Supt. National Sunday School Association

ADDRESSES YOU SHOULD KNOW

American Bible Society, Bible House, Park Ave. at 57th St., N. Y. C.

American Tract Society, 7 W. 45th St., N. Y. C.

Christian Endeavor, International Society of, 41 Mt. Vernon St., Boston, Mass.

Colored People, National Association for Advancement of, 69 5th Ave., N. Y. C.

Federated Church Women, National Council of, 297 4th Ave., N. Y. C.

Home Missions Council, 297 4th Ave., N. Y. C.

International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

Lepers, American Mission to, Inc., 156 5th Ave., N. Y. C.

Missionary Education Movement, 150 5th Ave. N. Y. C.

National Forum, 417 S. Dearborn St., Chicago, Ill.

Society for Visual Education, 100 E. Ohio Street, Chicago, Ill.

World's Sunday School Association, Metropolitan Tower, N .Y. C.

Y. M. C. A., National Council of, 347 Madison Avenue, N. Y. C.

Y. W. C. A., National Board of, 600 Lexington Ave., N. Y. C.

An inquiry to any of the previous mentioned addresses for a catalogue, or other information will help you in your missionary work. Your investment of a few pennies in postage will be repaid a hundred-fold in knowledge gained.

Well Worth Repeating

A little girl was heard to say at the close of her evening prayer, "And I saw a poor little girl on the street today, cold and hungry, but it is none of our business, is it, God?"

None of us would be willing to pray or say that, but most of us are perfectly willing to act this way.

Dramatized Sermonette of the Week

We present "Awakening," a short drama for seven men and one woman. Setting is modern and simple. Characters are Mr. U. States, Mrs. U. States, India, Africa, China, Russia, South America. Mr. U. States has a dream that makes him change his mind and a vacation is postponed. Write for inspection copy inclosing stamp. Inspection copies are not for sale and must be returned within one week.

Prayer Meeting Department

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topic

(Look over last week's record. Write a note to each person present, and tell them you are glad that they took time to come to the "House of the Lord" at the hour of prayer.)

A Surrendered Life

1. If folks want to have victory in their Christian Lives they must surrender absolutely to the will of God. Philippians 1:21; 1 Peter 1:18, 19; 1 Corinthians 6:19, 20.

2. Many a person professes faith in Christ, without giving his life wholly up to God. Such a life will be a failure. Acts 5:32; Romans 6:13, 19.

3. We must give ourselves wholly to the Lord before we can lead others to Him. 2 Corinthians 8:5.

4. The failure of much Christian effort is due to good people trying to do what they think is the Lord's work without his help and driving power." John 15:5.

5.We talk a great deal about self-denial these days. But how much pleasure do we deny ourselves for the Lord's sake? The way of the cross is not crowded. It is not in favor with the multitudes. Matthew 16:24; John 12:26.

6. Israel was commanded to offer only the best to God in sacrifice. Nothing shoddy, nothing imperfect, was acceptable as a sacrifice in Old Testament Days. Only the **first fruits** of the fields, and the unblemished lambs of the flock were offered. Leviticus 22:19-25.

7. This idea is carried forward in the plea of the great apostle. Giving the body as a **"living sacrifice"** is better than giving **things,** however precious they may be. Romans 12:1.

8. Jeremiah had the idea that God was like a potter. "Thou art the potter, I am the clay." Clay, in the hands of a master, can be worked and shaped into a choice design. Jeremiah 18:6.

9. Matthew 14:17-20. "The miracle of the five loaves and two fishes is deeply significant. The disciples said unto Jesus, 'We have here but five loaves, and two fishes!' He said, 'Bring them hither to me'. We are told that he took **the** five loaves, and **the** two fishes,—that is, He took **all that they had.** It was not much, but **they brought it all.** Then He blessed it, and broke it, and there was an abundance for all. But if **one of those insignificant barley loaves had been kept back, or one of those little fishes, there would not have been enough to go around.**

10. We, too, may not have much. We may have only five barley crackers and two little fishes, **but if we bring them all, absolutely all** to Christ, He will take them, bless them, and multiply them; but if we hold back one cracker or one fish, He will not bless and multiply. **Here lies the secret of failure** in many a one who would work for Christ. We talk very lightly of absolute surrender to God, but it means more than most people who profess it seem to realize. Have you brought all to Christ—**absolutely all—absolutely ALL?"**

—Pittsburgh, Pa.

ASSURANCE

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies."—*John G. Whittier.*



News From Our Churches

TRAVEL FLASHES

Palestine, Burnt House, Mathias

West Virginia is a wonderful place to be because of the elaborate and ornate beauty God has strewn all over their "Beautiful Hills." That is the title of their State Song.

Our third meeting is now a thing of history. Remember this one was to begin in Mathias on August 2nd, but was delayed because of sickness at that time. In the meantime, the Lord led us to new friends at Prosperity Brethren Church for our August meeting and because of our happy time there, and because it was not greatly out of our way, we returned on our trip to Mathias to preach to a fine audience and remain over night and then to have one of our most thrilling experiences going on: one, fording the Great Kanawha River, driving to Burnt House over a small "black" road, almost entirely uninhabited, which gave one a sense of lostness, very uncomfortable to experience—for we were not at all sure we were on the right road and could do nothing but drive on and see, being glad in the end that we came out right.

At Burnt House we found another good field for services, but could not now arrange a date because of a prospective operation on the pastor's eyes for cataract. At some future date we hope to help them.

Southern hospitality is proverbial and not for nothing. It is not only proverbial but "factative." It is a long, long time since I have been fed so well as lately, and I am sure that I could not survive it for a period too extended. But I seem more healthy and vigorous than for a period of years and do the work of an evangelist with greater vim and zest than for a long time.

We preached one night each at each place—Prosperity, Burnt House and Terra Alta, and also assisted in a funeral at Terra Alta. Proven is my contention concerning the friendliness of these people, when I relate that myself, Dr. Lindower and one missionary from China, a former friend of mine, Rev Frank Crumpacker, all inflicted ourselves on Terra Alta in the space of a few evenings.

Mathias

I have been persuaded by a too hasty look at my records that it had been six years since I had held my last meeting there; but better records proved that it had been fourteen! The very last thing I did in that interesting meeting was to baptize Guy F. Ludwig, the son-in-law of their former leader, preacher and pastor, Arthur Snyder. His place in the community life as merchant, preacher and advisor was quite unusual. His loss is irreparable. How we missed him! But the son-in-law is now the pastor and his daughter, the song leader for the congregation. Other daughters and grandchildren are mainstays of the present setup.

In this meeting we had severe handicaps: vanishing rubber in tires, with rough mountain roads, furnished either a reason or excuse; a terrible freeze scared the people to hurrying their garden stuff into their winter quarters, for in this country the old-fashioned way is more sensible than trying to run miles (instead of a few blocks) for such necessary things for the modern diet. In spite of it all the attendance was never discouraging and the interest was good enough to pull the preacher's best effort. There were immediate results as a deacon and deaconess were ordained; two were baptized where most of the young people had already been sifted low and we closed with a Communion with more Brethren present than had attended any service at any regular meeting. I believe this to be almost without precedent in my experience.

Chickens and Turkeys

There are more of them to the square mile in this community than any place I have seen. The pastor had 5,000 chickens of various ages, from two weeks to ten. One flock of turkeys has four thousand in it. One of the unusual things was to see a small rising of smoke from dozens of small houses, barns and all kinds of flimsy, improvised structures—smoke from the stoves and brooders of the growing birds of various kinds. It is a great business. I dare not describe further lest all the preachers begin to trek to West Virginia.

Co-Operation

Only two churches are in this small village and both of them Brethren. Both have rather unusually good buildings. The Church of the Brethren just new and well arranged. I am glad to say that I see a decided growth toward cooperation where the way once was competition. In one of our meetings I asked for a show of hands and I estimated that 40% were of the sister church—55% of our church, and 5% of other denominations.

Our home was with Dr. B. F. Moyers. Modern, handy, graciously and fully shared with Mrs. Bame and myself, it is no wonder we love to go there. Ham and eggs for breakfast, chicken and all that goes with it for every dinner—well, it just had to be cut off, not much too soon for my future health.

There is room for vast growth here for some alert church and before many years pass it will be known which it will be. Full cooperation between the Brethren is not nearly as far off as some may think. It is bound to come here and it will be a blessing if and when.

Now we go to Vandergrift to help Brother Keck and his people. Pray for us and ask us if you desire evangelism in the near future, in your congregation. My next address will be:

C-O Rev. Elmer Keck,
Rt. No. 1,
Vandergrift, Pa.

Charles A. Bame.

LOST CREEK, KENTUCKY

On September 30th there was a local option election held in Breathaitt County, our county. Because of a very severe eye infection the writer was out of the campaign for about five weeks, its duration. Because of this we did not get in much with what went on. But since the election we have learned that the "wets" were said to have put much money into the county in the election, and we feel that because of this mainly, the county went "wet" by about three hundred.

But here is, to us, one very consoling factor in this election. There were thirty-two election precincts in this county, and Lost Creek is one of the largest of them. The results of the election showed that the Lost Creek precinct went dry by the largest percentage in the county—85%, in spite of all the efforts of the "wets" to the contrary. When this fact became apparent, it made us rejoice in the Lord for it. And then we at once thought that you, who have put money into this work, would be glad and feel to rejoice in the Lord for this showing, that your money has been doing things worth while.

Our annual revival meeting closed October 4th with twenty-five conversions, and a spiritual uplift for the church here.

Our fall Communion service will be held on October 31st. The school is also the largest now that it has been for many years, the Lord having provided the workers needed, except a matron for the girls, and the work of the Kingdom in this part of the moral vineyard is looking up. **We praise the Lord for all this.** And food prices are also up and going up, and this, with much of the crop and garden failure here in the mountains, does not make a happy picture for the whole year, **except for the promises of the Lord which brighten it.** In these we face the future cheerfully, and go forward. Pray for us.

G. E. Drushal.

LANARK, ILLINOIS

A change has been made in our plans for an evangelistic campaign, but not to our disadvantage. We find that Dean Willis E. Ronk of Ashland College and Seminary, can be with us during the Thanksgiving season. We are preparing ourselves with plans and prayers for this great time.

Sunday, October 4th, the semi-annual fellowship dinner and business meeting was held. A great number attended. All business was taken care of in an orderly manner and careful plans were laid for the new year. H. B. Puterbaugh takes office as Sunday School Superintendent.

The Woman's Missionary Society gave their public service on Sunday, October 11th, at eight o'clock. Mrs. U. J. Shively, the National W. M. S. President, was present and gave the address of the evening. As usual she inspired all who heard and there was a record crowd.

Mrs. Willard Rahn.

SMITHVILLE, OHIO

The Smithville, Ohio, Brethren Church is continuing in the faith under the leadership of our pastor, Rev. J. G. Dodds, a faith which enables her to look forward and lay hold of the promises of our Father.

The Bible School continues with Brother Myron Steiner as Superintendent. He has proved himself as an able leader.

The Woman's Missionary Society and the Sisterhood of Mary and Martha have met all their goals and were banner societies at our National Conference.

It was the pleasure of the church several weeks ago to have a reception for the grade and high school teachers of Smithville. There were twenty-four in all. The church parlors were nicely decorated with autumn flowers to represent a garden. Harvey Amstutz, our Vice Moderator, presided over the program. Dainty refreshments were served.

The last Wednesday evening in September, September 30th, Brother E. M. Riddle of Louisville, brought a message to our people in the interests of Ashland College and Seminary. Some pledges have not been sent in yet, but up to the present time we have in cash and pledges the sum of $1,000.00.

On Sunday, October 4th, we observed Rally Day and the Fiftieth Anniversary of the Zion Hill Church. This was a union church, located about four miles north of Smithville. The church was partially organized on December 31, 1892,

with eleven members. On May 19, 1894 the organization was completed with sixteen members, nine of whom are still living. Sterling, Rittman and Smithville have grown out of this church. The Lord has blessed and prospered his people and the present membership in the Smithville Church totals 251.

Much credit is due Rev. William Keiffer, who organized this church. He drove with horse and buggy over the hills, a distance of about thirty miles, coming over week ends.

Unfortunately our anniversary Sunday was a rainy day and this, perhaps, kept some away. However, we had an attendance of 191 at Sunday School and an offering of $89.05. We had an all-day meeting with a basket dinner at the noon hour. We had good music throughout the day, with two splendid addresses by our guest speaker, Prof. M. A. Stuckey. Just before the closing of the afternoon session Prof. Stuckey burned the Parsonage note. The church is now free of any indebtedness.

Unified Sunday evening services began October 11, unifying the Christian Endeavor and evening service, the pastor's message immediately following the Endeavor service.

Mid-week prayer services began October 14th, bringing the third of a series of studies in Revelation. Our pastor presents the studies and the members conduct the devotions.

Our Communion Service was observed on Sunday evening, October 18th.

Mrs Maude V. Rutt, Cor. Sec.

JOHNSTOWN, PA.

Sunday, October 4th, was a day of special services for Johnstown, Pa., Second and Third Brethren Churches. It was Rally Day in The Second Brethren Church with an attendance of 127, and an offering of $48.00. The attendance was two over the goal anticipated. A special program was held following the worship services at 9:30 o'clock. Underwritten in cost by the young peoples Church School classes, a Hammond electric Solovox was recently installed, which adds much to the praise services. The Church reports a membership of 94. Communion services will be held November 22nd. Twenty-five subscriptions to The Brethren Evangelist have just been sent in, 21 of them new subscriptions.

The Third Brethren Church joined in the world-wide Communion Sunday observance with an attendance of 152. This was encouraging, since the average attendance of the last seven years was 136 at Communion. Third Church's Rally Day will be held October 18th.

Rev. Claud Studebaker, of South Bend, Indiana, will begin a two weeks' Evangelistic Campaign in Third (Morrellville) Church Monday evening, October 26th. This will be followed by his holding a week's special meeting in The Second (Moxham) Brethren Church, November 9th to 15th. His popularity is attested by this being the third time Rev. Studebaker has been called for Evangelistic Services here. In 1936, he led in a joint campaign with the neighboring Church of the Brethren, who joined heartily, the services the last week of the campaign being held in their Church, Third Church having been without a resident pastor at the time.

William S. Crick, Minister.

BURLINGTON-CAMBRIA, CIRCUIT INDIANA

Once more we renew our obligation of letting the world know about two splendid churches in the Heart of Hoosierdom—Carroll and Clinton County. We have just closed two years of service on this field, and have answered the request to remain for the third year.

In some ways our work has not shown up to any flattering degree, but in others, we have more commendable progress.

On the Burlington field, we have made a number of valuable improvements which involved more or less financial expenses. They are: A new well and home water-ystem, with kitchen conveniences—$225.00; Painting of the Manse, outside—approximately $125.00; painting the Church outside and redecorating inside—sanding of floors, and 79 new folding chairs for the rear class rooms—approximately $500.00. These improvements are an asset to all the properties.

We have observed all the special days and special offerings. Another commendable thing, and one that is worth while, we are teaching our people to worship the Lord with their gifts, and once each month we have what we term "Tithing Sunday," or "Tithing Week." Our church treasurer says this has been a good thing, and has helped out wonderfully in the local finances. A number of individual gifts have been bestowed upon the pastor and wife.

Several readjustments have been made in the Church School, of which Roy Brubaker is the Superintendent, and the work is going forward. Just now we are all looking forward to our Annual Home Coming and Rally Day which will be on October 25, to a record breaking attendance—and that means we will have to have MORE than 220 present. We hope to follow up with a week's revival and Bible Study.

One thing for which this church can be wonderfully THANKFUL, and that is this—not many deaths in two years (only two) and as yet no men have been taken away for army or navy service—as it happens.

For the summer months our average morning attendance has been 76 for the worship service; average for the evening worship, 40-plus. This is just slightly less than a similar period last year.

We have many reasons to Praise the Lord for His goodness.

Now a few words about the Cambria field—Our Annual Home Coming Day was on July 12 with an attendance above any for many years past. Prof. M. A. Stuckey of the College was the guest speaker for the day, and he was indeed a "high light" for all who heard. He will be welcomed back at any time. This was a great day; dinner was served under a large tent. A history, compiled by the pastor of the church, was read at the afternoon session recalling many instances and happenings of years gone by.

This is the home locality of Dr. J. Allen Miller, Dr. Martin Shively, and some other well known brethren of years ago. While they have had some hard and heavy trials in the past, they have been recovering and maintaining their work splendidly the past three years. A new W. M. S. was organized over a year ago, and at this Conference time were awarded as an "Honor Society." They have adopted the "pay as you go" plan and they "owe no man anything." Here too they have adopted "Tithing Week" each month, and have regular offerings at each service. The Church School attendance varies from 26 to 61. Five young men have answered the call of Uncle Sam.

The week-nite Bible Study and Prayer is a commendable feature of this little church group. Our average attendance the last nine months has been 15-plus. Children's meetings, averages 7. Morning worship average attendance, 36-plus; evening 31-plus.

These people are the BEST listeners we ever had, and are quite devoted to every cause. A Consecration Service for 8 children was held some months ago. These church folks remember the minister and wife by extra donations and gifts, which bring joy to our hearts, because we realize that they must appreciate what we try to do for them.

Praise the Lord for His wonderful goodness to us all.

W. R. Deeter.

SHLAND COLLEGE

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INTERESTING ITEMS

WE ARE GLAD FOR THE GOOD REPORT OF THE Goshen, Indiana, Homecoming Day, which was held on October 18th. They had a mighty fine motto or theme for that day. It was "Victory Through Christ." After all that is the only way victory can be obtained. Congratulations, Brother Rowsey. And thanks for the bouquets you handed us in your latest communication. We do appreciate these words of commendation.

WE NOTE FROM THE WESTERN PENNSYLVANIA BULLETINS that the churches are doing a very fine thing in that they are not only supporting their own evangelistic meetings, but are making pilgrimages to the other churches which are holding like services. This not only makes for a spirit of fine fellowship, but the united prayers of the people surely make the listening ear of the Father extremely glad. How beautiful it is to dwell together in unity.

UNDER THE CAPTION OF "The When and How of Additions to the Church", Brother William S. Crick makes this observation in his Third Church of Johnstown Bulletin: "Since September, 1936, 72% of the additions to the Third Brethren Church have taken place during Evangelistic Campaigns, and 82% of the additions have been made by confession and baptism." It adds the interesting information that since 1936, 145 additions have been made to the Third Church membership.

FROM THE NORTH VANDERGRIFT, PA., bulletin we find that Dr. Charles A. Bame, who has been holding evangelistic services in the Brethren Church at that place spoke to 1500 High School pupils and 80 grade school pupils the first week of these services. Also that the attendance was fine at the services, considering the weather and other handicaps. Brother Elmer M. Keck is the pastor.

THE OHIO DISTRICT MINISTERIUM met for their fall retreat on Friday, October 23rd. The sessions began with breakfast at the College dormitory at 7:30; shifting the sessions to the Park Street Church, the sessions continued throughout the day, closing with a fine get-together at the F. E. Myers Memorial Music Home of the College at the evening hour. A full report will appear in next week's issue.

WE LEARN FROM BROTHER E. J. BEEKLEY, pastor of the West Alexandria, Ohio, Brethren Church, that some fine improvements have been made on the interior of the church. We trust that they will report this matter in full for our readers.

FROM THE DAYTON, OHIO, BULLETIN. The following very interesting item is found in the issue of October 25th. "A New Assistant has come to the parsonage. His name is John Thomas Grisso. We hope that your reception of 'Tommy' will be as gracious as the manner in which you have received his parents." Congratulations, Brother Vernon and Sister Marjorie.

THE FOLLOWING INFORMATION CONCERNING Brother and Sister Ralph Singer, recently installed as pastor of the Mount Pleasant, Pa., Church, is gleaned from Brother Gilmer's Vinco Bulletin:

"Mr. and Mrs. Ralph Singer and son John, went on Friday last, October 16th, to make their home in Mt. Pleasant Brother Singer, as a lay preacher, has accepted the call to a full time pastorate of the Brethren Church there. He had filled the pulpit for nine Sundays and was then given the call. On Monday, October 12th, the Mary and Martha Class gave the Singers a farewell party at the home of Mrs. Weldon Smith. Appropriate gifts were presented."



EDITORIALS

READ IT THROUGH—THINK IT THROUGH

A very recent release from the World Narcotics Research Foundation came to our desk a few days ago. We felt that the content was so important that we are passing it on to you for your reading and consideration. The full text follows:

Some years ago Bishop Frank Bristol of the Methdist Church said "Man is the one great universal uzzle to himself." Industrial engineers tell us that nly about ten per cent of us have a definite aim in ife or a genuine motive in living. We are lopsided, nbalanced, poorly proportioned, full of idiosyncraies, eccentricities, susceptibilities, peculiarities of ur physical and mental constitution and temperaent, the great majority unfit for any business, proession or calling. In no way is this demonstrated nore clearly than in our violation of the simple laws f health.

Three million of us are sick every day in bed. More than six hundred thousand adults and three undred thousand children die every year in the Jnited States of preventable disease. With all the narvelous progress of medical science, the mortality rom chronic diseases is on the increase. Chronic disrders of lungs, kidneys, heart and other organs ause more than half the deaths. In fifty years while ur population has increased some three hundred er cent, our population of insane, and feeble-minded eople has increased more than nine hundred per ent. What is the explanation? The best medical uthorities tell us that the cause is the ever increasng addition to narcotics—alcohol, morphine and ther alkaloids of opium, nicotine, caffeine and other rugs. These narcotics, along with our fast living, re breaking down our resistance to disease and pening the door to scores of chronic troubles.

Heart trouble is now first in the cause of death, ost of it caused by narcotics and wrong eating. his is the undisputed testimony of medical science.

In twenty years cancer has jumped from eighth lace among the causes of death to second place. It auses one tenth of all deaths. Since 1900, three and half million people have suffered from this disse, most of them giving their lives. Dr. George homas Peck and Dr. Edward Livingston of Manattan Memorial Hospital wrote a large book "Treatent of Cancer and Allied Diseases" in which they id that most cancers in this country are in the diestive tracts. They named the causes in this order: Alcohol, tobacco, improper chewing of food, gulping hot foods, irregular meals and tooth diseases.

Dr. Soma Weiss of Harvard Medical School, who spent five years studying the victims of beriberi in Peter Bent Brigham Hospital in Boston, stated that consumption of alcohol beverages is causing the oriental disease in this country.

And so we might go on indefinitely down the list of the most fatal diseases. Tuberculosis is a most curable disease, not infectious, with certain limitations. It is almost never inherited, yet half a million adults suffer from it and at least eight thousand die each year, one seventh of the deaths between ages eighteen and forty-five—much of this due to lowered resistance from alcohol and other narcotics.

Some four hundred thousand suffer each year from typhoid and thirty-five thousand die each year, most of this due to lowered resistance from narcotics.

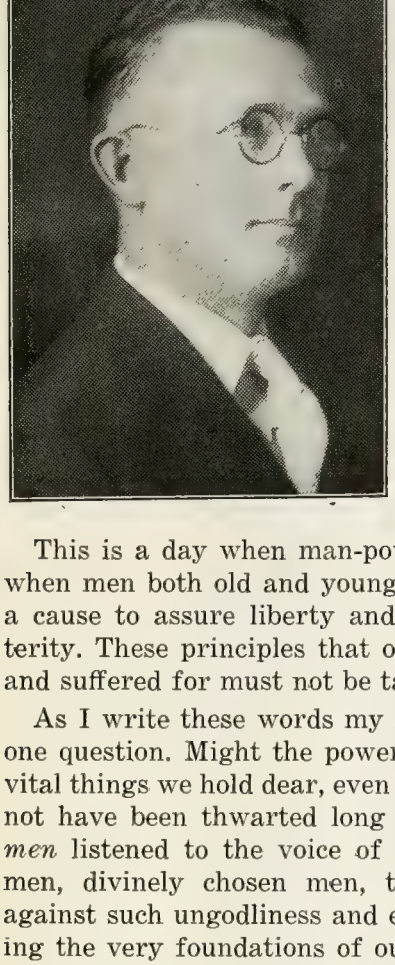
Millions of our young men are going through physical examinations for army service. Again we have brought to our attention what we learned a quarter of a century ago when half a million were rejected as physically unfit—16% of the three million men.

For the ever increasing addition to narcotics, fast living, violation of the laws of health, ignorance and indifference we are paying a heavy toll. The findings of the conference on Child Health and Protection told us what our American parents are passing along to their children. Of 45,000,000 children: 10,000,000 are handicapped, 6,000,000 are improperly nourished, 1,000,000 have defective teeth, 675,000 offer behavior problems, 450,000 are mentally retarded, 382,000 are tubercular, 342,000 have impaired hearing, 18,000 are totally deaf, 300,000 are crippled, 50,000 are blind, 200,000 are partially blind, 200,000 are delinquent, 500,000 are dependent. This was the survey made by Director Harry Everett Barnard, Indianapolis Chemist and Santarian and a dozen dignitaries and clerics and their investigators working under Dr. Ray Lyman Wilbur.

Alcohol and other narcotics destroy our moral and human resources. We suffer increasingly today because the American people (a fourth of them voted) listened to the false prophets who said that the evils of drinking, and drunkeniess would be greatly reduced by repeal of prohibitory laws and that drinking among youth would be greatly reduced.

We are not thinking deeply when we boast that in the last fifty years we have increased our expecta-

(Continued on page 7)



GOD'S NEED OF MEN

REV. A. E. WHITTED

This is a day when man-power is being stressed, when men both old and young are being enlisted in a cause to assure liberty and freedom to our posterity. These principles that our forbears struggled and suffered for must not be taken from us.

As I write these words my mind is troubled with one question. Might the powers that threaten these vital things we hold dear, even dearer than life itself, not have been thwarted long ago had we as *God's men* listened to the voice of the Lord? God needs men, divinely chosen men, to fight these battles against such ungodliness and error that is threatening the very foundations of our civilization.

Yes, God needs soldiers. I am thinking of two passages in the word, one from the Old Testament scriptures and one from the New. I believe we can take the two and weave them together in our thinking into a very profitable fabric. "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names." Numbers 1:2, and "Thou therefore endure hardness, as a good soldier of Jesus Christ." II Tim. 2:3. Take these two texts and combine them and they seem to proclaim that every one of God's children should be enrolled as soldiers of the cross of Christ, not one with a leave of absence but all enlisted for the whole duration.

Cowardice in any warfare is not good. Failure in the line of duty brings the most severe discipline. Look back through the pages of sacred history and you will find that cowardice was not the spirit manifested by the early Christians. They met with terrible persecution and hardship but such things did not quiet them nor cause them to hoise the white flag of surrender. They "went everywhere preaching the word." Prisons caused no horrors and even fear of death could not dampen their ardor. They rejoiced that they were accounted worthy to suffer for His name.

Why men for today? Why enlist as soldiers in a righteous cause? Surely not to reveal our strength or to boast about it. "Though your strength be as the strength of ten" it will avail nothing. "We wrestle not with flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Christ-spirited men are needed, for only as we are in Christ, and empowered by His spirit will we be able to stand.

Why be soldiers? Surely the Lord does not desire enlistment in civil strife. The years of '61 to '65 revealed the horrors and heartaches of such warfare. Spain is another spectacle of such strife. If such wars and the slaughter and barbarisms of the strife in the present world conflict are revealed in worldly systems, civic systems, what must our Lord, the captain of our souls, think of the civil strife in the church. Such strife means the weakening of hands; it means robbing the Lord of our strength and power in evangelism and service. We become spectacles before the world. Remember that our Lord has asked that we be like minded with him. 1 Cor. 1:10. Are you a true soldier? The Lord needs you as such.

Yes, God needs true soldiers. Men arrayed in true armour. Eph. 6:11. Why? Because of the nature of the battle to be fought, and because there is no perfect moral code for the unregenerate. Christ has offered something better to a lost world. So our meditation turns more to the warfare of these true soldiers against the evils of the world as they attack the church.

In the first place there are economic evils. The world is full of fraud, deceit, dishonesty and bargaining. God needs men who will be good soldiers against all such, lest mankind be overcome with them. Let the moderation of our compassionate Christ rule your life rather than "an eye for an eye" policy. Many policies in business may be legal and honest

yet at the same time spiritually unfit and unfair for the church.

There are moral evils too, distributed quite equally between young and old. Remember the history of the Roman empire and of Greece. These mighty empires became morally low immediately prior to their downfall. Were the morals any more base then than now? We wonder with our night-clubs, our roadhouses, our filthy shows and many others beyond my ability to enumerate. You say they don't affect you. Perhaps not but never-the-less they are a commentary for the world to read, of the moral corruption that is eating at the heart of America. "Keep thyself pure." "Abstain from every appearance of evil." What a terrific battle to wage against moral corruption. Are you conducting your efforts against such that you will escape shame and disgrace in the day of Christ?

Again there are evils of unbelief: Atheism, Communism, Facism and the like that are making inroads unbelievable against the church and the principles for which she stands. Do you wonder why church pews are empty? Churches are builded on the truths of the Bible and with men whose faith is in the God of the Book. These precious things are being undermined and destroyed. Those who are unfortunate enough to lose them will not cling to the church. "When the son of man cometh will He find faith on the earth?" He won't if Satan can prevent it. Just remember however that the soldier of the cross has a victorious captain of his salvation.

But the fight of God's men is not all "against." Such a soldier has an aggressive fight "for." Yes an aggressive fight for the proclamation of the Gospel. How necessary is this proclamation? Just this necessary—without this proclamation men will not receive its message and without receiving that message they will be lost.

Where shall the message be given? To the whole wide world. The territory is unlimited. "Every place that the sole of your foot shall tread upon" is God's word to Joshua. And so He would speak to you and me as His true soldiers. Think of the privilege, the wonderful opportunity that belongs to God's men. The story must be told.

We talk a great deal about defense. After all the one and only true means of defense is the Gospel and its proclamation. If a mad dog were found running our streets we would quickly be out and after the thing endangering our very lives. We never pause to think that mankind without the Lord is far more dangerous. Shall we not now begin to build up a protection for ourselves and those we love by presenting faithfully the message of the Gospel? Equipment and weapons, you say! O, yes the good Lord supplies all such that are needed. Find the list by reading Ephesians 6:11-17. An all-sufficient and complete protection against the enemies of the church. Use your weapons and while taking them up remember that "The word of God is quick and powerful and sharper than a two-edged sword."

"And the Master still is waiting, Calling still
Go ye all into my vineyard, With a will;
Be it early, be it late, Idle there no longer wait,
What is right I sure will give you, Small and great."

Why delay? Haste away, Soon will come settling day;
While the golden harvest wait, Ripe to fall;
Stand not at the market gate, Hear, O, hear the Master's call;
Work you my desire, I'll give, will give you hire."

Be a good soldier of the Cross. God needs you.

Ardmore Heights, South Bend, Indiana.

THAT JERUSALEM CONFERENCE OF ACTS FIFTEEN

Dr. George W. Rench

(The paper which appears below was given at the Indiana Ministerium which convened at Warsaw, Indiana on September 29 and 30. We are very glad for such material and we are sure it will have a wide reading.—Editor)

If the Bible is the book of authority among us, and if its utterances are final on what it discusses, as our church leaders of the 80's claimed and taught, then it is well to note that many unauthorized expressions have crept into our vocabulary.

The "Jerusalem conference" is one of these expressions. That is why I set it off in quotation marks. The inspired Word knows nothing about such a conference. This bit of humanism emphasizes the fact that an oft repeated term fastens itself upon our thinking, then gets into our practice until it is accepted as part and parcel of the Divine program; then its authority is never questioned. The exploitations of such terms in our language leads to untold bickerings and divisions among God's people with its consequent shame and disgrace.

There are many unauthorized agencies among us that the Book has not authorized, enterprises of great good, such as the Sunday school. It was brought into being to teach the Bible as it is, authority and all. We need more such agencies. Brothers Tombaugh, Bashor, and Holsinger used to refer to such organizations as "expediences," the idea coming from that well-known quotation in 1 Cor. 6:12, "All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought

under the power of any." Yes, I have been a Sunday school man all my life. I have always attended our conferences. It has been an "expediency" with me as it teaches the Word of God, and seeks to make plain the organizations set forth in its sacred pages. The emphasis it places upon its high-sounding officiary, and its effort to legislate into law decrees which the Book has already spoken upon, is so adverse to the whole spirit of our holy religion, that for years our fathers did not know what to do with a "conference." Now, we do not know what to do without one.

What Does Our Authority Have to Say?

Acts 15 will tell the story of that so called conference, if we will give it a chance.

(1) The meeting place. Verse 2: "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Verse 4 says, "they were received of the church, and of the apostles and elders." Here are the people who received this deputation.

(2) Time. Common chronology fixes the date at about A. D. 51; about 18 years after Pentecost, the beginning of this church.

(3) Number of congregations involved, or represented. Verse 22. "Then pleased it the apostles and elders, with the whole church, (note that) to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren."

Note further: There was no dissension between these two congregations; the dissension was all in the Antioch church.

(4) What gave rise to that disturbance in this missionary church? Verse 5, and 24. "But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses." Yes, the old, old question, the law of Moses is binding on Christians! Verse 24: "Forasmuch as we have heard, that certain which went out from us (the Jerusalem church) troubled you with words, SUBVERTING YOUR SOULS (emphasis mine) saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." You see, these disturbers of the peace of the Antioch church came out of the Jerusalem church. And that church repudiated them as meddlers. "Busybodies," (2 Thes. 3:11) "creepers-in," (Jude 4) and here in this verse, "subverters of souls"—all Bible terms—which, when viewed together simply means, trouble makers. What a record in God's sight some men fix up for themselves!

The Meeting For Decision and Peace

Those souls who expect to use this scripture as their authority for a delegate conference now have to face some strange facts. Just two congregations are engaged in this conference. At Jerusalem the deputation was "received of the church ('the whole church,' verse 22) and of the apostles, and elders." Not the "delegates," not even the apostles nor the elders. If this were a conference in the sense some would have us believe, IT WAS A MASS MEETING with the entire church as representing the one side, and Paul and Barnabas and Titus (Gal. 2:3) as representing the disturbed church of Antioch. The brethren from Antioch were not afraid of having the whole Jerusalem church on the one side and three brethren on the other. What a conference, in comparison with the great delegated bodies meeting under that designation.

Notice the splendid decorum as they proceed. "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren." Verse 7. No ranting here. A modest, brotherly appeal. No high-sounding "Mr. Moderator," "Mr. Moderator." It was simply, "Men and brethren." But I must quote one sentence of his great speech: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" O those man-made "yokes!" "Why tempt ye God?" May be Peter's short speech of *five* verses was thrown in this conference report either to show us, or shame us as we come together in such meetings.

Now, Barnabas and Paul are to speak. Then to show a modern conference how far men have strayed from good order and Christian conduct, verse 12 has this: "Then all the multitude kept silence, and gave audience to Barnabas and Paul." Verse 13 "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me."

Are the Scriptures of God Our Guide?

In conducting this meeting here are found again and again, such identical expressions. The men who used them were inspired men—God's holy apostles. And "holy men of God spake as they were moved by the Holy Ghost"—2 Pet. 1:21. We can make better use of Acts 15 than to read these verses as our authority to go into a meeting, and then proceed in our own blundering way. Some of us yet hold "We must worship God, but in God's appointed way." Was not Paul trying to guide a young preacher when he wrote to Timothy, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth." 1 Tim. 3:15. Doesn't God's code of honor count anymore?

There are some good men among us who have gone over to the crowd who hold the Bible has given us

message. The form which that message takes is unimportant. Such men are continually quoting, "The letter killeth, but the spirit maketh alive." They have heard some one say that, and without trying to find out what Paul was talking about they have taken up the cry; and no radical wants more liberty than that. They want us to go along with them; that the form of Matt. 28:19 is unimportant; it's the spirit of the commission that counts. I quote from a great editorial in a religious paper: "Men who continue to agitate the question are dealing entirely with human wisdom. They are not content to work patiently at the building of the sort of church the Holy Spirit set up. With perfectly good intentions and out of deep concern for the safety of Jehovah's ark they lay hands on the commands of the Lord himself. They think themselves commissioned to solve all the problems, when they will do much better to find the Lord's will and do it." "The letter killeth"? Yes, but that letter is the "law," the law of Moses. . .

Now, in that Jerusalem meeting let us notice the conclusion reached, and the basis for such a finding. Many would call it the decision. The basis of that decision makes this "conference" different from any ever held since that day. How many votes were for the Pharisee party, and how many for the deputation with Paul from the Antioch church? Don't laugh! Read verse 28 with its context again. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." "THE HOLY GHOST, and to us." The New Testament was not written as yet. To prevent a shameful division, Divine truth not heretofore revealed was needed. This meeting was to find a Divine decision. These holy men of God moved by the Holy Ghost were given that decision—"the Holy Ghost, and to us." Since the New Testament has been placed in our hands, how many times do we read, "The Spirit speaketh expressly." "Hear what the Spirit saith unto the churches." We have the Holy Spirit's MESSAGES. My whole message has been to show that we ought to recognize these messages, and use them as such. "Holding faith, and a good conscience; which some having put away concerning faith (who says you can't) have made shipwreck." 1 Tim. 1:19.

New Paris, Ind.

READ IT THROUGH—THINK IT THROUGH

(Continued from page 3)

tion of life from forty years to fifty-five for men and fifty-seven for women. Most of that increase is due to the reduction of the infant mortality rate. The amazing thing is that during those same years the mortality from chronic diseases doubled, causing more than half of the deaths. Narcotics and wrong eating attack the heart, lungs, liver and kidneys.

ETHYL ALCOHOL, NARCOTIC POISON IN ALL ALCOHOLIC-BEVERAGES

Ethyl Alcohol,—in all alcoholic liquors,—is scientifically considered a dangerous ingredient, that taken into the human body, tends always to impair the nervous system, weaken self-control, depress the higher functions of the brain, and destroy the fine balance of health and intelligence, physical well being, mental clarity and spiritual understanding.

Science today, shows FOUR FACTS ABOUT ALCOHOL as a beverage:

Alcohol is a narcotic:

Alcohol is a deterrent of normal bodily functions;

Alcohol is a habit-forming drug;

Alcohol is a protoplasmic poison of both body—and life germ cells.

In this four-fold role alcohol affects the body in various ways, viz.:

Ethyl Alcohol interferes with the functions of the organs in the living body because it absorbs water from moist substances it touches; it dissolves fatty substances it touches.

Ethyl Alcohol so affects especially the nerve centers, that it numbs, dulls, deadens or narcotizes and thereby tends to put to sleep the nervous system. Chloroform, ether, morphine, nicotine, are other narcotics, but because alcohol is the only one that is drinkable, it is the easiest to take.

"Alcohol is not so much an individual enemy, as a member of a gang of human enemies—disease,, poverty, vice, crime, fatigue, over-exertion. We may call it the confidence man of civilization, taking people down by associating with social pleasures—a jolly good fellow who leaves its believers penniless or victimized." HARVEY SUTTON, M.D., Director of the School of Public Health(Sydney, University, Australia.

IMPORTANT

NOTICE TO PASTORS

It will be necessary for any pastor who is changing his address or who has changed his address since the publishing of the ministerial list in last year's annual to send same to the Conference Secretary AT ONCE, if it is desired included in the current issue of the Annual. Do not delay, but send a card with change of address to:

Dr. L. E. Lindower,
General Conference Secretary,
520 Samaritan Avenue,
Ashland, Ohio.



The Church

THE NEW LEBANON CHURCH BURNS MORGAGE ON SUNDAY, OCT. 4th



The Pastor

The New Lebanon Brethren Church, down in the Miami Valley, has great cause to rejoice in her present accomplishments. Thirty-four years do not seem so very long, yet it is half the expanse of the ordinary life. It is thirty-four years since the New Lebanon Brethren Church was organized, and it is at the present time probably the largest church, in point of membership, in the Ohio District.

The present accomplishment is the liquidation of the debt on their church and parsonage. This was celebrated in connection with their annual Homecoming and Rally Day observance. The speakers of the day were Dr. Martin Shively, former pastor of the New Lebanon church and Rev. J. Perry Prather, pastor of the College Street Church of the Brethren of Dayton, Ohio.

A BRIEF HISTORY OF THE CHURCH

Rev. Shively was pastor of the Bear Creek Brethren church when he was asked to conduct services at the Union church. Before the "meeting" was over, a committee had been formed to organize the congregation and hire Rev. Shively at an annual salary of $200, for which he agreed to conduct two Sunday services a month and periodical "revivals."

The congregation first met in the Independent Order of Odd Fellows hall until the old Union church lot was obtained. A building committee was formed with G. W. Hepner, chairman, A. J. Bowser, W. C. Bricker, Daniel Apple, Omar Shock, D. C. Mills and Joseph Coyner. C. A. Kreitzer later replaced Coyner.

The church was dedicated April 4, 1909 after the first name, the New Lebanon branch of the Bear Creek Brethren church, was changed to "New Lebanon Brethren church."

Other pastors have served the church besides Rev. Shively including Revs. W. C. Benshoff, J. A. Garber, L. B. Wilkins, George Kinzie, L. V. King, William H. Beachler, C. C. Grisso, and the present pastor, Rev. W. Clayton Berkshire.

The building was enlarged in 1929, incurring an indebtedness of $3,700. The mortgage covering that debt was the one burned in a ceremony that began at 2:30 in the afternoon. During the ceremony charter members were presented, the history of the church was told, and Rev. Shively and Rev. J. Perry Prather, pastor of the College Street Church of the Brethren in Dayton, addressed the assembly.

A new electric organ provided music for the occasion.

REPORT OF THE DAY'S SERVICES

We are always happy to report to our Brethren concerning the work of the Lord entrusted in our care.

At the close of this fiscal year of 1942, we rejoice that we are able to say we have been moving steadily forward to a real constructive program this coming year.

We enjoy the fine fellowship and congeniality with both Rev. and Mrs. W. Clayton Berkshire and face the new year with confidence in their excellent leadership. In the year of his ministry with us there have been twenty-one baptisms and five uniting with the church by letter. Both Senior and Junior Christian Endeavor Societies have been organized, with an average attendance of thirty per Sunday. The new cabinet for the year 1942-1943 is planning a fine program also for the coming year.

Sunday, October 4th, we celebrated our Homecoming and Rally Day, commemorating our Thirty-fourth Anniversary of our church organization. Although the morning was dark and dreary outside, the light and radiance of His presence certainly pre-

vailed on the inside. There were 300 present for Sunday School and the church was filled to capacity for the splendid sermon of our beloved Dr. Shively, who has blessed us at every Homecoming program in the past twelve years. One Hundred and Twenty-five members and friends enjoyed the fine fellowship and the basket dinner during the noon hour.

The afternoon service was very informal. Greetings were extended from the Dayton, West Alexandria and Gratis Churches and the Rev. J. Perry Prather, pastor of the College Street Church of the Brethren in Dayton delivered the afternoon message.

Two months ago we undertook a liquidation campaign, hoping to erase our church debt by Homecoming time. With the Lord's help we succeeded and at this memorable afternoon service we were able to burn the church mortgage, thus clearing our church and parsonage of all local financial obligations. A short history of the church was given by our Sunday School Superintendent, Glenn L. Clayton. As the roll was called of charter members, sixteen responded, each receiving a small token, symbolic of our appreciation for their untiring efforts in making our church today possible.

The New Lebanon Brethren Church faces the future with that same confidence that has always motivated her people and we feel that her opportunity is greater today than ever before. She is free of debt at a time when the demand for missions and Christian education is greater than ever before. And so we dedicate ourselves anew to the work ahead of us.

Yours in the Lord's Service,
Elizabeth Keiser, Cor. Sec.

THE ORGANIZER OF THE NEW LEBANON CHURCH



Dr. Martin Shively

Ashland, Ohio

AMONG THE OLDEST CHARTER MEMBERS

Numbered among the older of the charter members of the church who were in attendance were Mrs. Maggie Troutman and Mrs. Anna Weaver. Their pictures appeared in the Dayton papers in connection with the account of the anniversary celebration. It may be that we will be able to present the picture of these two in some future issue of The Evangelist. The pastor reports that these two members have meant much to the New Lebanon Church.

DR. SHIVELY REPORTS THE SERVICE

Thirty-five years will make a great difference in the complexion in any congregation, and it lacked only a month of having been thirty-five years since the beginnings of the strong congregation, when I was invited for the sixteenth consecutive year to participate in the services of the day. I called the roll of those whom I had baptized then, as I began my service, and was peased to note that perhaps a dozen persons stood in response to the roll call. The group originally numbered to close forty persons, but death had thinned the ranks to the number who stood in response to the roll call. Of the five good women who were really responsible for the great beginnings of the work there, only two remain, and both were present at the service. These are Mrs. Maggie Troutman and Emma Weaver. And to their faith and vision, and to the small group of associates, belongs the credit of the great things which are being done there. The pleasure I experienced in meeting them and the fine group of the large present membership, was far greater than can be described. I fervently believe Heaven will be like that, as we meet the dear ones who have gone before. Yes, I sincerely missed Amanda Bright and Ida Bowser, among the original group, and others who were associated with me during the early activities of the church.

It seemed like a far day from the time when I turned up the first shovel full of dirt upon the location of the splendid church building to the day we met in the spacious house of worship and stood before a great congregation to lead in worship before the Lord, and I am sure all must have recalled the statement of the prophet Samuel who saw the fleeing Philistines, and cried, "Hitherto hath the Lord led us." New Lebanon has been served by some unusual leaders, not least of whom is the present pastor and his excellent wife—Brother and Sister Clayton Berkshire.

The occasion of this Home Coming was a service which none who participated in it will soon forget. It may easily be possible that it shall be my last participation in such a service there, but to the end of

my days I shall remember the occasion, and be glad for the privilege it afforded me to see and greet again the dear Brethren whom the Lord permitted me to serve in the years which have gone. May our dear Lord bless them every one, and lead them to victories even greater than any which have been given them in the past.

NEW LEBANON DOES IT!

Does what?

Sends in 145 Subscriptions to

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No. 2 New Lebanon, Ohio

No. 3 ? ? ? ? ?

I almost always feel inclined, when I say anything to soldiers, to impress upon them, in a few brief remarks, the importance of success in this contest. It is not merely for the day, but for all time to come, that we should perpetuate for our children's children that great and free government which we have enjoyed all our lives. I beg you to remember this, not merely for my sake, but for yours. I happen, temporarily, to occupy this big White House. I am a living witness that any one of your children may look to come here as my father's child has. It is in order that each one of you may have, through this free Government which we have enjoyed, an open field and a fair chance for your industry, enterprise, and intelligence; that you may all have equal privileges in the race of life, with all its desirable human aspirations—it is for this that the struggle should be maintained, that we may not lose our birthrights, not only for one, but for two or three years, if necessary. The nation is worth fighting for to secure such an inestimable jewel.—*Abraham Lincoln, to an Ohio Regiment, September,* 1864.

Missionary Information Column

Conducted by Rev. Chester Zimmerman

Missionary Supt. National Sunday School Association

COOPERATION

It is a sign of Christian growth that we are beginning to understand the meaning of real cooperation. We need especially to join together in missionary enterprises and programs. The greatest inspiration is achieved through mass meetings of like minded Christians. We can learn much from other groups both as to programs, methods and materials.

I attended a Community Missionary Rally recently that has been functioning and growing for almost two decades. It reaches out now until it includes Churches within a radius of twenty miles. All evangelical faiths are included in the gathering. Its only purpose is to promote fellowship and increase inspiration for missionary endeavor.

The church was filled to overflowing at both morning and afternoon services. A delicious luncheon was served at noon but it did not excell the spiritual feast. The high points of the meeting were two plays—one for each session. They caused many a chuckle but taught us as the speeches could not do.

A recently returned missionary held our rapt attention for almost an hour as he told of his work, his dangerous homeward trip, and his love for Christ. These personal appearances make us more vitally conscious of the aggressive program the church is carrying out to the far corners of the earth.

No one church or denomination is large enough to carry on the total task entrusted to us by Christ. No one group has a monopoly on workable methods. You will find that it richly repays the small expenditure of time and energy consumed to visit and fellowship with other faiths. Quite often you will be agreeably surprised to learn that your society is quite efficient. On the other hand you may learn that by comparison your efforts are very feeble. But above all your devotion and inspiration will undoubtedly be increased. Watch for announcements of missionary meetings and attend them. You will be quite welcome. If no community meetings are held then pray and plan for some. God can and will use you.

Plays of the Week

A splendid collection of "Short Missionary Plays" by Margaret T. Applegarth will help solve your problem of what play to use. There are eleven plays presented with a short section of practical suggestions for production. Churches using the Duplex envelopes may borrow a copy from the Duplex Reference Library, Box 99, West End Station, Richmond, Virginia for two weeks. Borrower pays return postage. Mention name of your church. A free catalogue of other books is also available.

Planning Ahead

The American Bible Society offers a stereopticon lecture of 48 slides on "Every Man in His Own Tongue." There is no rental charge. User pays only the return transportation charges and insurance. Write for descriptive leaflet or send your order direct to the nearest district office.

Prayer Meeting Department

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topic

(A certain man once said, "Show me a church with a real live prayer meeting and I'll show you a church that means business for God." People, the first sign of discouragement is a failing prayer meeting. Get back to God's house for the mid-week prayer service.—Selected.)

A CONSTANT AND GENEROUS GIVER

1. When we accepted the Lord we gave ourselves to Him. After that "we are not our own." All that we are and all that we possess belongs to Him. 2 Corinthians 8:5; 1 Corinthians 6:20.

2. Many Christians make little or no headway in the Christian Life because they have never realized the necessity of regular, systematic and generous giving to the Lord. 2 Corinthians 9:6.

3. A tither was once asked, "What has been your experience in tithing?" He answered, "That would be too long a story; but I will say this: my present tithe is a good deal larger than my total income was when I began tithing." 2 Corinthians 9:8; Malachi 3:11.

4. If God is to make all grace abound towards him, a man must give to the Lord's work as the Lord prospers him. That's all he asks. The unconsecrated wealth of Christians is the greatest hindrance to the church's progress. Malachi 3:10.

5. Though Christ came to redeem us, yet all who become his servants do so willingly; they lay their all on the altar of sacrifice. As it begins voluntarily, so also is it thus continued. He is no fool who parts with what he cannot keep, to get what he shall not lose. Matthew 6:19, 20; Luke 18:29, 30.

6. The poor widow dropped two mites into the treasury. Who would have blamed her if she had given but one? That would have been half of all she had. The two mites amounted to about two-fifths of a cent; but we still tell her story to the world. She gave **all.** Luke 21:1-4.

7. The poor and needy are aided by **offerings.** The **tithe,** which is a stated amount, is for God's work in the saving of souls. The tithe is to be brought "into the storehouse." **All of it.** It is to be brought into the **storehouse, "mine house,"** which is the church. Malachi 3:10; Galatians 6:7.

8. Tithing, which was a creational law taught from the beginning, is confirmed in the New Testament. Matthew 23:23.

9. All man's money belongs to God, but one-tenth of it belongs to Him in a very special way. The nations suffer because they use God's sacred portion for themselves. Malachi 3:8, 9.

10. In order to get the greatest blessing, man must pay his debt to God with cheerfulness. 2 Corinthians 9:7.

WHAT RELIGION MEANS TO ME

By D. A. Maxcy

To me religion means more than an outward act or form by which men indicate a recognition of a God to whom obedience and honor are due. To me it means filial obedience to an all-wise Creator, a gracious, loving Father, a true dedication and devotion to the service of his Son whom he sent into the world, that through his suffering and death we might inherit eternal life.

Religion to me means living day by day in joyful submission to the teaching and example set for us by the meek and lowly Christ; loving our enemies, doing good to those who hate us, praying for those who spitefully abuse and persecute us.

The Book tells us: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Thus we see there is a religion which is vain, and there is a religion that is true. And to me, true religion is a living, vital something that buds, blossoms and bears fruit for his kingdom. That, in the truest sense of the world, is what religion means to me.

Ontario, California.

—O—O—

I cannot solve the mysteries
Of this old world of ours;
I can't relieve its miseries
Nor end its evil powers,
But I can learn—and love—and live
And keep my conscience clear
Each day—that I may truly give
My best while I am here;
And should I fail to understand
So much that I don't know,
I'll try to do the things I can
And live—and love—and grow.

—Robert Armster Whitten.

—O—O—

I can't afford to seek a rank
That makes my heart revile
I can't afford to be a crank
When someone needs a smile;
I can't afford to fret and frown,
I'm glad to tell you why,
I can't afford to lose my crown
And pass my Savior by.

—Tom Johnson, Ladd Additional Evangelical Church, Portland, Ore.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for November 15, 1942

(This topic was especially prepared for Brethren Endeavorers by Rev. Cecil H. Johnson, Falls City, Nebraska, Missionary Superintendent of the Brethren National Christian Endeavor.)

CHRISTIAN ENDEAVOR AND MISSIONS

Scripture Lesson: 2 Cor. 6:1-10

For The Leader

It is not often that we discuss the subject of Missions in our Christian Endeavor meetings and we may wonder if there is a place for it in our C. E. program. Of course we are interested in Missions as a part of the program of the Church and we also have an individual interest, but how can we make a place for Missionary work in the week by week activities of our own Society? Some Societies have solved this problem very nicely and are getting great blessings as the result, and we too can work out a solution by setting ourselves to the task of working out a plan for our own Society, that will give us a part in the great Missionary program of the Church. It will be necessary for us to consider some of the "whys and wherefores" of Missions before we will really catch the idea of Missionary work. It is with these thoughts in mind that this topic is presented for discussion.

QUESTIONS FOR DISCUSSION

1. What is the Scriptural basis for the Missionary program of the Church?

2. How can we relate the Christian Endeavor Motto Missions?

3. What is the difference between Missions and Evangelism?

4. What can our Society do by way of a project in Evangelism?

THE CHIEF PURPOSE OF THE CHURCH IS MISSIONARY. The missionary work of the Church began immediately after Pentecost and has continued through the centuries till now. The great reason for this is that Jesus gave what is called the Great Commission to his disciples before he left this earth saying: "Go ye therefore and make disciples of all the nations." Matt. 28:19. He told them that they should be his witnesses, beginning at Jerusalem, then in Judea, then in Samaria, and then in the uttermost parts of the earth. Acts 1:8. The Apostles continued to spread the Gospel, reaching out farther and farther, until the civilized world was evangelized during the first century.

It is significant to note that the Church has made the greatest progress at home when it has been most engaged in missionary work. If we are interested in sending the Gospel out to others, we may be sure we will be interested in keeping the home fires burning. If we are interested in sending the Gospel to foreign lands, we are most likely to see some real need near at hand and will busy ourselves in winning souls and bringing them into the Church at home.

FOR CHRIST AND THE CHURCH. Christian Endeavor was founded as a helper in the work of the Church and was never intended to be a thing apart from the Church, hence the Motto "For Christ and the Church." C. E. is to furnish the opportunity for service and training for the youth of the Church so they might grow in knowledge and usefulness in their service to the Master. "Christ first in the individual life and then that knowledge and devotion will express itself in an outward service in the great work of the Church as it reaches out into all the world to touch the lives and hearts of men.

We find then that the purpose set forth in the "Motto" requires a loyalty to the Church and also to the work of the Church which as we have seen is primarily missionary. As we are loyal to Christ we will be loyal to the Church and to its program of Missions. The C. E. does have a vital interest in Missions and in order to live up to its avowed purpose it must engage in a Missionary enterprise of some kind.

TELLING OTHERS OF CHRIST. We will notice that Jesus did not say—Go convert the world—but that he said "Go preach the Gospel" and "Go Make disciples." This command means to go and tell the story of Christ and of His power and willingness to save the lost. There will be converts to be sure and we are always happy when we see men and women coming to Him and being saved. This is what Missions are for: to tell the "Good News" to all the world.

In our home-land we speak of the Evangelist and of Evangelism as though that is something different from Missions, but as we make a careful study we discover that there is no real difference between the two. Someone has said that crossing the ocean does not make a Missionary, and that is true; but it is also true that you do not have to cross the ocean to be a Missionary; there are plenty of opportunities for missionary work here at home. We as Christian Endeavorers can do a great Evangelistic work right here in our Churches. We can reach the lives of young people that the pastor cannot reach and can tell them the story of salvation and show them the way of life perhaps more effectively than anyone else.

EVERY SOCIETY OUGHT TO HAVE A PROJECT. It is useless to talk of Evangelism and not convert our discussion into a plan of action. There are many ways to do the job but the best plan seems to be to plan on some definite piece of work. What can we do in this great work of evangelizing the world? What can we as a Society do to bring some soul or many souls to the Lord Jesus Christ? The pastor is most always ready to suggest something that needs to be done that the C. E. can do. It may be that you can plan for an evangelistic meeting for children or for young people in which the appeal is made to their particular age. Most of our Churches have an Evangelistic meeting during the year and there are many things to be done and your Society can be responsible for some very definite help in the campaign. Each one may be able to think of some way or of some thing that the group can do that will give the Society an Evangelistic project or program. It is not always so important what we do as it is that we do something. It is the writer's sincere hope and desire that every Society will undertake some kind of Evangelistic work in their home Churches for this year and that each will succeed as the Lord directs.

THERE ARE MANY NEEDS ON THE MISSION FIELDS. Our Societies can help to supply these needs in a very real way. Look at the goal in the National C. E. Board's "set of goals" for the year. These goals are for Brethren Endeavorers and we hope you will make the best use of them. Mis-

sionary needs are often supplied with cash and we can do our bit by taking liberal offerings to be turned over to the Missionary Board.

WHAT CAN OUR SOCIETY DO TO HELP IN MISSIONS? There are many needs on the mission fields and our Society can help to supply those needs in a very real way. There is the goal of the National Christian Endeavor Board's "Set of Goals" for Brethren Endeavorers by way of project. This has to do with offerings which are converted into material needs. Our Home Mission work can likewise be helped in a very material way by the society undertaking to furnish some much needed equipment for home mission churches, such as song books, furniture, piano or an offering to a new building.

There is a greater need than these call for if our Missionary work is to succeed, and that is the need of workers. We must have Missionaries; we must have pastors for our Mission Churches or the work cannot be carried on and there is a real need now for more pastors. Men cannot be drafted into this work—we must depend on volunteers. Every Endeavorer should ask himself the question, "Have I answered the call that has come to me or am I depending on some other to answer for me?"

AVAILABLE TRACTS

The following tracts are now available and can be purchased by sending your order to The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

As new tracts are added to the list they will be noted in this column.

"The Night of Holy Fellowship" By Dr. George S. Baer
10 cents per dozen; 50 cents per 100

"Feet Washing—a Church Ordinance By Dr. J. L. Gillin
35 cents per 100

"The Law of Baptism" By J. B. Wampler—16 pages
25 cents per dozen

Small four page folders:
"I See no Harm in it."
"Is it Important?"
"Five facts you ought to know."
"Three Great Surprises."
"No Guess Work."
"What Must I Do To Be——."
"Where are you going?"

These small tracts may be had for 15 cents per 100 or 65 cents per 1000.

Soon available

The new tract, "The First Principles of the Doctrine of Christ" by Dr. Isaac D. Bowman, will soon be available. Advance price: 35 cents per dozen.

The Publishing Company also has a number of copies of Dr. J. M. Tombaugh's 48 page book, "Some Fundamental Christian Doctrines" which may be had for 30 cents each while they last.

From time to time new tracts will be published as the material is in the hands of the Tract Committee, appointed at the late General Conference. Watch for them.

The Tract Committee.

Our Children's Department



Mrs. Loretta Carrithers
Superintendent

Dear Children:

In a newspaper not long ago there was a big full page advertisement of an insurance company, and it started out with these words, printed in great, black type across the top of the page—"Mrs. O'Leary's cow started the Chicago Fire." Down below there was a picture of a cow kicking over a lantern, with Mrs. O'Leary looking very astonished, and another picture of a city burning up.

Mrs. O'Leary was an Irish lady who lived in a little shanty on the edge of Chicago, and in the shed lived Mrs. O'Leary's cow. One night she went out to milk the cow, and took a lamp with her so that she could see what she was doing; but instead of putting the lamp up on a shelf out of harm's way, she put it down on the ground near the back feet of the cow. Presently the flies bit the cow, or else she did not like Mrs. O'Leary's milking, and she kicked out with her foot. She kicked right into the middle of the lamp. Over went the lamp; out ran the oil; up jumped the fire; and presently the whole shed was blazing. The wind was blowing, and the fire spread from the shed to the house, and other houses around, and after a while it spread so fast and so far that nearly all the city was roaring like a furnace, and burned in ashes to the ground.

Of course Mrs. O'Leary was sorry, and probably the cow was sorry, too—unless she was burned up so that she could not be. But the damage was done. The one kick which knocked the lamp over had very nearly destroyed the whole city.

What Mrs. O'Leary forgot was that a light, which is a very useful thing, can also be a very dangerous thing. She had no business putting it where the cow's kick could reach it. She ought to have put it some where where it could give light and still be safe.

Moreover, there are any number of people who are constantly making mistakes very much like Mrs. O'Leary's. Take for instance, the boys and girls, or the men and women, too, who have something to say about somebody else which may be true, but may be very disagreeable. They hear something which their friend has said which they do not like, or something which their friend has done which is wrong. They think he ought to know about it, and perhaps he ought. But the way to do is to hold the truth up in kind and careful hands, where it can not do any harm. It is to go to the other person and let the light shine in love and find out what the difficulty is and get it mended. But too often we set the lamp down where it can be kicked by reckless and impatient gossip. We speak the thoughtless word of resentment, we make some ugly criticism of our friend, and then somebody else hears it, and makes it a little worse, and spreads it everywhere. The lamp is upset, the fire begun, and presently friendship and love and all sorts of sweet, fine things are destroyed.

Along with all the harm that Mrs. O'Leary's cow did, I hope at least it did this one good thing—to teach her to be more careful afterwards as to where she put her lamp. And perhaps it will do this other good thing too, to teach us to be careful where we drop any reckless words and dangerous comments which might get knocked about and blown by gossip into the big fires of anger and hate.

With love, in Christ's Name, Aunt Loretta.

HAPPINESS INSURANCE

Lives are insured, buildings are insured against fire and tornadoes, arms and legs are insured; but no company has yet had the hardihood to insure happiness, and probably no company ever will, for the excellent reason that happiness is in itself so elusive and also because no one could give it any real insurance except the one who has it.

He himself cannot, of course, insure it with absolute certainty; to expect that would be like expecting fire insurance to prevent a building from burning down; but there are many ways in which he can provide an approximate degree of insurance and among them are the following:

He can give close attention to the things that make for good health; for of all destroyers of happiness there are few worse than sickness.

He can keep his mind as free as possible from the things that soil and frighten and worry. He can refuse to brood over his troubles. He can insist upon rejoicing at, instead of resenting, the good fortunes of others. He can keep ever before him the fact that health of mind is as important as health of body.

He can use his time, his influence, his money to make about him a friendly world. Money, for its own sake, is not a thing to be desired, but at the magic touch of personality (which is the only *real* philosopher's stone) money may be transmuted into love and gratitude and friendship, and all these things make for happiness.

He can accumulate a fund of happy memories against the day when memories may be his most precious possessions. "Take it from me," said a fellow traveler, to Mr. Rudyard Kipling, "there's a lot in seeing places, because you can remember 'em afterward." And a man who in middle life had become almost totally blind said once with unconscious pathos, "I tell you, there's one time when I can see well—that's *when I dream.*" Our dreams and recollections of the past can be made only out of our past experiences; and what insurance of happiness could be better than a large invested capital of past experience rich in good deeds?

Every business man knows that it is folly to leave a house uninsured. Life insurance is wisely preached to every young man. Happiness insurance is even more important. One cannot take out a "policy" too early in life and the larger the "premium" the larger will be your returns.—*Selected.*

Real joy comes not from ease or riches or from the praise of men, but from doing something worth while.—*Dr. Wilfred Grenfel.*

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

BERLIN, PA.

Our Laymen's Organization sponsored two special Sunday evening services this fall. On September 20th, this organization had Rev. Cecil Showalter, pastor of the Sipesville Church of the Brethren, bring his stereopticon illustrated lecture on "A New Approach to Alcohol Education." Many present agreed this is the best lecture of its kind they had seen and heard in many a day. Then this Layman's organization brought Prof. Reid Thompson, the President of the National Laymen's Organization of the Brethren Church to our church Sunday evening, October 4. Our people were not only delighted to become better acquainted with brother Thompson personally; but were very favorably impressed with the renewed zeal and fervor with which the laymen generally are taking hold of their assigned tasks, as presented by him. Our local organization will sponsor its annual Father and Son Banquet Tuesday evening, November 10th.

—N. V. Leatherman.

Congratulations

HUTZELL-DEIBERT—Lois Deibert and Ralph H. Hutzell were united in marriage on July 16, at the St. James Brethren Church parsonage, a beautiful ring ceremony being used.

The couple was attended by Mr. and Mrs. Ardian Deibert, brother and sister-in-law of the bride. The happy wedding party then motored to Annapolis, Maryland.

Mrs. Hutzell is a very faithful worker in the church. The pastor had the pleasure of baptizing and receiving Mr. Hutzell into church membership a week before the wedding. A beautiful example of the scripture, "Be ye not unequally yoked together."

D. C. White.

LONG-NORRIS. Miss Eloise Ruth Long, daughter of Mr. and Mrs. Myron G. Long, of Brighton, Indiana, and Mr. W. Victor Norris, son of Mr. and Mrs. Hiram Norris of LaGrange, Indiana, were united in marriage, on Monday evening, October 19, 1942 at 7:00 o'clock, at the Brighton Chapel.

The double ring ceremony was read by the pastor of the Chapel, the undersigned.

Harry Gilbert.

RICHEY-CLARK—On October 2, 1942, the writer had the happy privilege of uniting in Holy Matrimony Miss Lois M. Clark and Raymond J. Richey, both of Pittsburgh, Pa.

The wedding took place in the First Brethren Church of Pittsburgh before a large audience of relatives and friends. The front of the church was banked with ferns, palms and flowers, making a lovely setting for the service. The bride was given away by her father, Mr. Thomas Clark of 200 N. Lang Ave. The single ring ceremony was used. Miss Frances

Stalker officiated at the organ. Mr. Raymond Custer sang, "I Love You Truly." At the close of the service the bridal party retired to the home of the bride where an enormous and beautiful wedding cake was cut by the bride, in the presence of her many friends. Many fine and useful gifts were presented to the newly weds. After the reception, the bride and groom left for a short honeymoon trip.

Miss Lois was first presented at the altar of the Brethren church of Pittsburgh by her parents for consecration when she was two weeks old. She had been a faithful member of the church. How fitting and proper that she should be married in the church. The groom is a fine Christian young man.

Floyd Sibert.

HOUSLEY-MacNAMARA. On September 19, 1942, Miss Geraldine MacNamara and Andrew Housley were united in marriage by the undersigned at the home of the groom on Milvale Ave., Pittsburgh. Both were members of the Roman Catholic Church.

Floyd Sibert.

MADDEN-RICHARDS. The marriage of Miss Jean Richards and William Madden was solemnized at The Brethren Parsonage, 5002 Dearborn St., Feb. 14, 1942. The young couple established their home on South Winebiddle St., Pittsburgh.

Floyd Sibert.



News From Our Churches

MOUNT PLEASANT, PA.

Just a brief report from the Mt. Pleasant Brethren Church.

I have been their supply pastor for nine weeks, and now I am on the field as their full time pastor. This is a fine town of about sixty-five hundred people. There is plenty of pastoral work to be done.

We have a very fine group of Loyal Brethren here, who believe in the Brethren Church and in the Word of God. The work is growing fine. Our Church attendance is very good, with a very good mid-week prayer service. There will be a better report from this field very soon.

Ralph M. Singer, Lay Pastor
319 Main Street,
Mount Pleasant, Pa.

INDIANA SOUTHERN DISTRICT SUNDAY SCHOOL RALLY

We enjoyed a fine time yesterday, (Sunday, October 18th) in the District Sunday School Rally, an annual affair of the Southern Indiana Sunday Schools. The meeting was held in the Roann Church. It will be recalled that this activity originated in the Swihart Grove south of Roann a number of years ago.

There were 172 present for the Sunday School session. At the morning service, Rev. G. L. Maus brought the message. After the usual basket dinner at the noon hour, Dr. J. Raymond Schutz of North Manchester, brought the afternoon message.

The election of officers resulted in the following being chosen to lead the group for the coming year: President, Guy Purdy of Roann; Vice President, Brother Masters of Loree; Secretary, Miss Miriam Bowman, College Corners. The next meeting will be held the third Sunday in October, 1943, at North Manchester.

Reported by H. D. Hunter, Sidney, Ind.

GOSHEN, INDIANA

The annual Homecoming at Goshen was held last Sunday. It was a success from every standpoint. The church was beautifully decorated, the Sunday School attendance 381, the morning worship attendance larger than usual, and all enjoyed an hour of fine food and fellowship at noon and splendid musical programs at noon and in the afternoon. Cash and pledges received from classes and organizations for the building fund amounted to $1,452.00, individual gifts brought the amount to well over $2,000.00 and more will be received before the payment date of November 15. The church is making commendable progress in reducing this debt.

Approximately 350 people attended the afternoon service which closed with a beautiful memorial service with floral tributes to the following, (date of departure indicated in parenthesis): Charles Gill (February); Reuben Miller (March); Simon Gresser (April); Mrs. Dan Lewallen (May); James Richcreek (June); Mrs. Oliver Bailey (July); Delbert H. Fuller (July); and Mrs. Emma La Rue (July).

Homecoming is considered Goshen's Rally Day. But we have really enjoyed "rally days" from the first Sunday in September. In our evening services we have had Prof. Reid Thompson, Dr. J. Raymond Schutz, a missionary play, a series of illustrated sermons by the pastor on great religious paintings, and a "meet our teachers" program. At the latter program more than 50 public school teachers were present in an audience of 400. At our morning services we have been "Journeying with Jesus in John" and have been studying the Life of Christ, with the aid of stereoptican slides, at midweek meetings.

We are now entering the second year of our pastorate here. The first has been a busy year but it has been filled with joy, that joy which comes to a pastor's heart as he sees the sacrificial service and splendid spiritual accomplishments of his people.

We rejoice in the accomplishments of other congregations and ask an interest in your prayers.

H. H. Rowsey.

BERLIN, PENNSYLVANIA, EVANGELISTIC MEETINGS

The time between October 5th and 16th seems like a fearfully short period. Looking back upon those days they are more like a very pleasant dream in which many fine things flow together to make the total experience so memorable. Among these must be noted the wonderful hospitality of Pastor and Mrs. Leatherman. Our fellowship in their home was a delight from beginning to end. Brother Leatherman is ideal

to work with. We seem unable to do one thing together, and that is to disagree! While I have always held him in high esteem however, the more I associate with this good man of God, the more my admiration for his fine character and sincerity increases. Any church would be more than fortunate to secure a leader of his type and ability. The good people of Berlin are to be congratudated on their good judgment.

Another thing that lingers in memory is the loyalty of these people to their church. They came rain or shine. There were many who were present every night and others who did almost as well. The choir and the music contributed much to the services.

Not only are these people faithful to their church, but they were gracious in their hospitality to their guests. In fact nature itself contrived to make this a memorable time, for the maples and other trees were marvelous. Every turn of the road brought a new vista of beauty as we went about the countryside.

The meetings were really well advertised. Cards were in almost every business house and in many windows of homes. Good articles of publicity were run in all the local papers. The meetings were announced as featuring evangelism and so that was the burden of every message. Four made the good confession, and I am delighted to learn that four more came on Sunday morning when Brother Leatherman gave the invitation at the close of his sermon.

We want to thank all these Berlin Brethren for this fine experience and their generosity expressed in so many ways, including the large offering. May the Lord bless you all.

John F. Locke.

BERLIN, PA.

Besides the regular program of worship each Sunday morning and evening, prayer meeting each Wednesday evening, auxiliary sessions of Sunday School, Woman's Missionary Society, Sisterhood of Mary and Martha, Layman's Organizations, Brotherhood, and meetings of the Official Board and Sunday School Cabinet, the Berlin Brethren Church has a few excellent extras to report.

The more recent news is that of our special services of evangelism. Rev. John F. Locke began his series of sermons Monday evening, October 5th, and concluded October 16th. While Brother Locke knows wit and humor, he knows more, and that is, how to use it, and keep it in its place. His preaching is sober preaching and produces sober thinking. He loves the Lord and His book and likes to preach. He has a deep concern for the lost, and seeks to make Christ's WAY HOME clear to all. His appeal is for the lost. Our church members were greatly refreshed, and a new zeal for Christ and His church experienced, as a result of this same appeal. His Palestinian pictures are interesting and instructive and contributed much to our program. Sister Locke was also with us. She seconds the motion and votes affirmatively in all the good work of her husband, and in her own right makes no small contribution in this field of evangelism. Our people appreciate her companionable though meek expressions of service and grace.

Half the results of this meeting can never be told. The visible returns were probably summed up when nine persons were received into the church; two by relation and seven by baptism and confirmation. Another applicant postponing baptism on account of illness will be received later, making a total of ten additions. There were one hundred and sixty-five communicants at the table following this series of meetings.

Our people are looking forward to the year ahead with new vision and encouragement. The Lord has blessed us, and we are glad.

N. V. Leatherman, pastor.

CUMBERLAND, MARYLAND

Communion Service was held in the First Brethren Church, Cumberland, Maryland, on Sunday, October 4th. The attendance at the Lord's table was good and the spirit in which we fellowshipped with each other and with the Lord as we followed Him to the table, to the feetwashing, to the table again and the supper, and, last to the communion (that is—sharing) of the emblems, was very fine.

Only a few days have we spent as pastor among these servants of the Lord in Cumberland, but already we are well pleased with their good spirit and their fine fellowship as we work together for the Lord.

There have been many discouragements and hardships and the remaining congregation is not large, but the way they are shouldering the burdens that rest upon them is very encouraging. There were 28 at the first Prayer Meeting we conducted in this church. A week later, with the rain pouring and the waters of a flooded river racing through the streets of the city, 12 gathered for prayer. Some were cut off from the church by flooded roads. These usually attended.

We are looking to God for great things in this place. The building, the spirit of the people and the opportunities are all excellent.

P. M. Naff, pastor.

ASHLAND, OHIO

With the beginning of the new school year the Ashland Church takes on new life and vigor. This year is no exception. In fact, having no particular summer slump, the church was ready for such activity.

The above statement has been shown to be true in the splendid attendance at the first study in the Book of Revelation which came on Wednesday evening, October 14, when fifty members, College students and friends were present. And we believe that it is a foreshadowing of some great things for the new year ahead. We believe as the interest in the Book increases the attendance and regularity will increase. If this takes place, you can expect some other wonderful things to take place during the year. (As we go to press we are glad to report that in spite of a very bad, rainy night the attendance on October 21st was forty-five.)

The Treasurer was able to close his books with a surplus of almost $600.00. Because of this $300.00 was voted to be applied on the Building debt in order that another $500.00 could be paid on the note. This brings the amount of indebtedness to $1,000.00. So, while you are reading of the burning of mortgages in other fields, you can be sure that sometime during the year you will read of such a service in Ashland.

Forty-two College students and friends attended the Annual Fall Party which the church gives to the Brethren students each year. In this way the church endeavors to show its interest in Brethren students who are in the college from other Brethren churches. If you have a student in Ashland College you may be assured that the Park Street Church is doing all it can to keep your boy or girl interested in the Spiritual Life. Will you not urge your children to be faithful to the services of the church? We do not wish to win them away from their Home churches, but to send them back home with a greater love for their church. But we need cooperation.

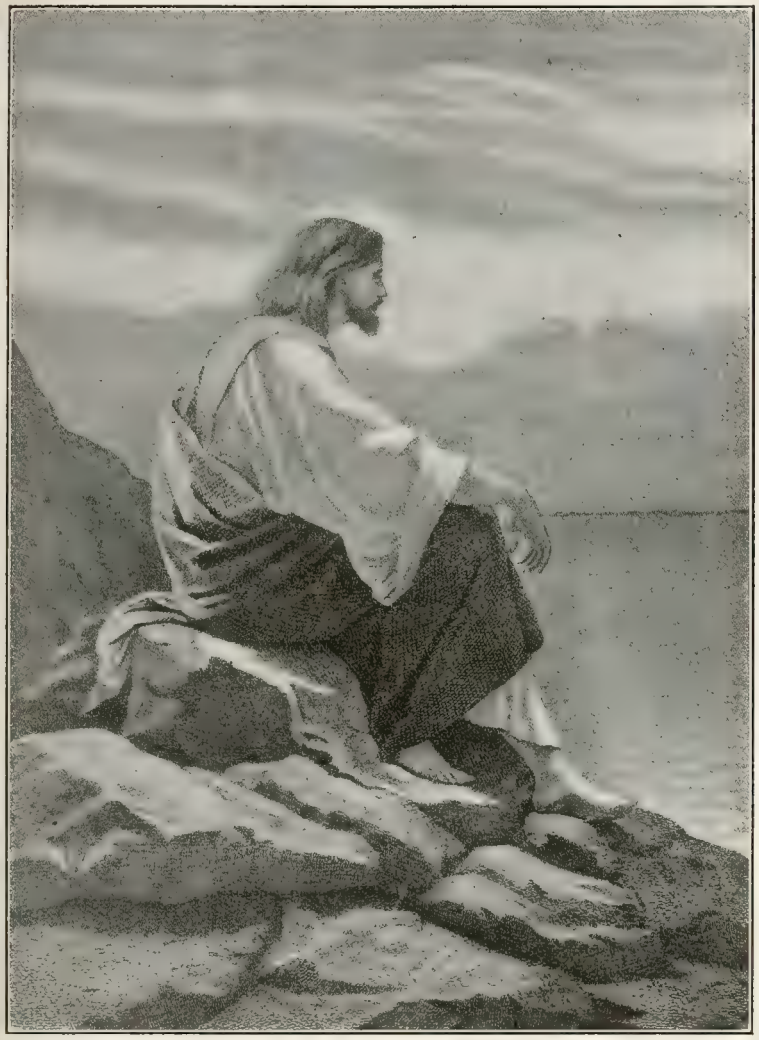
We begin our revival on November 30th, with Rev. William S. Crick, of Johnstown, as our evangelist. Will you join with us in prayer for a Victory Revival?

L. V. King, pastor.

ASHLAND COLLEGE

The Brethren Evangelist

Vol. LXIV, No. 44 November 7, 1942



—Bida

MASTER AND LORD

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you."—John 13:12-15.

THE TOWEL AS A WEAPON

A sentence from the lips of a great living preacher ("living" in more senses than one), suggested the above caption; for it was a towel, not a sword, that the greatest of all conquerors chose the the means of victory—victory, first, with his closest lieutenants, and then, through them, in all the world.

It was his last hour with them before he was to be delivered defenseless into the hands of his foes. He would bind them to his person and service by a bond that naught could break. He had eaten and drunk with them. After supper, he laid aside his garments, and, servant-like, took a towel and poured water into a basin, that he might wash their feet—a pattern, as he told them, of the service which they, as his followers, were to be ever ready to render. His willingness to service won their hearts; even as their willingness to serve was to win the hearts of the myriads, who, before the course of these valiant message-bearers was run, had yielded to the claims of their Lord and Master.—Douglas Fraser.



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INTERESTING ITEMS

BROTHER FLOYD SIBERT, PITTSBURGH, PA., writes the following interesting item—"We had our Communion last Sunday evening (October 25th). We literally had a spiritual feast with 101 present, in spite of a cold drizzly rain." That's right, Brother Sibert, rain cannot dampen the ardor of the Christian at a Communion service.

Brother Sibert also reports the baptism of three people and reception into membership. Additions throughout the year really count for much.

A CARD FROM ARTHUR TINKLE, pastor of the Mexico, Indiana, Brethren Church reads as follows: "Our Homecoming at Mexico was held on October 11th. There was a fair crowd. Brother Bert Hodge of the Flora, Indiana, Brethren Church brought the message in the afternoon. The program in the afternoon was short, but very good. We expect to have Brother C. A. Stewart, former pastor of the Mexico Church, as evangelist, in our campaign which will begin November 23rd, the Lord willing."

Brother Tinkle also states that he brought the Homecoming message at the College Corner Church on October 4th. This is Brother Tinkle's home church, from which he was ordained.

WE NOTE THAT THE DATE OF THE FALL COMMUNION of the Milledgeville, Illinois, Brethren Church is set for November 29th. Brethren of like precious faith are asked to join in this service.

THE OCTOBER 25TH BULLETIN OF THE ARDMORE INDIANA, church contains the fine program for their Rally Day and Homecoming. It took the nature of an All-Day service, with a fellowship dinner at the noon hour. New carpet was placed upon the floor and a dedication service was held at the afternoon hour. There was also a service of presentation of a Service Flag in honor of the Ardmore boys who are in the service of their country. These, together with a consecration service for children rounded out the afternoon program. Brother A. E. Whitted is pastor of the Ardmore congregation.

PASTORATE OPEN

The pastorate of the First Brethren Church of Pittsburgh, Pennsylvania, will be vacant not later than January 14, 1943, and we are open to receive applications for the position as pastor of this church.

Communications relative to this call should be addressed to:

Mr. Clyde A. Garland,
1017 Pennsylvania Station,
Pittsburgh, Pa.



EDITORIALS

FLYING BLIND

These days we are hearing much about blind flying. In fact an aviator who has not become skilled in the intricacies of "blind flying" would be of little value as a pilot in one of the super-charged ships of the air that fly the skies these days, if he were not able to chart his course, fly his ship and land it solely by the use of the instruments that are before him in the cock-pit of his plane.

I heard an instructor in flying in one of our training camps, speaking over the radio, explain the methods used in training the flier, even before he leaves the ground in his first "blind flying" flight. Every reaction of the flier, who acts under conditions equivalent to a plane in full flight in the air, is recorded on a board by flashing lights. This board is directly in front of the instructor, who said that the conditions were so realistic to the student that many times when the man descends from the training booth that he is actually deathly pale with agitation, feeling that he has been under actual flying stress. And yet, this same student has not been over a few feet off the floor at any time. But when he has had sufficient hours of training in this manner, and his reactions are as they should be, he is able to handle with skill the giant "birds of the sky" and to do it without the medium of physical sight as to where he is going, except by means of these instruments before him.

Are We Flying Blind?

We are often accused of following Christ "blindly"—that is, adhering to "blind faith"—not knowing what we are doing. The early disciples were accused of "blindly" following the leadership of Jesus of Nazareth and in their ignorance being "duped" into his "Way" which they followed.

But to read the words which were written by the hands of those who were the first followers of our Lord, is to find definite denial of such accusation. True they said they "walked by faith and not by sight," but it was an experiencial faith and was marked by a definite knowledge of each step of the way.

When Thomas, hearing the Lord say, "I go to prepare a place for you . . . that where I am, there ye may be also, and whither I go ye know, and the way ye know," he answered, like one who is entering training for blind flying—"How can we know the way?" The answer of the Lord is like the assurance of the instrument board before the flier—"I am the way." But our Lord's answer is even more consoling for he says, "No man cometh to the Father but by me."

We will recall that even after the resurrection, Thomas was still "Flying Blind and even fearfully," not having attained experience in reading "the instruments" of salvation. But, when, suddenly (as a flier gets the final feel of the stick) he arrived and without hesitation cried, "My Lord and my God." As long as we keep our eyes on the "Instrument of Salvation" we can land the ship even without physical sight.

Progressive Faith

As the flier does not grasp the full significance of every instrument on the instrument board, in his early student days, neither can we expect a new born babe in Christ to attain "at once." That is what Paul means when he says, "I count not myself to have attained, neither am I made perfect but this one thing I do—forgetting the things that are behind, and looking forward unto those things that are before—I press on."

Faith and Fear

I expect that there never has been a "flier" that at some time in his experience did not feel a tinge of fear, at least. Not that he was particularly afraid, but that there possessed him a something that he could not entirely throw off. Yet he went on in faith that he could and would attain. Not one of us as Christians but have felt at some time or other that we were not fully aware of the real import of our "journey home." Yet we go on in faith with our eyes fastened on the Leader and Captain of our salvation. Fear gives way to faith in its fullness and faith brings assurance of those things which are continually hoped for.

Even as the pilot of the airplane finds himself being rid of the timidity of his first contact with the plane that is to carry him high in the heavens as he becomes more and more confident in its stability and its fitness to cope with the elements, even so do we, as we become more and more confident in our Guide and Director, throw off the elements of fear and take upon ourselves the joys of Christian experience.

As the flier ultimately gives himself over to the vessel which carried him, even so do we as Christians give way to the One who is able to "keep us from falling and to present us faultless before the throne with exceeding joy." And even as the flier, spoken of as "flying blind" does not feel that he is in the least blind, neither do we, who have learned the ways of the Lord, feel blinded to the course that is set before us.

F. C. V.



GUESTS OF THE KING

Rev. Cecil H. Johnson

In Matthew 22:1-14, we find a parable given by Jesus and out of which we have taken the subject of this article. That it is a parable is stated in the first verse, and that it is a kingdom parable is stated in the second verse. The story is that of a King who made a marriage feast for his Son. The preparations are all made, the oxen and the fatlings are killed and the invitation goes out to them that are bidden: "All things are now ready; come to the marriage." God had promised Israel that a son should be born, and that the government shall be upon his shoulder, and that of the increase of his government and of peace there shall be no end and that he would establish it with judgment and with justice from henceforth even forever. Read Isa. 9:6 and 7.

Those who were invited and informed that the feast was now ready, made light of it and would not come. He came unto his own and his own received hm not. John 1:11. Jesus says that they were not worthy. The servants are now told to go out into the highways and hedges and to invite others both good and bad. They did so and the wedding was furnished with guests. That these are the Gentiles is clearly shown in the Acts of the Apostles in the calling of the Apostle Paul and in the vision of Peter where he was shown that God is no respector of persons, and that the gospel was for the Gentiles as well as for the Jews.

Nothing is said in the parable about the bride, and we may be sure that there can be no wedding without a bride, but the Scriptures teach that the Church is the Bride of Christ, so we believe these guests constitute the Church. So then the guests become at once both the Church and the Bride. Paul describes the relationship of husband and wife in Ephesians 5, and in conclusion says: "This is a great mystery: but I speak concerning Christ and the Church."

The parable concludes with the King's inspection of the guests and upon finding one without a wedding garment orders him to be ejected. So much for a brief and incomplete exposition of the parable. This brings us to the subject in which we are particularly interested at this time: that of the Guests of the King.

We are the Guests of the King. All those who believe in the Lord Jesus Christ and have heard the call of the Master saying, "Come for all things are now ready"—"Come and dine"—"Come unto me and I will give you rest," and have accepted the invitation. We, who have put on the wedding garment are the acceptable guests of the King. Few of us have ever been invited to the wedding of a King's son or even to great social functions of the noted people of this world, but if we were, I am quite sure that some of us would consider it a great honor, and we would make great preparations for the occasion. We would likely ask ourselves this question: who am I that I should be thus honored? Yet as Christians we are the honored guests of the Most High God and by his grace "are made to sit together in heavenly places." Eph. 2:6.

Are we worthy? Not by reason of our own worthiness but because we are the recipients of his love and mercy. Are we worthy? Yes, if we have put on the wedding garment; if we have met the requirement of the King. As His guests He has promised "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ." Eph. 2:7.

The Guests of the King have great privileges in this life. It is wonderful indeed to anticipate the joy that shall be ours as we sit with Him at the marriage supper, and to enter into eternal life and to be with him forever; but this is not all, for we have great blessings now. Is it not true that we are His Guests when we meet together in His House to worship Him? Here we talk to Him and He speaks to us; here we bring our burdens and He our burden bearer takes them away; here we confess our sin

and receive forgiveness according to His promise; we come with our heart-aches and hear the Master say: "I am come to bind up the broken-hearted." It is here we feast upon the Bread of Heaven and go away nourished and rejoicing. Have we not truly been the Guests of the King?

Is it not true in the home, with Christ as the Head of the house, that we are Guests of the King and He is our Guest? He is the unseen Guest at every meal; the silent listener to every conversation. He is there in life or in health, in sickness or in death. He is there to guard over us through the night and to waken us to the light of a new day. He is there to help with the problems of our daily routine. He is there to hear us when we pray; for wherever the altar of prayer is set up He is there and we are His Guests.

What glorious privileges are these, but the most glorious of all is that given to us in the Communion service. We are truly the Guests of the King, for He said: "this do in remembrance of me." As His Guests we come to the appointed place to keep this Feast of Love; to be cleansed from the defilements of our daily walk; to eat together at the Lord's table in love and fellowship; where all are cleansed and all is forgiven. Then to eat of the bread, and to drink of the cup, even as he taught his disciples saying: "This is my body which is given for you" and "This is my blood of the new testament which is shed for many." The Apostle tells us that "as oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." 1 Cor. 11:26. He said to His disciples on that memorable occasion: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14:25. Are we the Guests of the King? On this same occasion Jesus said to his disciples: "And I appoint unto you a kingdom, as my father hath appointed unto me; That ye may eat and drink at my table in my kingdom." —Luke 22:29, 30.

How can we, who have accepted Him as our King, refuse the invitation, and absent ourselves from the Lord's table? If so, we deserve to be called unworthy.

The guests must be clothed with the wedding garment. This is the one requirement of the King, and we are told that it was the custom for the King to furnish the wedding garment to each of the guests. How perfectly this conforms to the teaching of the Scriptures concerning those who come to Christ; for they too must be clothed with appropriate dress, must "put on the Lord Jesus" for "the Lord is our Righteousness." Hear the rejoicing of the Prophet: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Isa. 61:10.

May these things make our hearts leap for joy; may they help us to stand before the world unashamed; to be faithful witnesses to the truth as it is in Christ Jesus; and to yield ourselves to the holy will of Christ our King.

Falls City, Nebraska.



"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."—John 13:20.

Marching Orders for Brethren Saints

Rev. W. St. Clair Benshoff

(Moderator's Address given at the late Central District Conference, held at Milledgeville, Illinois.)

"We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

It is our intent to give encouragement rather than advice. We are gathered in this conference for the purpose of fellowshipping together as Christians, and to plan the work of the year which lies ahead. We have great reason for which to praise our God and heavenly Father. His divine protection and care over us in the past has been to the fullest degree. As we face another year we should do so with the assurance that the same God who has cared for us in the past will continue to shower upon us His bountiful blessings.

Where Are We Now?

In an eastern paper recently, I noted an editorial referring to the term "Black-out." I share his opinion that "Black-out" is descriptive of what is happening in the world today. In the hours when we are under forced darkness, we are led to think of the black-out of the progress of mankind.

Shocking, it is, but true, "Black-out' means the breakup of family life as we know it. Germany has no family organization. New born children are at once wards of the state, to be reared by the state for the military machine. Likewise "black-out" means that personal property, once held dear, is no longer the property of the individual.

In our own country the standards of living have undergone sufficient change to affect us all. Even prior to the war, the sacred establishments of marriage and the home were being dragged into the mire by godless, unfearing men and women.

As our "black-out" continues we observe the retrenchment of foreign missions. Travel of missionaries from our land to other places is practically at a stand-still. The war effort at home has provoked critical conditions in some mission points, and even has created difficult problems in establishing churches. The "black-out" continues into our colleges of learning. Denominational schools, financially, are facing some severe problems.

Individual churches are being, and will continue to be, affected by the restrictions placed upon motor travel. Yet we believe that for the faithful Christian, there will be a way for them to attend church. We are told to "not forsake the assembling of ourselves together, as the manner of some is."

The year to come will present new and perplexing problems to every pastor, church leader and Christian. It will mean that all of us must needs spend more time in prayer and supplication, strengthening our faith by our careful study of the Word of God.

Causes of the Present Situation

Let us be fair with ourselves and admit that the real causes of conflicts such as the one in which we are now engaged, have their origin in sin and selfishness. Natural man is born to hate God. Unless the individual, when he has attained the age of moral consciousness, is taught to love God, that individual will continue to hate Him. And a person who has no love of God, nor fear of his Maker, will have no fear nor respect for his fellowman. Only selfish ambitions will be known in such a heart. Multiply this by the thousands and we see racial hatred, envy, competition, even bloodshed in business and even war.

Advocates of permanent peace following the present conflict are advised to check the minds of our boys and girls in the world regarding their attitude toward their enemy peoples. From a great mid-western paper we glean an item sent in by a small boy, in which he refers to the peoples of our enemies. He refers to them as "Japs, Germans and Italians." Only he does not capitalize the proper words in his spelling. His comment is that "such people are not worthy of being spelt with capitals." Such lessons of hate cannot be taught to the cradle roll if we intend to have made any advancement in helping the nations of the earth to live together in peace. It is only a matter of a few years until these infants will shoulder guns to wipe out those whom they have been taught to hate.

Today we see schools prohibiting the use of the Bible. If it is permitted to be read at all, it must be read without comment. Prayer is limited to a mumbled chant of the Lord's Prayer."

Yet we cannot place all the blame on the schools for the conditions among our young people. Parents have their responsibility. School teachers agree that if they could educate and train the parents, our boys and girls would be no problem at all. It is a little like the current comic strip of Smilin' Jack, where a girl named Cherry is having difficulty with her mother who is infatuated with the hero of the comic. Cherry says, "I didn't know that raising a mother would be such a problem."

These are some of the problems, then, that confront us. They are enough to cause the average man to throw up his hands and cry in despair. But not the marching saints. Their is an eternal victory. Christ has said, "I will never leave thee nor forsake thee." Heb. 13:5: We must not be disturbed. We must face the facts, and then go on.

The Outlook

This conference would not fulfill its purpose if it did not look ahead at the possibilities of the coming year. Without doubt it will be a year of great retrenchment as regards the standard of living. "All-out" war effort means just what it says. But the marching orders of the saints are the same as they have always been. They can be summed up in these words—"go ye" and "Preach Christ crucified." Christianity does not know the word "retreat." We know only the word "Forward."

The marching orders for the saints contain nothing relative to reverse. The church has withstood the storms of centuries. It will survive the present era of hardship, because the Church is eternal. "Christ loved the Church and gave His life for it." Eph. 5:25. Denominations may perish, individuals faint and fall away, but the Church and the faithful march on.

There are three aspects of the outlook. We have our personal convictions, but for the purpose of fairness, we will present all three from an unbiased viewpoint.

The first of these possible aspects to be considered is that we are living in the end time. Christians of all ages have

longed for and looked for the coming of their Lord. Yet men and women, to this moment, have lived and died without the fulfillment of this promise. Yet it is given that there may be one generation of believers which shall not taste of physical death. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16, 17. This is one of the basic fundamental principles of our Christian religion. These are words of Paul, and they are words of comfort.

Inasmuch as these words were spoken shortly after the beginning of Christendom, and are yet unfulfilled, we might have a tendency to doubt, even as some of the brethren in the days of Peter when they scoffed and said, "Where is the promise of His coming?" But let us not be led astray. It is certain that every prophecy which must be fulfilled prior to the coming of the Lord for his own must be completed to the very letter. In other words, this greatest of all events is imminent. We should so live.

Many signs indicate to the conscientious believer that events are so shaping themselves. The Word gives promises which cannot be overlooked. These evidences, to the casual Christian who believes that things continue as they always have, means nothing. But to those who are interested, they speak much.

Paul writes to Timothy, that in the last days perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud . . . lovers of pleasure rather than lovers of God. Certainly these things are upon us. In trying to reach conclusions in my own mind on this matter and in attempting to rationalize my thoughts to come to an unbiased conclusion, I have tried to compare the present condition of the church with that of centuries ago. Observation convinces me that the Church faces not an outward persecution, such as depleted numbers in the past, but an indifference and falling away of those within the Church. Our present problems of the Church are not from without, but from within.

The saints are commanded to remain faithful, even more so as we see the signs of His coming multiply.

The second of these three aspects is that the present conditions shall bring forth a purging of the Christian peoples of the world for more earnest Christian effort. We cannot deny the fact that we as a gospel preaching people have grown lax. We have seen many of our church members without much knowledge of the responsibilities of the Christian life. As a result our testimony is weakened. People have turned from the church to other organizations and sects for the scriptural assurance which every soul craves.

If this second aspect be the case, then we shall see a great purging of Church memberships. The Sunday Christians will disappear. Those on our Church rolls who are present in name only, shall be erased as the sun erases the darkness of night, as morning breaks. It is written in history that the church thrives best under persecution. Had there been no persecution, there would have possibly been very little evangelism.

We are under condemnation because of our indifference. How indifferent is shown by one example, in that if each person in any particular church were to invite only one new person to church in one year, our attendance would soon tax the capacity of our cathedrals. We do not find this being done. Surely it is reasonable that each individual Christian could be able to bring at least one other person to church in a whole year.

We are convinced that out of the present conflict will come an American people and a European people, who, though small in number, will stand even unto death for the true preaching of the gospel. The time has come when we must preach Christ and Him crucified and risen for the sins of men, or our profession re-echoes and re-echoes with a hollow sound.

We are firmly convinced that America and its united allies are being purged at the hands of pagan forces so that our people might return to God. Therefore, may our peoples shortly fall upon their knees in humbleness and penitence, seeking only the mercy and favor of God.

Our third aspect is one which is perhaps the hardest for us as dignified adherents of Christianity to take. It is the belief that because of our failure to grasp to the uttermost the opportunities given us from God to preach the Gospel, that God's sceptre has departed from our shores. Also, that we, because of our failure to hold high the blood-stained banner of the cross, have doomed ourselves to a full destruction of our prided civilization. We do not have time to discuss the methods by which this destruction could be accomplished. The coming months will reveal much of that to us.

Perhaps we have prided ourselves in being a Christian nation; in being a missionary people. And we give honor to the countless thousands of faithful Christians and preachers and missionaries. We pay honor to the loyal force of Christian servants in our country who are doing everything they can, with the help of God, to further the preaching of the Gospel among men. They shall receive their righteous rewards. But I am afraid that our houses of corruption, crowded beaches on Sunday, bulging beer barns, our pitifully small church attendances, betray us to the world for what we are. Unless we change our ways, and that right quickly, we fear the outcome. This can happen in America. The warnings from history should convict us to our knees where we may plead to God for forgiveness.

God is patient, yes very patient, but God's work must and will go on. If we will not consecrate ourselves to this all important task of preaching Christ and Him crucified, to a people lost in the darkness of sin and death, then God must surely raise up to himself a people that will do this.

Through the centuries we hear the steady march of the feet of eleven men. The men that marched from the Mount of Olives to the upper room. The march of the men and women who went forth through the first of persecution and hardship of the centuries to bring the Gospel to the preesnt year. Theirs is a continuous march. Whatever of these three mentioned aspects conforms to the great plan of God, may we seem to number our footsteps with the march of the faithful saints of the ages.

The Attitude of the Christian

In view of these things, what attitude should we as Christians assume? It is certainly no time to feel depressed or discouraged. We have the assurance that the same Christ who said, "Go ye" has, in practically the same breath, given us the blessed promise of companionship along the way. To throw up our arms in despair is to tell God He does not know what He is doing.

A brief analysis of where the Christian stands today will help us in forming the attitude we should take as we receive our marching orders.

First, let us notice that the Christian has a citizenship, not on earth but in heaven. Phil. 3:20. A year ago it would have been hard to present this teaching as most people were secure in this world's possessions.

It is to be noted in the Word that Christians are instructed to "Lay not up for themselves treasures upon earth." Matt. 6:19. But only sincere Christians can see the savings of years taken away and smile about it. We are all undergoing a change regarding our daily living. War has taken many

things from us. What hopelessness for those who have depended on these things for stability in life. Christians, knowing that their citizenship is in heaven, can face any future with optimism. Does it not make us a little less fretful and uneasy when we know that the powers of war and destruction are unable to destroy that which we have given to the service of Christ?

Secondly, in analyzing the present status of a Christian, let us notice that he does have a future life. This life can be compared to a bridge. A mocking folly of many people is their work in building mansions and estates upon which to live when they retire. All through life the individual will save and work to provide funds to build a retiring home. Death soon knocks and another large earthly mansion goes to a court.

Men do not build houses on bridges. Neither should we, as sincere Christians, devote all our time to preparing funds and homes and security for which we will have little need. How much better to dedicate ourselves and our possessions to the furthering of the work of our blessed Savior.

In the third place, the Christian attitude in view of what has been said, is one of a work to do. This work is the carrying on of the great plan of God. It is expedient that we grasp the plan of God and work it. God definitely has a plan for his people. We must say, "not my will, but thine be done."

God has His one great plan for the ages. To work successfully for God and Christ, the Christian attitude must be one of strict adherence to the plan. This eternal plan is of God's eternal wisdom and judgment. God has one plan for the salvation of man, the damnation of the wicked, for the restoration of all things. We cannot change His perfect plan. Our attitude should be one of seeking out this great plan of God. We should search for our place in His service. Souls are waiting for the Gospel. We are the instruments through which God takes the saving gospel of Christ to those yet in darkness and sin.

Now comes our marching orders. They are always the same—"Go ye" and "preach Christ crucified, as the Savior of men." Whatever organization we may have in our churches, whatever plans we may purpose to work, the central order must be the above basic truth. It is possible for organizations and even churches to exist in such a way that little or no work is done for Christ. From the official board to the primary Class, we must function with the central purpose of the Church in mind. All of our social efforts, crime prevention, moral welfare, etc., are worthless unless we also reach the person's soul.

As we return to our homes we will find our churches and denomination facing the same problems as always: those of indifference, false isms, shortage of funds, lack of trained and willing workers. We must go on with what we have. As we return to our homes we will find also that God's hands are not held back. His abundance of mercy is ours. There is victory for the individual and the Church that is consecrated to the task.

Specifically there are some suggestions which can be made as we seek to fulfill the command from our Christ:

1. We must needs give our Church attendance an A-1-A priority rating. Facing the rationing of gas, it is our obligation to first use what we have to come to church services. Yes, better to wear out our tires going to Church than to stay home and let them rot off the wheels while our souls also rot.

2. We must pledge and give larger support to our missionary efforts. The speed with which our beloved government has placed our armies in the "Uttermost parts of the earth" demonstrates what we Christians could have done if we would have "given our all" to Christ's missionary movement.

3. When the world is flooded with the propaganda and hatred we must do all we can to unify our thought and denominational effort in the preaching of the Word in our churches. Therefore it behooves every Brethren here to be certain that he is reading and digesting the satisfying and inspirational contents of our Brethren Evangelist from week to week. An informed people is a working people.

4. Many boys and girls of our communities are not going to Sunday School. Their parents choose rather to absent themselves from the service. Here are marching orders to Sunday School teachers and Officers. Go out after them! It is a disgrace to us if we would admit that there are no more people we can enroll in our Schools. Teachers and leaders of our Sunday Schools should realize that practically the only Christian training that people receive is what we give them on Sunday mornings. With such a sacred charge, can we go to class without proper preparation? Can we risk more than a minute or two on preliminaries? Can we risk the precious minutes of our boys and girls with play things and doll babies? Every golden minute should be spent in teaching our pupils the heart of the lessons. The quarterlies should be thrown out the windows on Sunday. They are but crutches on which we unprepared teachers attempt to limp through the lesson. Why not open up our Bibles, study the passages, and use the quarterlies as assistants and for suggestion. The Bible is our text-book, quarterlies but help us to understand the Bible better.

5. We should attempt to unite our forces with those of other denominations where both are weak, yet we should maintain a preservation of the Fundamental truths of the Word which Brethren have always held precious.

6. Our youth need proper training. As we suggest marching orders for Brethren saints, we face also the fact from time to time, the present saints march right on home to glory. It is well that they may do so, for they have rightly earned their rewards. The youth which we have trained in our Leadership training camps and College, will be the leaders of the church a few years from now. We should seek to interest boys and girls and young people in the active work of the Church. Parents must give full cooperation, for experience proves that as a rule, where the parents give encouragement the children follow through.

7. A further effort in evangelistic services. We well know the difficulties of putting on a campaign today. But the difficulties should only drive us onward to a more determined effort to win the unsaved to Christ.

The Christian Church does not know "retreat." Men and women of faith have carried on. Would that we could give a list of the mighty heroes of the ages. Even today we have our true and faithful. The years to come, the Lord willing, will only go to show and point out the names of these sincere and faithful Christians.

Let us search out the great plan of God, and seek our place of service in that plan.

We thank God for our country, for its opportunities, resources and freedom. We thank Him for the privilege of serving Him in these many ways. We pray for His guidance and direction as we plan for the year ahead. We pray that we may be found in the center of His will. We have our orders. Brethren, may we, by the grace of God, be found reliable and faithful. May we be men and women of courage conviction and accomplishment.

A very thrilling sight in Milledgeville is to watch the Burlington Streamlined Zephyr train go speeding through town

(*Continued on page 10*)

With The National Sunday School Association



AN OPEN BIBLE

Dr. W. I. Duker

As we turn our attention to the discussion of problems relative to the work of the Sunday School, we instinctively give attention to the one problem that to us, stands out alone in importance. First of all, just what do we plan to do in the work of the Sunday School? We will agree that there are several phases of this work that will come in for consideration as we attempt to determine our real purpose and reason for the Sunday School. However, we have noticed, time and again, people work at a given task because "folks are doing this thing." We work at tasks with small thought as to just the real purpose of our effort. How many administrators in the Sunday School could give a good reason for the existence of the effort? And when these reasons are given, would there be a very definite uniformity in the reasons given?

After all we may say and do about the purpose of the Sunday School, is it not true that the primary purpose is to teach the Word of God to men and women, boys and girls? If this be our primary purpose, would it not be fair and wise to attempt, now and then, to determine just how well we are succeeding in accomplishing this assigned task? How may this best be done? How do you evaluate your attainments after spending some time in a certain study? Or do we just pass the student on because he or she has outgrown their grade?

The shocking thing to me is that we never pass a child on into a higher grade without first determining his fitness for that grade unless he is a "special," that is, one unable to do the work and is passed on purely as a matter of expediency and convenience to the school as an organization. Now when we find a large number, could I be excused if I should say this to the universal plan of schools, in which promotion has absolutely nothing to do with attainment—we begin to wonder if we are teaching the Word of God, or just conducting a Sunday School.

Some time ago, I encountered a Catholic priest in a discussion relative to the teaching in our Sunday Schools and the teaching under the supervision of the Catholic Church. The discussion was entirely ethical and kindly. However I was impressed that there might be something to be said about the actual teaching of Bible facts in our Sunday Schools. I am not admitting inferior teaching or entering into that discussion at all. What I am saying is that we may spend time and effort and much prayer relative to the ends to be sought and gained in a work that occupies so much of the time of the Church.

Often we seem to feel that the Bible is a book of magic. That is, if we open it and lay it on the pulpit or some place of prominence it will work its way into the hearts of the people. We often speak of the Bible lost in some home and tell of the embarrassment of the host or hostess in not finding it, that it might be used in our worship service while calling. Any criticism might be equally given to many homes in which the Bible lies on the center table and can be found easily. Just because the Bible is not easily found when desired is no proof that the other home in which the Bible is large in volume and beautiful in structure is in constant use, or even used at all.

Now back to the Sunday School. Hanging on the wall where all can see at any and all services of the church is a bulletin board indicating attainment for the comparative ends of goals in the Sunday School. What do we see? ATTENDANCE, COLLECTION! Certainly these are laudable purposes and factors in the school. Are they primary? Should they have first place? Are they found in first consideration of purposes and ends of the School as an organization of the Church? The constant attention given these goals in all schools has eclipsed to a large extent the real purposes of Bible study. If we shall pursue our work, having first things first, then at least might we not spend more time on two approaches to our problem. May we first of all direct more completely a study of the Bible and not so much a discussion of our presumed daily living reflected in light of what we think about our duty and as all too often we say, "The Golden Rule."

Secondly—may we establish in some manner a test or examination to determine whether we are accomplishing desired ends in the study of the Bible. May we build devices to measure accomplishments in securing Bible knowledge. May we not determine our conduct in terms of man-made rules of ethics but rather by "The BOOK." This standard of measure makes necessary a certain familiarity with the Book. May this be our purpose.

Our Association has something to offer in this matter of Bible study. It is our purpose next week to indicate how we may at least direct our study and in a small way evaluate our results. Due to the many matters coming into our picture the last several years we have neglected to call attention to these matters at our National Conference. It is our purpose to do this again at this coming Conference. What we mean to say is that we shall ask for reports relative to your school's work during the past year in terms of certain aims and goals. We shall discuss this in our next article. We have decided, it may be a mistake, to talk "shop" and not write glowing articles on Christian Education or similar subjects. We will let that for others in our field. They may do it better. If we can help but a little in turning our attention to the BOOK as a "course of study" we shall be most happy. After all our time is so short and our equipment so limited that we ought to put "First things First."

—Goshen, Indiana.

MARCHING ORDERS FOR BRETHREN SAINTS

(Continued from page 8)

Especially so when it is necessary for the station agent to give orders to the crew men. This the agent does by taking the orders, written on paper, and tying them between the ends of forked sticks. These sticks are held in line with the extended arm of the crew men on the train. As the train speeds through at a speed of 70 miles per hour or better, the agent must place the sticks in the right place for the crew men. Three messages are given. One to the man in the cab, one to the conductor back in the train, and the third copy to the brakemen in the rear car of the train. Oftentimes it is just the words, "Clear track ahead, full speed." But how important.

We may not be as speedy in our Christian work as our pet streamliner, but nevertheless in the brief moments in conference we are receiving our orders from our Master. In these sessions we receive the messages. As we speed onward to our own localities we shall read, "Keep marching, faithful saints, and may God bless you."

—Milledgeville, Ill.

One can understand the very human motivation for much of this drinking by women. They seek through the medium of alcohol to revive their lost charms, to become interesting and possibly seductive to men, as they were in the days of their youth. The group which furnishes the greatest number of offenders are not the flappers or the debutante, but rather the married women from 30 to 45, who strive with pathetic earnestness to become fresher, lovelier and more beguiling through imbibing a combination of gin, whisky and cocktails. *Dr. L. F. Freed, Chairman, Sociological Society, Johannesburg, S. A.*

Missionary Information Column

Conducted by Rev. Chester Zimmerman

Missionary Supt. National Sunday School Association

Box 405—7th St. Ext., New Kensington, Pa.

CONCENTRATE ON CHILDREN

One of our weakest spots in our missionary work is in the training of children. We are all aware that the years of childhood are the formative years. We try to guide the young life that the child may grow up to be a good citizen, a model boy or girl, and a real success in life. We may even stress the necessity of living the good Christian life. But too often the real heart of Christianity is neglected. No real effort is made to advance the youth in a program of personal service and giving.

How young may we start? By all means begin with the beginners. Their pennies will not swell the total offering so much but the spirit of giving and sacrifice has thus been brought to the fore. Do not underestimate the ability and capacity of children. They have an intuitive grasp of truth that is beyond adult comprehension.

We may expect great things of our Beginners, Primaries and Juniors in missionary endeavor when they have been properly prepared. These children then will grow up and be much more likely to respond generously to the missionary appeals. It is a shortsighted policy to think only of the adults and this particular offering. The whole program is crippled by this attitude. The cause will not be finished until He breaks through the clouds of glory and separates the Church unto himself. The pennies and nickles of today's children will be the fives and fifties of tomorrow.

Children love stories and dramatics and there is an abundance of both of these materials. Usually however it is better for the children to dramatize some simple story using their own words rather than attempting any extensive memorization. Let them all have a chance at the main part. You'll enjoy it too. Your words may lead to the young people consecrating themselves for full time service. What could be more satisfying? Surely the cause of Christ can be made as appealing as any service.

BOOK OF THE WEEK

"A Missionary Penny and How It Bought a Baby" by L. C. W. is an 118 page book presenting a very readable story for both children and adults. Price 20c. Published by the Bible Institute Colportage Association, Chicago. Write column author enclosing stamp for loan library copy which may be kept for two weeks.

PLAY OF THE WEEK

"Out of the Barrel" is an easily presented play for W. M. S. ladies. Time: the present. The scene is the home of the president. Six speaking characters and others. Published by March Bros. Pub. Co., 208-212 Wright Ave., Lebanon, Ohio. Price 25c. Suitable for public presentation or for brightening up a regular meeting. It is certain to help our Kentucky work and you will like it too.

Prayer Meeting Department

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

Lesson VI

Subject: Son, Go Work Today in My Vineyard.

1. The first word of this command is **"Son."** He does not say "slave," because a slave will be severly punished if he shirks his duty. He does not say "servant," because a servant works for pay. He says "Son." A son works because it is his privilege and pleasure, as well as his duty to work. John 1:12; 1 John 3:1; Romans 8:14; John 15:15.

2. The next word of the command is **"Go."** The master gives the command. It is therefore, authoritative, imperative and urgent. Matthew 28:19; 2 Kings 7:9.

3. The next word is **"Work."** Many people fail in their Christian lives because of neglect to work for Christ. The Lord expects us, as sons, to work. The one who uses his talents in the Master's service will get more, but the one who neglects to use the talents he has, will lose even those. "Go Work!" Regardless of age or position, we are expected to work. We needn't try to tell the Lord what we can, or can't do. He knows. He made us. Matthew 25:28; Matthew 20:1-7.

4. The next word in the command is **"Today."** How brief is life's day! How short it is! With some, it ends early in the morning. I must work today. I have no promise of tomorrow. **Today** is God's appointed time for service. John 9:4; Luke 10:2; Matthew 9:37.

5. The last words are **"My vineyard."** It may be neglected and overgrown with weeds, but still it is the Lord's vineyard. It may be small and inconspicuous, but still it is "His vineyard." I Corinthians 3:9:

6. Some one said, "In the Scriptures I read of a Divine Person who went about doing good. It is disconcerting to me when I realize that I am just going about." Acts 10:38.

7. The Christian Life is a life of activity. It is not enough for a Christian to be good—he must be good for something. The true test of Christianity is what it does. The whole armor of God is awkward wear for easy chairs. John 15:8; James 2:14; James 2:17; James 2:20.

8. True religion must be consistent. The fountain must send forth sweet water, and the fig tree must produce figs. It is the Spirit of Christ in us that produces fruit. James 2:24-26; Proverbs 11:30.

9. The person who is willing to undertake any of the Lord's work, however humble the thing may be, will soon find his abilities developing in ways he little dreamed of. Matthew 25:29; Daniel 12:3; 2 Corinthians 5:10; 1 Corinthians 15:58; 2 Timothy 2:15.

10. There is a sad time coming for the professor of Christ who doesn't work at his job. Matthew 25:30; John 15:2; John 15:6; 1 Corinthians 3:13; Romans 14:12.

OHIO DISTRICT MINISTERIUM MEETS AT ASHLAND

On Friday, October 23rd, the Fall meeting of the Ohio District Ministerium was held at Ashland. It was a one-day meeting this year and, while the attendance was not as large as usual, it was a helpful and interesting meeting.

The day started off well when the ministers and their wives gathered in the dining hall of the Girl's Dormitory at the College and were served a fine breakfast. The Breakfast speaker was Mrs. L. E. Lindower who told the ministers just what the minister's wives expected of them, and what kind of wives they ought to have. It was a well planned and well received address and carried a great weight of suggestion which should be acted upon.

Following the breakfast the association adjourned to the Park Street Brethren Church and the morning sessions proceeded.

A fine discussion on the topic, "The Pastor—A Promoter", was brought by a panel composed of Brethren Berkshire, Beekley and King, which provoked much additional discussion by the association.

The Book review by Clarence S. Fairbanks was well given and as well received.

The ministers returned to the Dormitory dining room for the noon-day meal and Dr. L. E. Lindower was the after dinner speaker.

Adjourning again to the church the afternoon program began by a discussion of the New Five Year Program, led by Fred C. Vanator, member of the District committee. Clayton Berkshire, another member of the committee conducted the round table that followed.

James Ault gave a very interesting resume of his experiences as a worker in a defense plant during the summer vacation period.

The day was climaxed by a get-together of the ministers and their wives at the Myers Memorial Music Home, where Brother and Sister James Ault acted as host and hostess. Dean Ronk gave a very interesting talk on "Preacher Problems of 1942."

All in all it was a most successful meeting. President G. C. Carpenter presided during the sessions.

In the call of the four, we find Jesus appropriating a boat as a pulpit, because of the crowds on the shore. How little the conventional forms of established religion figured in his life. Like the Hebrew prophets before him, and the Salvation Army of today, Jesus was a street preacher.—*Wm. T. Ellis.*



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for November 22, 1942

"YOUTH'S CALL TO YOUTH"

Scripture Lesson: Romans 15:1-7

For The Leader

If we were to have a Missionary pageant on the subject tonight, it would show the many opportunities which we, as Christian youth, have whereby we can be of service and help to other young people, both in America and elsewhere. Certainly with the temptations and lures of sin beckoning to young people today, we should do all we can to help other young people to rise above them.

We may think we are responsible only to ourselves, but we are not. We are responsible to God, and to those who need our help around us. As examples of Christ, we are required to live as Christ, so that others, seeing our testimony, shall desire to see Christ Himself.

Tonight we want to see the length and breadth of our Call to Youth.

QUESTIONS FOR DISCUSSION

1. Do we have any responsibilities, as Christian youth, to other young people? What are some of these responsibilities?
2. How far does our call extend to other youth?
3. Suggest some ways in which we can help our fellow-youth.
4. In what ways can we better prepare ourselves to be of the best help to other youth?

DISCUSSION

OUR RESPONSIBILITIES TO OTHER YOUNG PEOPLE. It has been said that the spirit of too many people today is the spirit of selfishness—that is—looking out for number one first. Had this been the spirit of our American founders we would have no fine country today. Had this been the spirit of Christ, the world would not have a Savior. Had this been the spirit of our Church leaders of yesterday, we would have no Church organization today. All the things we have are a result of personal sacrifice on the part of consecrated individuals.

We Christian youth cannot be that way. First of all, consecrated to Christ, we must then do all we can to fulfill our obligations of Christian service in behalf of other young people. Our profession of Christ is mockery unless we do all we can to lead others to Christ, and to help them to overcome temptation. We must help them to make the proper decisions in life, not as an authority, but with Christian grace. This sounds like missionary endeavor, and it is—for all Christian work is missionary. Well it is for us to strive to be "our brother's keeper" by seeing that they have every encouragement to come to Christ and to grow in the Christian life after they have made Christ their own Savior.

THE EXTENT OF OUR CALL TO OTHER YOUTH. There is no limit to our call to other young people. Our own community—other cities—states—and foreign countries—everywhere, there are youth who need the help we can give them. Our missionary dollars count in this work. We can create a better understanding between the youth of different countries by endeavoring to learn the way they live, their peculiar habits and customs. When we learn the inside of the way other people live, we won't feel so much like they are strangers to us.

Our call is limited, too, by our enthusiasm, or lack of it. Recently we heard a woman enthusiastically invite some newcomers to her town to become attendants and members of a certain organization to which she belonged. Her enthusiasm in persuading the newcomers to join the club was beyond description. We couldn't help but think how much that woman, also a church member, could help the Church and Christ, if she would show that much enthusiasm and work in the work of the Lord. We do limit ourselves by our lack of enthusiasm and interest. Let's put our whole heart and spirit into our labors for Christ and we will see that our call and service to others will extend far beyond that which we had ever dreamed or hoped it would.

WAYS OF HELPING OTHER YOUNG PEOPLE. First, by being upright examples of Christ. We cannot expect to be of help to others if our own lives are filled with impure thoughts, intemperate amusements, etc. If we do not show an attending interest in the church, we cannot invite others to attend. A vessel that is not clean cannot carry clean food to a hungry person, with success.

Then we can pray for other young people. This is especially important now when so many of our boys are away from home in the service of their country. We should remember especially the boys from our own C. E. and Church.

We can in a sense "bear the infirmities of the weak." Through words of encouragement, we can help a struggling young person. We can share the good blessings we have with those not as fortunate as we are. Words will not do it all, for it will take also deeds and action.

PREPARING OURSELVES FOR "YOUTH'S CALL TO YOUTH." There is no greater field of service than that of our Lord's vineyard. We are paying the price right now because more young men and women have not heeded the call of Christ to full time service. In the next few years the need of trained workers will become even more serious. Each Church should send at least one young man and young woman to our College and Seminary for definite Christian training. Then in the home church we can train for Sunday School teaching, personal work, specific tasks in the Church.

Regardless of the field of endeavor, the training is important. We should be certain that we are using the Bible as our daily Guide and master Textbook. Too many young people have started out in self-confidence to serve Christ only to find themselves far off the route. We must also include the devotional hour every day. Then, we must know the supreme purpose of the Church, which is preaching the gospel. All our work must point to this.

There are multitudes of young people who need the gospel message which we can deliver unto them. Many of these will perish unless we act. There is little time to waste. Now is the time we must work. Youth is waiting for us as messengers of Christ. Each of us has our work to do—we dare not neglect it.

Christ hath no hands but our hands
To do His work today,
He has no feet but our feet
To lead men in His way.

BIBLE THOUGHTS ON THE QUESTIONS

1. Romans 15:2; Matthew 5:44; Acts 26:16.
2. Matthew 28:19, 20; Galatians 6:10.
3. Luke 10:30-37; Galatians 6:2.
4. Proverbs 23:26; Romans 12:1; 1 Chronicles 29:5.

Our Children's Department



Mrs. Loretta Carrithers
Superintendent

Dear Children:

Once when I was far away, I got a letter from some one whom I love, and at the end of it a little boy had scrawled a post script with a pencil. He asked me some questions and sent his love, and then at the end he said this, "I hope you will live all your life."

Wasn't that a funny thing to say? It does not mean anything, you might think. Of course I was going to live all my life whether the little boy hoped so or not. It was just as though he had said, "I hope you are going to live as long as you are going to live," which is only hoping something which is bound to be something already.

But then when I began to laugh, I saw that there was another meaning which could be read out of the little boy's words, and a very fine meaning too. "I hope you are going to live all your life." Now as a matter of fact, there are a great many people who do not live all their life. Their life as the calendar measures it, may last for a great many years, but for a large part of it, perhaps even for all of it, they do not really live. They only drag along. They float about like a jelly fish on the tide. They get shoved about like sheep. They are not dead, yet they are only half alive.

One day I saw a coal cart going along the street. There was something the matter with it, and a thin stream of coal was trickling out and spilling in a black line for blocks along the street. I called to the man and pointed it out to him, supposing that he did not know, but he only looked sulky and went on. It was not his coal, and he did not care if it was wasted or not. He would not even take the trouble to stop the leak, but slouched down on his seat and went on. He was the lazy, unfaithful sort of man who ought to be discharged and never employed by any body else until he learned better. He was only existing, like a clod, stuck up there behind his horses. His mind and spirit were not living at all.

I wonder if you have not also seen boys and girls who exist, but do not live. They moon and trifle through the hours of school; they drag along unwillingly when they are sent on an errand; they sweep the middle of the room, but never touch the corners; they clean off the snow where it is soft, and let it stay where it has been trodden hard. They are not dead like sticks and stones, but neither are they, in any fine and happy way, alive.

The one thing about Jesus was that He was always alive—alive to everybody and to everything. He was the livest man that ever was upon the earth. He put His whole strength and His whole heart into all that God gave Him to do. That was why, in spite of all the hard things which came to Him, His life was full of joy. If we want to try to be like Him, we must remember what the little boy said, and live not now and then, and in the things that happen to please us, but everywhere and all our life.

With love, in Christ's Name,
Aunt Loretta.



LIVE REAL LIFE BY WORSHIP

Rev. E. M. Riddle

(A "Saturday Sermonet" published recently in the Canton Repository, Canton, Ohio, and contributed by Brother Riddle, Pastor of the Louisville, Ohio Brethren Church.)

Worship the Lord in the beauty of holiness,
Bow down before Him, His glory proclaim;
With gold of obedience and incense of lowliness,
Kneel and adore Him—the Lord is His name.

Honor and majesty are before Him; strength and beauty are in His sanctuary. Ps. 96:6. I will come into Thy house in the multitude of Thy mercy and in Thy fear will I worship toward Thy holy temple. Ps. 5:7. For He is our God and we are the people of His pasture and the sheep of His hand. Ps. 95:7.

Are we losing the art of worship? Do we appreciate its value in a time like this?

A tourist one hot summer day, stopped at a strange church. He heard the singing, he entered and was impressed with every appointment of the edifice and the spirit of the service.

In a moment a hush came over his spirit. He heard the Holy words read, the simple prayer of faith and a message that spoke peace to his very life. At the close of the service, he introduced himself and said, "I received what I wanted." Surely this man communed with God. He felt that heartbeat of the Almighty. He worshiped.

The psalmist, long ago said, "Commune with thine heart upon thy bed and be still." In the night time when sleep was far away, have you quoted scripture? Have you prayed? Have you thought of a song? In the deep quietness, did the Lord speak to you? If so, that surely was worship.

Our religious faith and worship are the only certain safeguards against the growing perils of life. So far, as there has been among people a decline of loyalty and reverence for the blessed Trinity—Father, Son and Holy Spirit——there has been a decline in those qualities which claim confidence and honor

insure unblemished reputation, minister to the spiritual well being and to the integrity and purity of public life.

It is the great bond of love and duty to God that makes any existence valuable or even tolerable. Without this, to live were only to graze.

There is a place for personal meditation and praise but the most of us crave and love the fellowship that comes when we worship with others. No other experience can replace it.

Too, worship includes praise and thanksgiving. It surely includes confession. We miss something very vital if we leave the house of God or the place of prayer without having unburdened our hearts of any sin or trouble in confession. Then, if we worship Him in spirit and in truth as the gospel of John teaches, we also will be yielding ourselves more fully to the will of God as we grow older in His service and know of His grace and power.

Therefore, we conclude that worship is more than going to a meeting house in our best clothes on Sunday, that it is more than an offering given regularly or occasionally. Worship is the highest experience of life.

It seems that we have each been given an ability to worship, yet how strange it is that thousands in every land are so lacking in reverence and devotion to the "Fairest among ten thousand and the One altogether lovely."

In these days of stress and worry let us assemble ourselves together and find the "Balm of Gilead" for our troubled hearts.

IT SEEMS TO ME

If Christians would truly honor the Lord in the grace of sacrificial giving, He could the more fully bless their testimony. Failure to yield God's sovereignty in the realm of possessions bespeaks a corresponding failure to yield His sovereignty in full in other realms of spiritual experience. Consequently the whole spiritual life is narrowed and denuded, so serious is the neglect of faithful giving. Or so it seems to me.

The Mentor.

"My sons, who are now in the Army in France, wrote me most strongly (just as General Pershing has expressed his public opinion unstintingly) as to the harm done to the men of the Army by permitting the sale of liquor to them, stating that they believed in absolute prohibition for the Army in wartime—and one of them adding that his experience has made a permanent prohibitionist of him."—*Theodore Roosevelt.*

"Breathes there a man with heart to say
There is no cross for me today;
The cross belongs to ages past;
To other worlds that could not last?"

—*Eames.*

"When you look for honors in future years,
You will find that the surest test
Is not, 'Have you won every game?'
But, 'Have you played your best?' "



News From Our Churches

PITTSBURGH, PA. TO PLEASANT HILL, OHIO



Rev. Floyd Sibert

Four years have passed since we came to Pittsburgh from Masontown where we had a long, fruitful and very happy pastorate. This pastorate marked the beginning of eleven and a half years of happy fellowship with the good Brethren of Pennsylvania. With them we passed through the stormy sessions of District conference when it looked as though we would lose our conference, but the Lord overruled. We were selected to represent our district at Ashland as college trustee the year that the storm broke in all of its fury. I suppose that, had we known what was in store for that session of college Trustees, we would have hesitated to accept the office. But again the Lord led us there, and took us through, and we have no regrets. We are grateful and happy to have been chosen as a member of the Pennsylvania Sunday School Board and to share in the organization of Camp Juniata. We are even more grateful to the good Brethren of Pennsylvania for permitting us to serve on the staff at Camp Juniata every year since its organization. Its a great camp.

Now, having received such a warm and definite call from the good Brethren of the Pleasant Hill church we have felt led to close our pastorate here and accept the call. This will bring us back to the district where we began our ministry by

building the church at Ellet (Akron) Ohio, now occupied by the Grace Brethren. We are anticipating a happy time with the Brethren of the Miami valley. We shall be near neighbor to one of our former boys from the Masontown church, Rev. Clayton Berkshire who is doing a great work at New Lebanon, Ohio. We shall also be two hundred miles nearer to my childhood home where my father and mother still reside.

Every new field has its own peculiar problems, and Pittsburgh presented a problem that was entirely new to us. The first Sunday after our arrival we looked out the window and saw a Yellow Cab across the street from our church loading in Brethren Sunday School children. Investigation revealed that this cab, along with several others, was hired by a former member of the congregation. The only fly in the ointment was that the taxi unloaded in front of a Baptist church on the other side of the city. This free taxi service began a couple of years before our advent in Pittsburgh and it still operates. Some day we hope that the Pittsburgh church may turn this object lesson to their profit by running at least one taxi from the many outlying, and as yet, unchurched districts.

Our First Blackout

Blackouts are coming more frequently these days, but they are nothing new to us. The first January we were here we had sunshine only 17% of the time it was scheduled to shine. We were literally submerged in "smog." We suffered considerably until we became somewhat acclimated to the smoky, dirty atmosphere. Our experience was somewhat like a fellow who was being questioned. "How old are you?" "Thirty-five." "Where were you born?" "Pittsburgh." "When did you first see the light of day?" "When I moved to Somerset." Pittsburgh is feverishly preparing to receive Hitler's bombs. Department stores are boarding up windows not used for displaying their wares. Windows on the first floor of our church are being covered with ply board and will be used for our air raid shelter. The local air raid warden tells us that the parsonage dining room is an ideal air raid shelter except in case of gas bombs.

G. T. C. B.

In spite of taxi cab activities, we have had the joy of gathering in a fine group of young people. Most of these have been members of our "Go-To-Church Band." Of this group, four have attended church services at least once each week for the entire period that we have been here.

Accurate Records

We have an accurate attendance record of every member of the congregation, of the morning and evening services as well as the Wednesday evening services, for our entire pastorate here, except the first Sunday. This record was kept for our own information with a view to analyzing problems peculiar to this congregation. It has proved to be an invaluable help. We have had no spectacular gain in attendance, but it is gratifying to look at the record and see a steady increase in our average church attendance over the four year period. Last year the average weekly attendance of the evening service showed a gain of thirteen over the year before. A well-attended evening service is unusual in a large city. Pittsburgh is a city of seven hundred thousand and the problem of attendance is quite different from that of the average community.

The Greatest Response

We praise the Lord most of all for our Prayer Meeting and Bible Study Class. In this we found the greatest response of our Pittsburgh pastorate, and also our greatest joy. We were told by Pittsburghers when we came here that it was impossible to have a large prayer meeting attendance in a big city. But the Lord has a way. The result was that our prayer meeting attendance about quadrupled. The high mark of attendance was seventy-seven. Here we had a glorious time planting precious seed. We are still praising the Lord for good hearts in which to plant; and already the fruit is beginning to appear.

Improvements

Our church has just completed improvements on the property at the approximate cost of one thousand dollars. New sills were placed under the basement floor. The paint on the interior of the building was cleaned by contract. This gives us a fresh, clean church for the winter. The interior will probably be painted next spring. The Brethren here take good care of their property. Three furnaces were rebuilt and a new forced air filtering system was installed in the church. This will save fuel and will add greatly to the comfort of the congregation this winter. A new stone-lined hot water tank has been provided for the church kitchen. A new heater has been installed for the baptistry. The parsonage, also, was not overlooked. Four rooms, stairway, and hall were redecorated, and the yard fence painted.

Organizations

The girls of our Sisterhood have demonstrated their ability as good stewards. For the last three years they have been national champions in their special offering. This year their offering was a hundred and seven dollars and fourteen cents. A finer group of girls would be hard to find. For four years the Women's Missionary Society has been a banner society. Their meetings are well attended, and they have registered a steady growth. The society is made up of a splendid group of women. One of their fine projects is the sending of the Reader's Digest, in Braille, to Mrs. Yoder every year. They send the same magazine, in Spanish. to Dr. Yoder.

We feel both fortunate and grateful to have a loyal group of young people in the Y. P. S. C. E. under the leadership of Ray Custer. Not every C. E. has a singer like Ray for president.

The Junior C. E. is a lively and active group. They conduct their own meetings, receive weekly offerings, and contribute regularly to special offerings. Most of the young people of these two groups have spent some time in Camp Juniata. The Pittsburgh church has had a fine representation in our Pennsylvania camp every year and the interest is growing. This year the Sunday School has voted to match dollar for dollar all money saved for camp.

We are most grateful to our Heavenly Father for these evidences of growth and spiritual life. Compared with conditions in our larger Pittsburgh churches this report of our little church is encouraging.

Confessions Received

During our pastorate in Pittsburgh it was our privilege to receive seventy-four confessions. Forty-four of these were received in the Pittsburgh church, eleven in the Cumberland Brethren church, ten in Camp Juniata and others in homes, hospitals, busses and trains.

Change of Pastorate

This seemingly short pastorate is no reflection upon our many friends in Pittsburgh. Upon looking back over the history of the church, we find that the average pastorate here has been three years in length. So, I guess, we have been hardier than some, to have withstood the Pittsburgh atmosphere four years.

We have found in Pittsburgh, some very fine faithful folks; people who work in their church as though they were being paid for it; people who fill their offices accurately and well, We shall always remember the faithful ones here. May the Lord bless them, and keep them from all evil and harm.

ANOTHER 100 PERCENTER

THE ANSWER CAME QUICKLY

to

LAST WEEK'S QUESTION MARK

NO. 3 IS

North Manchester, Indiana

THEY CAME IN WITH

113

SUBSCRIPTIONS

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The 100 Percent Column now stands

No. 1 Vinco, Pennsylvania,

No. 2 New Lebanon, Ohio

No. 3 North Manchester, Indiana

No. 4 (?) Who?

ASHLAND COLLEGE

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INTERESTING ITEMS

THE UNSIGNED REPORT OF THE DOINGS of the South Bend, Indiana, Brethren Church appears in this issue. We do not know who the correspondent was, hence the lack of signature. Thanks anyway for the report.

We would be glad if every report might be signed so that the one sending in such a report might receive the proper recognition. Anyway—Keep them coming. The brotherhood in general likes particularly that part of The Evangelist which tells of the work of the churches.

BROTHER FRANK GEHMAN, pastor of the Stockton, California, Church, writes the following: "The Superintendent of the local Rescue Mission is confined to his bed for two or three weeks. During that time I am taking charge of the services—five miles per week, and Sunday afternoons. It is an interesting experience, though just now is the slack season at the mission."

IN A RECENT LETTER FROM BROTHER DYOLL BELOTE, pastor of the Second Brethren Church of Uniontown, Pa., he passes on to us the following:

"We had a Young People's Rally at Masontown last evening (Monday, November 2) and a fine attendance of the youth of the Uniontown and Masontown congregations. Brother Chester Zimmerman, pastor of the New Kensington Church, was present and "engineered" the program. Addresses, brief in character, were given by the pastors of the Uniontown and Masontown Churches. Special musical numbers were rendered by representatives of each congregation. Brother Zimmerman made an appeal for larger cooperation in attaining the goals of both General and District Conferences, and also showed pictures of Camp Juniata during the past season. A light lunch was served by the Masontown group and games, indulged in by all, closed the program. Other gatherings of like character will doubtless be held in the months to come. Of course the rationing program may put a "crimp" in some plans for a while."

BROTHER SMITH ROSE, recently installed as pastor of the Roann, Indiana, Brethren Church, writes that they are well settled in the new work. He also states that the Communion Service of the Roann Church will be held on Monday evening, November 30th, at 8:00 o'clock. The invitation goes out to all brethren of like faith to come and partake of these sacred ordinances.

BROTHER W. R. DEETER, pastor of the Burlington-Cambria circuit, sends us the program of the Homecoming and Rally Day services of the Burlington Church, which were held on Sunday, October 25th. He makes this comment on the note attached—"Had a big day at our Homecoming and Rally Day. There were 151 present." He also announces that they are in a Revival service at the present time with Brother Bert Hodge, pastor of the Flora, Indiana Brethren Church as evangelist. We will look for a full report of both of these services in the near future.

NEXT WEEK IS THE TIME FOR THE MISSIONARY NUMBER OF THE EVANGELIST, which comes to you each month from the Missionary Board of the Brethren Church and is edited by Brother Klingensmith. Which reminds us that it is very near the time for the Thanksgiving Missionary Offering. Be thinking about it and praying for it.

We hope to have all the material in for the Annual Conference number of The Evangelist, and hope to have this in the mails as the issue of November 28th. It, being nearly a 100 page book, requires much work and much more material than a regular issue. The Conference Secretary and the Editor are endeavoring to make this number of much value to every one.



EDITORIALS

THE CHURCH'S SECOND FRONT

Today there is much emphasis laid on the necessity for a "second front" in the great war that is being waged throughout the world. As these lines are being written there comes news of the landing of a great American force in northern Africa, said to be the largest and best equipped single army of Americans that has been landed in a combat zone.

This force has been called both a "second front" and "an assistance to a second front." But that it is an advance on the present war front is evident to all. That it was needed and that it may turn the whole tide of the war, is apparent to everyone of the allied nations. It is surely a well planned and strategic movement, coming at a time when it is greatly needed. Just what it will mean to the conduct of the war remains to be seen.

Man-power Plus Equipment

It was said that this expeditionary force was "fully armed" and that *all* necessary equipment for the prosecution of the war was landed. Not merely men—*but men equipped.* Men trained in the use of equipment and able to use it to the best advantage and for the purpose for which it was made. Man without equipment is of little use in this war. Likewise equipment without men to use such equipment is meaningless.

Spiritual Warfare

Now if ever there was a time when universal warfare was being waged in the spiritual world, it is today. The front line, which should be one of "offense," has become, in many cases, merely a line of "defense." A mere holding the fort. There are times when the playing of a waiting game is the best tactic. But we need to remember that "Now is the time to advance."

The forces of the allied armies realized that there must of necessity be a forward movement. The results of that planning has become a realization in even the few days that have passed since the advance began. It is necessary for the church, too, to realize that now is the strategic time to not only prepare, but to advance, in order that our forces may be at the front at the close of this world conflict. Otherwise it is doubtful whether men will have confidence in the word of the church.

When the children of Israel were brought to a stand-still on the shore of the Red Sea, God first said, "Stand still and see the glory of the Lord." But when all was in readiness, he said, speaking to Moses, "Speak to the children of Israel that they Go forward."

Standing Still

It is well to stand still sometimes. To stand still until the Lord speaks. To stand still in order that we may hear His voice and behold His glory. To stand still until preparations have been made and the way opened—until the Holy Spirit gives guidance and points the way.

Going Forward

When we have stood in formation and listened to instruction and have been trained for service, we are ready to move forward, not in a straggling line, but in a solid phalanx, ready to do or to die.

The Second Front

A second front is now being opened in the Eastern hemisphere in order to divert the strength of the enemy from the first front—to relieve the pressure on the armies that have heretofore borne the brunt of the battle. Those who make up the second front form an army that is fresh, and one that is ready for combat. They are ready to strike and strike quickly at the enemy where and when least expected. This is what the Lord expects of his spiritual army.

But you say, "How is this possible? How can we form an army and strike where the powers of evil least expect? Does not Satan know and anticipate everything? How can we circumvent him?"

Have you forgotten that Satan does not know everything? That he is not omniscient like our God —that he cannot know everything? He does not know our thoughts—he can only have knowledge through our actions. He does not know what we think until we put our thoughts into action.

Our second front can be opened when "nominal Christians" become "Real -Christians." When we begin to *think* in God-terms. When our lives become vital and we become Christians in deed as well as in word. God needs every inactive church member in the second front. The Lord needs you!

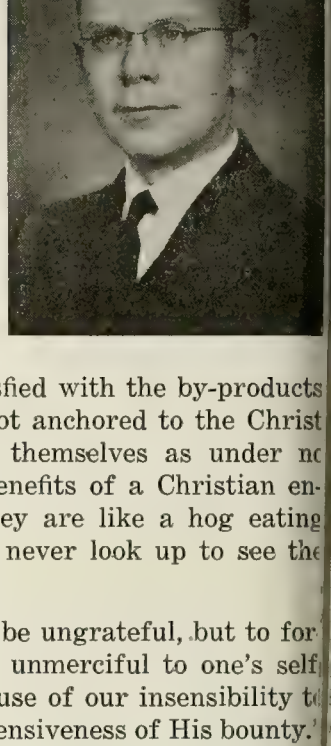
No Selective Service with God

But we need remember that our names are not selected as are those of the men who make up the second front in Africa. God does not use this method of getting recruits. Ours must be a voluntary service. No volunteers—no army; no second front; possibly defeat.

"A call to loyal soldiers comes to one and all,
Soldiers for the conflict—Will you heed the call?
Will you answer quickly, with a ready cheer,
Will you be enlisted as a volunteer?"

F. C. V.

THE MOST COMMON AND DETESTABLE SIN



By Rev. C. Y. Gilmer

In Luke 17:11 we read of Christ cleansing the ten lepers of the most dreaded and dangerous scourge of mankind. They had lifted up their voices and pled for mercy upon themselves. Christ bade them go to show themselves to the priests to obtain a certificate of health. While on their way they were cleansed. One of them, seeing that he was healed, "turned back, and with a loud voice glorified God. And fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole."

THE TENTH LEPER

From the tenth leper we draw the lessons of faith, salvation and gratitude to God. Leprosy is a frightful, loathsome disease. What unbounded joy must have gripped the hearts of the erstwhile lepers as they felt the flesh of their once corrupted bodies becoming sweet and clean. But only one of the ten came back to thank Christ from the depths of his soul. And he was a Samaritan—one of whom less might be expected than of the others. Not only was this "stranger" restored to health but he received eternal life as well. "Arise," said Jesus, "go thy way: thy faith hath made thee whole."

Why did this leper come back? It is to understand his gratitude. As a victim of grim, gaunt leprosy with its blighting, blasting grip which had broken hearts and hopes to eke out an existence in hovels of rock, thatch and mud, he had death as the only prospect for merciful relief. But penetrating into this pit of despair came a ray from the Light of the World. Then came the miracle in answer to faith. While awakening from a fearful nightmare to embrace the lost joys of hope, health and happiness his heart swelled with gratitude. Returning to his Deliverer he fell at His feet in worship, and heard from the same divine lips which had spoken life to his body the words which brought peace to his soul—"Thy faith hath made thee whole."

"BUT WHERE ARE THE NINE?"

Many today are interested in religion primarily from the standpoint of physical health. To get health some will even forsake the atonement in Jesus' blood and turn to "Christian Science!" Many follow for the loaves and fishes. Satisfied with the by-products of Christianity they are not anchored to the Christ Himself. They look upon themselves as under no obligation for the great benefits of a Christian environment. Ungrateful, they are like a hog eating acorns under a tree, they never look up to see the source of their blessings.

To forget a friend is to be ungrateful, but to forget one's Saviour is to be unmerciful to one's self. Said Paley, "One great cause of our insensibility to our Creator is the very extensiveness of His bounty." Thus God's goodness makes no impression upon an ungrateful soul, nor does it lead him to repentance. "Gratitude is not only the memory but the homage of the heart—rendered to God for His goodness." Gratitude to God makes even an earthly blessing a taste of heaven. A grateful thought toward heaven is a most helpful prayer. He enjoys much who is thankful for little. To acknowledge a blessing is to have it still. There is much greatness of mind and heart in acknowledging a kindness. The profit of gratitude is a noble heart. Without it we can neither be sociable nor Christian. God dwells in a meek and thankful heart.

The word "ingratitude" sums up all the evil of which a man can be guilty. Shakespeare said, "I hate ingratitude more in a man than lying, vainness babbling, drunkenness, or any taint of vice whose strong corruption inhabits our frail blood." Brool declares "it is the crime of deepest dye."

WHY THANKSGIVING?

It is another's fault if he is ungrateful, but it is mine if I do not give. How much gratitude is due our Heavenly Father? "What shall I render unto the Lord for all His benefits toward me?" I will show my appreciation for the cup of salvation by sharing it with others. I will give, and the more I will give the more I will have. Gratitude is like that. I do not want to be like "the nine." If I am like "the nine" where am I?

—Conemaugh, Pa., R. 1.

Philippians 2:14-16

Part I

Rev. L. A. Myers

This Epistle to the Philippians impresses one as a letter from a friend to a friend. It is one of spiritual counsel, written in acknowledgment of loving help. The Apostle knows that the Philippians are interested in his personal circumstances, as he himself is interested in theirs. He calls them Saints in Jesus Christ; his brethren, dearly beloved and longed for, his joy and his crown.

Paul believed with all his heart in the communion of the Saints, as the sense of Christian fellowship. The sympathy of brother Christians was very, very dear to him. He knew it was to the Philippians. He reminds them in a very delicate way of his own example—he is suffering more than they. Both are partakers in affliction, as they will be hereafter in glory. He begs them to complete the joy he has in them.

There was one fault in the Philippian Church, and that was the tendency to disunion. He implores in the most affectionate language against strife and vain glory. He exhorts them to esteem the other better than himself; to cultivate lowliness and unselfishness. He knows how hard this lesson, and that precept is not enough. There is need of a high constraining example. He points them to the Savior. He bids them remember His lowliness and Divine sacrifice of self. He asks them to work out their own salvation without depending upon the presence of a human teacher. Depend on God, who maketh the Christian heart, from which all holy desires and goods works proceed. He reveals his love for them and makes known the deep-seated concern he daily experiences in their behalf.

The Epistle was written about thirty years after the ascension and about ten years after the first preaching of the Gospel by St. Paul at Philippi. Christianity was still young, being in all the freshness of its first youth. It had come suddenly into the world. St. Paul first came to Philippi about the year 52 A. D. This was his first visit to Europe. It was the man in the vision from whom he received the incentive to go, when he said, "Come over and help us." It was not like Paul to refuse if this was God making known His will to him.

When he arrived he found all raw material upon which to work and not even a place to hold their first service. To that service came only a few women. Here the Gospel was preached for the first time on the continent of Europe. But that first service was an eventful one. The little congregation was the germ of the great churches to form later.

Lydia was the first convert. She came from that part of Asia where Paul was forbidden to go and preach. She and her house were the first fruits of Philippi unto Christ. Then a slave girl, possessed with the spirit of divination, met Paul and Silas on their way to the same place of worship and became a Christian. Later the conversion of the jailor and his family made a very substantial addition to the church. Others came who were not known by name. These people were very substantial and trustworthy. They, like the old Romans, were manly, straightforward and affectionate.

The Holy Scriptures give a very profitable view of the Thessalonians, the Bereans and the Philippians. It was here in the founding of this church, that Paul and Silas were imprisoned by the Jailor of Philippi. Here they experienced the miraculous delivery from their bonds of prison.

Those were the years of fruitfulness. Earnest, fruitful natures soon ranged themselves with the preaching of the new religion. A chord was struck that visited all true hearts. All who awaited salvation, who were longing for God—were gathered around the cross. Upon this foundation was built a church that contained true men. This church was the fruit of sacrifice, hard toil, persecution and imprisonment on the part of Paul. For these people he had given his freedom, his service, his devotion, and had offered to God in his earnest prayers in their behalf. He believed in them with all his heart. He loved them to the very last. Yet, while he was paying the price of his own liberty, through imprisonment, which later led to martyrdom, the very painful message reaches him—of a dissention which was likely to lead to disunion.

The language of the text tells us the feelings of his very soul. He pleads with them to consider each the other better than self. Personal rights belonging to each one as worthy of consideration.

He speaks after this manner: "Engage in the service of the Master without murmuring and disputing, so that you may become blameless and harmless, the sons of God without rebuke, for you are living in a crooked and perverse generation upon whom you should shine as lights, that I may rejoice in the day of the Lord." His ambition is for joy of his own for them and their usefulness to overcoming the darkness of the world in which they live. "You are my brethren, dearly beloved and longed for, my joy and my crown."

He here exhorts them to cultivate an unmurmuring and peaceful spirit so that such an influence will bear fruit for the good of lost souls in this dark world. Such a spirit represents contentment in the presence of God and satisfaction with His ways, means and methods. Time and energy utilized in promoting the "Kingdom Cause" takes one into the very heart of his fellow-believers and works through their lives to help them on to God. It creates joy in service and contentment with one's lot, whether it be sacrifice or hardship. He labors with his fellow-brethren, they being co-laborers together, planting confidence daily in each other, for the great task of life under the leadership of the Great King. Ambition for God is to be blameless, in the judgment of others, sincere and conscientious on one's own heart and mind, as to his good intentions. The nature of such a spirit should be uncomplaining. It should represent a contented soul who enjoys his faith, his work, his communion with God and his fellowship with the Saints in the execution of the task that is before him.

It is the loss of faith in brethren that creates coldness and discontentment. True faith and confidence are always essential to true fellowship and love. The man who has faith in his God, with a never-dying trust that he daily exercises, enjoys the blessings of God day by day. He enjoys the fellowship of His presence because as he tries the trusted promise it never fails him.

It is likewise true of man to man and brother to brother. It is the same identical spirit working in both. True brethren believe in each other. Job said, "Though he slay me, yet will I trust him." Paul said to Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice and I am

persuaded in thee also, wherefore I put thee in remembrance that thou stir up the gift that is in thee." David trusted Jonathan with his own life against Saul, Jonathan's father. It was that ever unfaltering trust which enabled each to confide in the other, that was the foundation of their true friendship.

Dissatisfaction, doubt, fault finding, questionings, murmurings—are all first evidences of a lost faith, against whom these are made. Both sides begin at once to draw away from the other. They are distrustful of their fellowman's good intentions, expressed through his claims. Here they doubt, and upon that doubt begin to build an unloving nature. Because faith in old friends is gone, loyal respect and confidence has fled. Murmuring and complaint characterizes the spirit, which soon sets to work to oppose and antagonize and then separate, only to hate and distrust the remainder of life. Faith has taken its flight and it will always be hard for love to ever return. How often it is said by those who were once friends, "I have been deceived once, but never again." If that friendship is ever to return, it must return by the renewal of faith and confidence as the foundation upon which the structure shall be rebuilt. The Children of Israel murmured against Moses soon after they were on their way to Canaan and never ceased until God took Moses and secretly buried him. Yet their bleaching bones marked the way of disaster they followed. Paul sees here what division means to both himself and the Philippians. He therefore urges them to cultivate an unmurmuring and peaceful spirit.

It is no common thing to find discontented men in the church of the living God. They are discontented with their fellowmen and their works of faith. It represents a "growl" which is most painful, mischievous in its operations and discouraging to the progress of the kingdom. This discontent sometimes reaches the degree of contention engendering feelings of strife. The smallest things are seized upon as reasons to justify such a course. Disputes grow out of such an atmosphere. Theological controversies arise; sectarian battlings come to the foreground; schism and strife fill the very atmosphere and men go out searching for that old love and peace and fellowship that they possessed in their peaceful, unmurmuring days. But if faith and confidence cannot return, those days are confined to the past. The name of Christianity must bear the brunt, with a wicked and perverse society looking on and gloating over the fact that even they, though sinful they may be, enjoy more peace and fellowship than those followers of the Great Peacemaker.

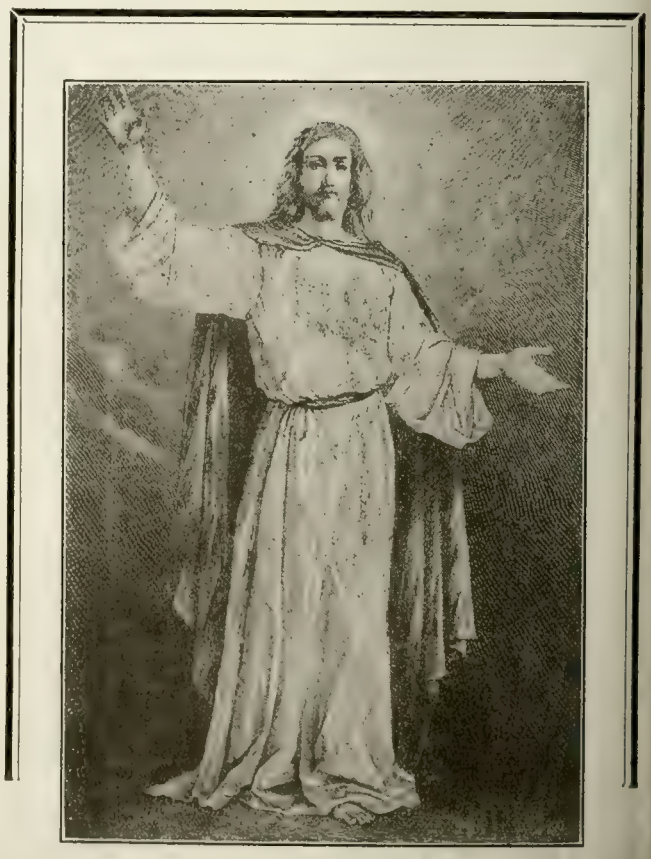
This disposition has been rife in all the ages and the church of the living God has had to suffer through it all. While this is going on, contending factions flee to the Holy Word for justification of their behavior, while both go in opposite directions—glaring, glowing inconsistencies. This is the same Bible, inspired by the same Holy Spirit, interpreting to the people of God, in terms that are without error. How can these things be, with a true and perfect God leading all? The fact is God's leading is not of the nature of inconsistency and He is a true Father to all. Some one is at fault if any one is going wrong. It is not the Holy Spirit, nor is it God's Word. It is man's insufficiency, somewhere to know how to follow Him correctly. Scriptures do not teach brethren to take opposite directions.

Christians should exemplify a contented spirit and assume an unmurmuring attitude, possessing a peaceful disposition. They should be blameless, harmless and sincere. Something more is needed than the most satisfying apologetics. The church must show, positively and decidedly, the living power of Christianity. It must lend a better help to the spiritual life of the Lord's Day if it is not to be surrendered to the enemy. It must have a more living hold upon the Bible, if that book is to maintain its authority. It must have a warmer attachment to Christ if He is to be held forth as the object for the faith of men. It must have a greater power in prayer and be more sensitive to the doings of right, if it is to be the satisfying, sweetening influence, whereby men become co-laborers, one with the other.

The Church must, from the right use of the Gospels create a public sentiment of a Christian nature, thereby being a body of living light, if it would make an impression upon the darkness that surrounds it. It will never make the world brighter by contributing to its darkness. Submission to God's will must be of a willing and submissive nature; cheerful in its outlook and humble in its attitude. The servant of God must be as a lamb, true and kind in nature, devoted and faithful in spirit, if he is to carry forth the Word of God, making Jesus its authority.

Faith and confidence are two prime factors that urge a man to love his God, do His will and be happy in that service. It likewise takes him back and aligns him with the Old commandment, "Love thy neighbor as thyself." If there is to be happiness in the house of God, there must be love, fellowship and friendship for both man and God. "Upon these two hang all the Law and the Prophets, Thou shalt love the Lord thy God with all thy soul and all thy heart and all thy mind and thy neighbor as thyself." Complaining and disputing are out of the list. The true spirit is a contented soul with an uncomplaining nature, sitting contented at the feast of life, feeding upon Bread from heaven.

(To be continued)



A Dedicatory Service For Our Flags

By Rev. Dyoll Belote

The following service was sent in by Brother Dyoll Belote, with the thought that there might be others who would desire a like service in their churches. This service is of Brother Belote's preparation and he says that any one may feel free to use it.

As per his suggestion we are setting the service in a measure that will permit the ministers to clip and paste in the new loose leaf Minister's Manual.

Thanks, Brother Belote, for both the service and the suggestion.

Minister: Believing the cross to be the symbol of our faith and salvation, a prophecy of the final and complete triumph of truth and justice over evil and tyranny, ever "towering o'er the wrecks of time", to foster Christian brotherhood, based on eternal character values,

People: We dedicate our lives unto Thee, O Christ of the Cross.

Minister: To the honor of the Christian faith, to ever remind us of God's goodness, to incite to larger Christian service, to inspire our hearts to holy living such as shall spread the Spirit of Christ the more quickly to the whole world,

People: We present the Christian flag for sacred dedication in this church.

Minister: The banner of our country is the symbol of the lofty idealism of our beloved land, based on Christian principles, under whose liberty life becomes of untold value. Toiling beings in quest of such abundant living, seeking freedom and justice, find sanctuary and safety beneath her graceful folds.

People: We dedicate our lives to the idealism of Christian citizenship.

Minister: To raise the standard of national honor, and to keep that honor based on Christian practices and perpetuate them for all posterity,

People: We present the American flag for dedication in this church.

Minister: The service flag is the symbol of the love and concern for our loved ones who on land and sea and in the air, everywhere, are defending the cause of universal liberty in the armed forces of the world. In sacred dedication each star represents a life of service and devotion to an imperishable cause.

People: We dedicate our lives to an equal devotion and sacrifice with them.

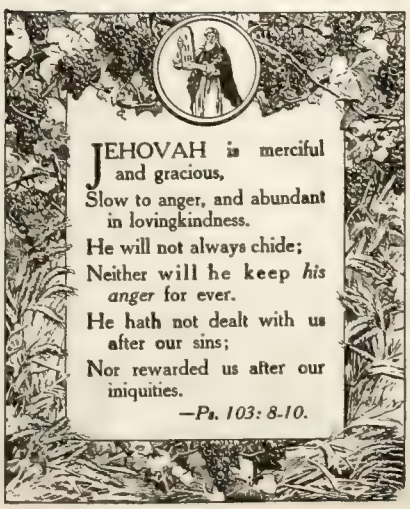
Minister: In honor of these who are defending us and the world against tyranny and dictatorship, and to remind us of our obligation to share in the necessary sacrifice, and to invoke divine watchfulness and keeping grace for our loved and ourselves.

People: We have prepared this Honor Roll of patriots for dedication in this church.

Minister: To the glory of Almighty God, and to the promulgation of the teachings and principles of His Kingdom, and the extension of that Kingdom through the world, I dedicate these, the Christian, the American flags and the Service Roll for use as sacred symbols in this church and for this people.

Prayer, In Unison: In deep humility we come, O God, beseeching Thee, to keep us from all that would cause us to forget or turn away from the ideals sent us by these symbols. Grant us Christian fortitude to fight daily against the forces of evil within and without, remembering that "they that are for us are more than they that are against us." Bring our church, our nation, the world to a final destiny climaxed in the establishment of Thy Kingdom on earth. Grant that these acts of dedication shall deepen our devotion to Thee, and make us more loyal to the Christian ideals of these symbols, and enlarge our love for our brethren of every race and clime. We ask it in Christ's name. Amen.





DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

Our Knowledge Measured - - -

Dr. W. I. Duker

Last week we attempted to speak of the value of the BOOK in our Sunday Schools. We tried to say that it is not a Book of magic. That its very presence will of Itself not work into the heart of the child. Christ did say, "If I be lifted up, I will draw all men unto Me." It would seem at times that some of those who would teach, seem to feel that all they need do is to speak of the Book and of the CHRIST. I believe it was Plato who said that a salesman would never claim a sale until his customer actually bought his merchandise, but as teachers, we glibly say we've taught, whether our pupil has learned or not. We have not taught unless our pupil has actually learned and we will be sure that he has learned only when we observe that he has accepted and used or put into practice our suggestions. So this "Lifting up" process is the matter that should receive our attention as we teach.

In our three articles which, as I have said, will be largely "shop talk," we desire to lead up to an acceptance of all of our schools, of our "Standard of Attainment" as edited by our Educational secretary, Brother Stuckey. If we can but cause all of our Sunday School Superintendents to be exceedingly conscious of that standard, and Sunday after Sunday, strive to bring their schools up to a certain attainment, then we shall feel that there has been some good in our efforts.

What standards then should be set up? Knowledge has often been used as the standard of value in instruction, although not the most prominent. This suggests that purposes, in any field of activity, should be standards of value in that field. Let us assume then, that the leading purposes of instruction must form the basis for judging its quality. That instruction which *accomplishes* its aims fairly well is of a high order. That instruction which does *not accomplish* its aims at all, or but poorly, is of a low order.

Any list of the main elements in daily living that might be taken as standards in judging instruction would vary according to the one who made it. Yet such lists would, to a great extent, duplicate each other, because there are certain essentials that are common to every person's welfare.

The following four factors, because of their universality, are particularly worthy of acceptance as aims of instruction; and, though others could easily be added, they are sufficient to test the general effectiveness of teaching.

Factor I. Motive on the Part of the Pupils.

One of these factors is MOTIVE. One of the great differences between efficient and inefficient men is found in the purposes that move them. The quality of a man's aims chiefly determines the quality of his character; their variety determines his breadth; and their intensity his energies of thought, feeling, and action. One of the primary responsibilities of instruction, therefore, should to inculcate objects in life, or purpose, on pupils. Such an outcome of instruction cannot be left to chance. It must be secured by careful planning. First a field of teaching must be selected that is near enough to the child's interests to nourish ambitions. Every study must contain material and ideals that have the power of arousing specific hopes for the future.

Factor II. Consideration of Values by Pupils.

A second extremely important factor in daily living is the weighing of values. The worth of a thing is one of the most common and necessary considerations in adult life. It is important to keep in mind that good judgment mainly signifies proper appreciation of relative values. This makes a study of value a prominent element in Bible instruction. All study contains facts of varying degrees of importance. Since it is one of the main needs of children or adults, to distinguish between classes of facts, one of the main duties of teachers is to help them do this. Good methods will ever keep pupils alert to values.

Factor III. Attention to Organization by Pupils.

A third factor of special importance in daily life is organization of ideas, or system. How essential this is to success in adult undertakings of all sorts every one knows. No subject is mastered until the relation of its parts to one another is determined, until the facts bearing on each phase are separately grouped, and until enough facts are collected to give fair support to each leading idea. Good organization of ideas means just this: it signifies such order and completeness as will assure thoroughness or fulness of comprehension and consequent force in presentation. The need of organization of facts and ideas by students for the accomplishment of their purposes

(Continued on page 10)

Editorial Comment

Christian Nicknames - - -

Dr. Charles A. Bame

Two names Jesus gave his followers: one was disciples, the other, Brethren. "All ye are Brethren," (Matt. 23:8), it seems to me is nearest to any name he gave and expected them to remember and keep. All others seemed to be characterized as too presumptuous. See, Matt. 23. He must have known that the names of professed followers henceforth would be many and various. Many of them are mere nicknames.

Separated from my library as I have been now for nearly two years doubtless I have read less and meditated more than I ever did before. It has given me time to think things through more thoroughly than at any time in my life, I believe. Moreover, a good many things conjure to make it possible for me to be more careful with words and make more careful use of discriminations, also. Consequently, I have concluded that there are some appellations in use among us that would be much better unused. One is Brethrenism and another is Dunkard.

Immediately one asks: "then why did you so recently use them?" The answer is the time is not so distant when I reached this determination to be more careful never again to be guilty of carelessly delineating the Lord's work and Cause.

Of course, in rapid, impassioned speech, one does use terms he would not on paper; but he can also often correct a slip that passes by fuller amplification and in a degree, resolve the effect.

Webster says an "ism" is "a distinctive doctrine, theory, system or practice;—usually disparaging." Before I looked for his definition, I had concluded exactly so. It is not lofty, dignified or majestic to specify a great movement as an "ism." There are better words and terms to use and it would certainly seem the part of wisdom to crown a worthy cause in the highest terms. I shall henceforth endeavor to do so.

Our Cause or Our Denomination needs all the purest and sublimest titles of which it is worthy and that can rightly be ascribed to it. It is the Lord's institution which we profess better to represent than many groups who likewise believe they best typify what the Lord tried to lead us to do.

The church is the only organization professing fully to follow the Lord Jesus Christ and to represent what he desires to have done for and with succeeding generations. Outside the church are some organizations that do a lot of good in the elevation of the human race. Foremost among them I place the dinner clubs of men meeting in many cities of our land which without a single exception, so far as I know them do splendid work in raising the ideals of fellows who almost never darken the doors of a church. I know of some of them somewhat intimately and have received honors of one. I do not change sermons for them but try to be always true to my Lord and his gospel; but I do not know one that professes at all, to follow fully, the Lord in his commandments or to perfectly exemplify his ideals. They may be a case of the good being the enemy of the best, but I do not so regard them.

Several of them at least, have become international in their organizations and usefulness and they magnify that fact by attaching the term International to their names. That is to say that they magnify their organization by the highest appellation they can give them. I regard it as an evidence of wisdom.

On the same grounds, I propose hereafter to use such terms as Our Cause or Our Heritage or Our Denomination or Our Church or the Dunker Groups as I often have. The latter has virtue of being nearer to the term used by the world and other peoples to designate us still being good in its derivation and worthy of consideration.

For the word Dunkard, I have only contempt. I detest that nickname. It has a very unsavory connotation. Webster says of the suffix "ard," that it has the same origin as the word hard. He gives examples of coward, sluggard and drunkard. Another and still uglier is the word bastard. All of them are certainly "hard." Why one associated with Christ should admit a name of such import is beyond explanation. Webster further says that this suffix is usually connected with some one who does something excessively or discreditable. That surely does not characterize the Dunker people.

It has been a long time since I admitted being a Dunkard if I ever did. I purpose that it shall be longer still before I do so. Even if it does require some explanation so that we can preach some of the whole gospel as we tell them that we belong to the people who still wash one another's feet and bap-

tize by Trine Immersion. We can thus witness to keeping the gospel which many have forgotten, shunned or vaporized. It might be the opened door to salvation of some lost soul. May it be so.

The ways of the Lord are strange indeed; even past finding out; maybe he wishes us to resent nicknames and thus preach a whole gospel; or at least a fuller gospel than we would otherwise do.

It is with no purpose to force my way of thinking on those who would not or can not accept the suggestions of this editorial. It is with the one purpose that others may agree that the names the Lord gave are the best names and those the world would impose upon us may or may not please us or him. That the Lord needs the loftiest and purest of all characterizations of which the language is capable and that we do both honor him and respect ourselves when we endeavor properly to elevate in the minds of ourselves and others fullest and loftiest conceptions of Him and His Cause.

Carey, Ohio.

OUR KNOWLEDGE MEASURED

(Continued from page 8)

has received little attention although we know that scattered thinking is a common enough cause of failure among them. But the importance of orderliness of thought in later life is so generally recognized that few people hesitate to place upon our schools the responsibilities for careful training of children in this respect. This alone is the cause of much of the trouble among Christian people as they work one with another in their respective churches.

Factor IV. Initiative by Pupils.

A fourth factor in daily life that ranks with those already named is initiative. In the world at large possibly the most highly valued quality of character is self reliance. Every intelligent parent desires to see the right kind of independence developed in his child. The relation of this power to instruction is not difficult to discern. Children can be furnished with desirable aims by the teacher; they can also, under the teacher's direct stimulus, pass judgments about values and organize their facts. Good teaching is always related to initiative. In all instruction some one must determine the work to be undertaken, must ask questions, and must accept or modify answers. When the child is able to act for himself under the guidance of the Holy Spirit given to guide us when we have "lifted Him up," then and only then may his teacher have a certain assurance that he is really TEACHING. If the reader has had sufficient patience to follow our articles so far then perchance we shall be able next week to induce a still greater attention to that set of standards set up for guidance in Brethren Sunday Schools.

—Goshen, Indiana.

Missionary Information Column

Conducted by Rev. Chester Zimmerman

Missionary Supt. National Sunday School Association

Box 405—7th St. Ext., New Kensington, Pa.

SEARCH OUT THE MISSIONARY

Search out the missionary in your community or district. He or she will give you a very real understanding of missionary problems, procedure, purpose, and future. In all probability you will not have to look very far for either a recently returned missionary or a retired missionary. In either case you will find them possessed of vital, living information which can never be culled from books no matter how omnivorous a bookworm you might be.

Just a short time ago it was my privilege to hear a recently returned missionary from Africa tell of problems and progress there. It was truly inspiring to learn first-hand of God's power in heathen hearts. A little later a retired missionary from China added to my store of facts and figures concerning this much misunderstood country.

OVERHEARD

It is not nice to eavesdrop but this was heard at a missionary conference without snooping. When speaking to another of placing a pocket book into a barrel of missionary clothing, a lady remarked, "I always put some money in mine when I send them away." Nice thought isn't it? Go thou and do likewise.

RECIPE FOR JOY

"J"esus First

"O"thers Second

"Y"ourself Last

This is a fully guaranteed recipe. It will work for a whole lifetime.

PLANNING AHEAD

One of the best possible missionary displays is quickly arranged by using the American Bible Society free scripture exhibit. The American Bible Society is prepared to lend to churches and church groups a free Scripture exhibit consisting of about two dozen cards in four different colors, each containing a page from a foreign language Scripture volume. Information about each language displayed, with some account of the history of the Scripture translation and its use, appears on each card. An especially interesting card deals with embossed Scriptures for fingertip reading by the Blind.

This attractive set of cards can be used to supplement an exhibit of Bibles secured locally, and will add to such an exhibit a missionary atmosphere reminding those who view it of the Bible's world-wide use and ministry.

This exhibit, which may be obtained from the office of the nearest District Secretary of the Society, will be sent postpaid, free, the user paying the return transportation charges. The set is to be returned within ten days.

Enclose stamp for leaflet giving further information and order blank.

Prayer Meeting Department

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON VII

Be Ready.

"Be ye also ready."

1. **Be ready to preach the gospel.** During the fourth persecution of the church, we are told that the membership was scattered. The disciples stayed at Jerusalem; but "they that were scattered abroad went everywhere preaching the word." They were merely laymen, but they preached the Word everywhere. Romans 1:15; Acts 8:4.

2. **Be of a ready mind.** Be ready to study. Be ready to think. Be ready to search the Scriptures as the Bereans did. 1 Peter 5:2; 2 Timothy 2:15.

3. **Be ready to minister to the saints, and to the needy.** 2 Corinthians 9:3.

4. **Be ready to stand the test.** We should be ready to stand the test of gossip, slander, and even lies. The Lord never said the Way was easy, but He did say He would never leave us nor forsake us. Remember too, that clubs and stones are thrown only at fruit-bearing trees. Matthew 26:39.

5. **Be ready to do every good work.** Titus 3:1.

6. **Be ready to give an answer for the hope within.** 1 Peter 3:15.

7. **Be ready to fill your place.** It is no wonder that the Christian army does not advance more rapidly and effectively. We leave too many gaps in the ranks. 32,000 men started out to battle with Gideon as their leader. When Gideon, under the Lord's direction, got rid of all the dead timber, he had only 300 left with which to win the battle. He won it, of course, but he would not have won with 31,700 gaps in the ranks. They stood, "every man in his place round about the camp." When the army of Christian soldiers stands "every man in his place" the great Captain can begin to win victories. Judges 7:20, 21.

8. **Be ready to stay by the stuff.** Not all of us are meant to be missionaries. Some of us are needed on the home front. If we fill our place, the reward will be the same. 1 Samuel 30:24.

9. **Be ready to be offered—ready to die.** Many of us might be called upon to do this very thing. 2 Timothy 4:6; Acts 21:13.

10. **Be ready for His return, and ready for the marriage.** There will be no chance to prepare after the Bridegroom comes. When that door is shut it will never be opened. Be ready. Matthew 25:10; Luke 12:40.



Congratulations



TAYLOR-BROWN—On the afternoon of October 4, 1942, Vivian E. Brown and Noble L. Taylor, both of Waterloo, Iowa, were united in marriage. The single ring ceremony was read by the writer, assisted by Rev. Willis E. Ronk, Ashland, Ohio, at the First Brethren Church of Waterloo in the presence of a large gathering of relatives and friends. Mrs. Dorothy Patterson presided at the organ. June Lamb sang two numbers. A reception was held in the social rooms of the church immediately following the ceremony.

The newly weds, after a brief honeymoon, are making their home in Waterloo. Both of these young people are members of the Brethren Church and deeply consecrated to the Master's work.

W. C. Benshoff.

WEAVER-KETTERING. Marilyn J. Weaver and Ross E. Kettering were united in marriage on the evening of June 20th, in the New Lebanon, Ohio, Brethren Church.

A background of ferns and flowers, illuminated by candlelight, presented a lovely setting for the service. The formal attire of the wedding party of fourteen persons added the necessary color for a most beautiful wedding.

The single ring ceremony was read by the pastor after a half-hour of music, presented by Mrs. Norma Denlinger and daughter Caryl.

A reception for friends and relatives was held in the bride's home following the service.

JOHNSON-FLORY. On Saturday, October 3rd, at 7:30 o'clock, Margaret L. Johnson and Robert A. Flory were united in Holy Matrimony by the undersigned. The wedding took place in the New Lebanon Brethren Church before a "filled house" of relatives and friends. The church was beautifully decorated with palms and flowers and the colors worn by the bridal party blended into a lovely effect under the candlelight.

Organ music, appropriate to the occasion, and several vocal numbers by Mrs. Janet Clayton, preceded the reading of the double ring ceremony.

Rev. Fields, pastor of the Methodist Church of Eaton, Ohio, and pastor of the groom, assisted in the service.

A lovely reception for friends and relatives in the home of the bride, immediately followed the ceremony.

GORHAM-SMITH. On the evening of October 22nd, at 7:30 o'clock, Jane Winifred Gorham and Carroll L. Smith were united in marriage in the First Brethren Church of New Lebanon, in the presence of a large audience of witnesses. The church was appropriately decorated with flowers and palms and made a fitting background for the colorful gowns worn by the members of the bridal party. The indirect lighting effect added to the impressive double-ring ceremony used.

Several organ numbers and vocal numbers preceded the reading of the ceremony. Bill Gorham, brother of the bride, sang, "O Promise Me."

A lovely reception for relatives and friends was held in the home of the bride following the service.

KING-HOOPS. Virginia Lee King and Edward Duane Hoops were united in marriage on the evening of October 31st, in the First Brethren Church of New Lebanon before a host of friends and relatives.

A half-hour of music by May Goodrich, who presided at the organ, and vocal numbers by Mary Alice Dafler and Norma Guenther, preceded the ceremony.

The front of the church was banked with ferns, palms and flowers, making a beautiful setting for the happy occasion. The bride's father, Mr. Sam King, gave the bride away. Soft music was played during the reading or the ceremony.

At the close of the service the bridal party retired to the home of the bride where an enormous and beautiful wedding cake was cut by the bride, in the presence of her many friends.

W. Clayton Berkshire.



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for November 29, 1942

"THAT INNER VOICE"

Scripture: Luke 15:17-20a.

For The Leader

Our scripture lesson tonight tells of a young man who thought he had everything it took to be a success in life. Before long he discovered that one thing he didn't have was judgment. Later "he came to himself" and arose and went back home. There was some "inner voice" that, in spite of his wild spending of his fortune in riotous living, warned him and told him that there was still hope. Some have called this voice our "conscience."

The conscience is a marvelous thing, warning that prodigal son, and give warning to each of us, if we will but listen to it. But our conscience needs training. People with low morals and ideals do not have convictions against things that others with high ideals do have. So, in this topic we wish to see how our conscience can be trained to be an infallible monitor for us. We wish to see how that the "inner voice" is really the directing hand of God leading us through life.

QUESTIONS FOR DISCUSSION

1. In what ways can we call our conscience a "great gift from God?"

2. To what extent can we trust our conscience "to be our guide?"

3. How can we train our conscience that it will be a reliable guide?

4. How can we destroy our conscience?

5. Where was the inner voice of the prodigal son while he still had money in his pocket? Must we become destitute before we will heed our own inner voice?

DISCUSSION

THE INNER VOICE A GIFT FROM GOD. Since we are going through life but once it stands to reason that we should do as good a job of it as possible. But we see so many temptations and glittering side attractions which make a strong appeal for our attention that we do not always feel capable of doing the best that we can. Christ our Savior has given us the assurance that He is with us every step of the way. Christ has promised us the Spirit of God to fill us with power to perform the work we are called to do.

All our Christian training, our Bible knowledge, our faith in Christ, and our ideas of living with other people, becomes our conscience. It is a great gift from God because it helps us to decide what to do and what not to do, and how to do them. We might also call it conviction. But whatever we do call it, we can rest assured that it is a great gift from God to help us to live our lives in keeping with His will while we are here on this earth.

TRUSTING OUR CONSCIENCE AS A GUIDE. None of us are perfect. None of us can positively say that our convictions are the right ones and everybody that does not agree with us is not living right. Perhaps the other people are living according to their conscience, too, and who are we to judge another person's motives in life?

We can trust the inner voice if we are certain that through proper training that it can be trusted. The problem is not how other people live, but how we live. So then, we should look to ourselves to see whether or not we are living right. Our conscience should be the monitor for this, and it can be. We can trust it just as far as we have trained it. If we have left the teachings of the Bible become our code of living, then we can safely trust our inner voice. But this will take consistent day by day living with Christ. He cannot be an excuse to fall back on when we fall into trouble of our own accord. Unless we make our Lord a constant companion, then we cannot trust our conscience. There is a certain rule given for life—"let your conscience be your guide"—yes, if we, through living with Christ, have a Christ centered conscience.

TRAINING OUR CONSCIENCE. Such training is important. Young people who have been brought up to think nothing of smoking, drinking, and immorality, do not have a reliable inner voice. We must first see the harm and results of living a life of sin. Second, we must set our convictions and determination against living such a life. Third, we must humble ourselves at the feet of Christ, and "conscientiously" seek to follow Him. Fourth, we must follow Christ.

With such a well trained inner voice, we can trust it to tell us the difference between right and wrong. A safe rule to follow is to ask ourselves "If Christ were by my side in body, would I still go ahead and do this thing I am thinking about doing?" Study the life and principles of Christ, and then act accordingly.

DESTRUCTION OF THE INNER VOICE. Our conscience guides us by giving us a feeling of satisfaction when we are doing right, and by giving us a feeling of shame and guiltiness when we are tempted to do wrong, or actually do wrong. But by constant repetition of a sinful act, we "sear" ourscience to the place that no more do we think the thing we are doing to be wrong.

When we have reached this place, then we think nothing of committing any crime or deed. Far before we have reached this place, however, we have fallen from fellowship with Christ. Carelessness in daily devotions and church attendance are the first signs that a person is slipping from fellowship with Christ. And since Christ is the constant Companion, necessary to the training of a good inner voice, we see the signs of a "seared" conscience approaching.

A "seared" conscience is no reliable guide for daily living. Acts and thoughts and deeds, which a Christian would be ashamed to commit, hold no fear for the person with a "seared" inner voice.

A well trained inner voice is a blessing. It is God speaking to us. Day by day we should seek to listen to that still small voice, obeying it, trusting in it, and striving to live our lives as it leads us—for truly it is the hand of God directing us.

BIBLE THOUGHTS ON THE QUESTION

1. John 18:37; John 10:4; 1 Kings 19:12.
2. John 10:27; John 8:9a; 1 Corinthians 10:29.
3. Proverbs 22:6; Psalms 119:32, 37, 80, 105, 130; John 5:29.
4. 1 Timothy 4:2; John 6:66; Isaiah 42:25; Acts 28:27; Ephesians 4:19.

Our Children's Department



Mrs. Loretta Carrithers
Superintendent

Dear Children:

All boys, and a good many girls, too, love to read tales of adventure, and hardly anybody who had lived in the last hundred years had more thrilling adventures than a man named Henry M. Stanley. Stanley went out to Africa to find Livingstone. Livingstone, the great missionary, had disappeared there in the depths of the dark continent. For months, nobody had heard of him, and no one knew whether he had been killed by African tribesmen, or had died somewhere in the jungle, or whether he might be still alive, but lost in the wilderness. So the publisher of a great newspaper got hold of Stanley and sent him to try to find Livingstone. He was to get some black men to help him make a road through the forests and jungles of Africa, and take presents to buy his way through the lands of the savage chiefs, and search everywhere until he found tidings of the man he was sent to find.

So into the tangled ways of Africa Stanley plunged, seeking along hundreds of miles for tidings of Livingstone. At last he found him, too, but only after he had gone through difficulties and dangers that are very bad. What do you suppose, among all the things he encountered, was the very deadliest danger of all?

Stop and imagine what you would think the worst. Perhaps it was the lions, some boy might think. Africa is the country of the lions. There on the great plains they prowl and hunt—great, tawny things, the color of the sunlight and the sand. Sometimes lions will become man-hunters. They will come to the villages at night, break down the walls of the sharp pointed thorns which are around them, smash into the houses and carry the man or woman off into the night. When people camp in the country where the lions are, they must keep great fires going at night, and men on watch. So we might think that the worst thing which Stanley could possibly reckon with would be the lions.

Perhaps it was the snakes, some girl will say, and it makes us all shiver a little to think of them. For in the deep jungles, with their thick tangles of great trees and underbrush and vines through which the explorers sometimes have to cut their way with axes, there are snakes that any man might fear. There are the little snakes that crawl on the ground, and the huge snakes that lie coiled on the branches of great trees, strong enough to crush an ox.

Perhaps the snakes might seem the worst things that Stanley had to think of. But there was something worse than snakes.

Well, then, perhaps it was the warrior tribes—the great, strong savages who would be larger than Stanley's own men. There are some tribes in Africa which are tall and have strong bodies. They fight with spears which only strong hands can handle. Perhaps these tribes and their walled villages were the worst things which Stanley had to pass. But there was something worse than these.

The worst thing of all was something which might have seemed the least to be afraid of. It was a race of dwarfs—little misshapen people about half the size of an ordinary man. They were the very deadliest and most fearsome danger of all. They were so small and so quick that they could hide behind the trees and in the jungle. They kept out of sight, and they shot their arrows. These arrows were tipped with poison, and the strangest thing of all was that the poison was made out of some kind of honey.

Yes, after all, what Stanley discovered is not so strange as at first we think. With a great many other people, too, the worst danger may come from the little dwarfs. When you and I try to carry out some big plan, when we want to accomplish something brave and fine for God, we know that the great sins would be dangerous and we would watch out for them—for the sins which are fierce and strangling, like lions and snakes, and terrible little savags things with spears; but we might not be so much afraid of little sins, especially little sins that are tipped with honey. We think the small selfishness will not hurt us because the taste of it is sweet. Even a little lie, we think, might make only a tiny wound which we could heal. But the honey on the arrows of little sins is often poisoned, and can hurt us more than we dreamed. These are the enemies we must watch out for most of all. If boys and girls every day can clear their paths of the sins—the mean word, the ugly thought, the small unfaithfulness—they can feel sure that they will have the strength to clear the road of the big ones too.

With love, in Christ's Name,

Aunt Loretta.

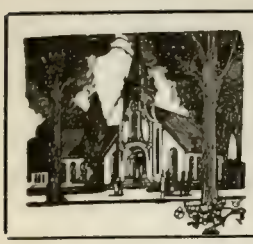
IT SEEMS TO ME

Whatever you may think of revivals, it is apparent that we must re-introduce warmth and passion into Christian experience and testimony. The "intellectual approach" has given us a beautiful churchliness that is splendidly decorative, but spiritually barren. To go on as we have been going is to atrophy. We must seek a (S)piritual anointing. Or so it seems to me. *The Mentor.*

To do more we must be more. To be more we must see more of God. It is the Divine Appearing that liberates and reveals the forces of the soul. It breaks the claims which bind the spirit, whatever they may be.—W. Robertson Nicoll.

The burglary insurance rate is $12.00 a thousand in Boston; $22.00 in New York; and $27.50 in Chicago. Is there any connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for sixty-five years, for twenty-two years in New York, and *excluded* for thirty years from the schools of Chicago?—*The Gideon.*

"God bless the reformer—crank, busybody and fool. He's the yeast in the loaf of humanity."—*Wm. R. Lucas, in "The Health Magazine."*



News From Our Churches

ARDMORE BRETHREN CHURCH

South Bend, Indiana

October 1st marked the closing of our first year in the pastorate here at Ardmore in northern Indiana. The year has passed very quickly and pleasantly while through the twelve months there has been a normal healthy growth. So far as numbers is concerned there has been an addition of twenty-three to the membership roll while but one has been taken from us. We are truly thankful for this net gain and are striving by the help of the Holy Spirit to gather many more into the fold in the months ahead. To assist us in this effort we have secured the services of Dr. and Mrs. McCartneysmith who, the Lord willing, will come to us in the early spring for a two weeks evangelistic campaign.

The Ardmore church had splendid representation at both the State and National Conferences, which fact has added greater zeal and an urge for advancement along all lines of the Lord's work. We are very pleased that this is so.

Beginning with November we are holding our mid-week services in the different homes during the winter months. This is being done to conserve church fuel and to divide distances equally among our membership. We believe this plan will work quite well in our particular field.

During the year many improvements have been made on the church properties, such as, an electric pump and pressure tank for the parsonage, the finishing and decorating of three rooms in the church basement for use in our children's department of the Sunday School, paint for the church, parsonage and garage (the paint is not all on as yet) and finally, but by no means least, a very beautiful carpet for the aisles of the church auditorium. These improvements have cost something more than $500 with most of the labor being donated by members of the congregation. All these improvements add to the beauty and value of our properties and cause a feeling of pride, which is surely justified on the part of our membership. All these funds have come into the hands of our treasurer in the, shall I say, Biblical way. We praise the Lord for every advancement that has been made realizing that only by His goodness advancement has been possible.

We are beginning our second year with great expectations. On October 25th we held our annual Rally and Home-coming. Because of circumstances beyond our control we did not reach the goal we had set for attendance but we had a most profitable day. There was plenty of good music, a fine meal at the noon hour and mixed thoroughly into every moment of the day a spirit of one-ness that warmed hearts and caused all to feel the presence of the Lord. The afternoon service was threefold in nature. The first part of the hour was given to a very beautiful dedicatory service for the new carpet. The second, the presentation of a beautiful service flag for our six boys who are serving their country; on this flag are two silver and four blue stars; we are praying that there will never be need of a gold star. The climax of the day's activities was reached when four of our young fathers and mothers brought their little ones to be consecrated to the Lord. Thus ended a very happy day of service in the Lord's work.

We recently experienced another very profitable day when the W. M. S. ladies held their public service. On this occasion we were privilegd to listen to an address by Mrs. Joyce Saylor of the Warsaw church.

We are stressing Missions through November and are asking our entire membership to lay away their tithe for this purpose. In this time of heavy demands we dare not let down in our efforts to win the world for Christ. May the Brethren everywhere keep faithful in every trying hour.

A. E. Whitted.

PHILADELPHIA, PA.

We have found what we believe to be a splendid site for a Mission in Philadelphia. We have moved into a store and dwelling combined. We have been working night and day and our opening Sunday was November 1st. Rain fell in torrents and hence cut our congregation greatly. However, seven came from Camden and three from Sergeantsville, N. J., besides those from Philadelphia.

We all worked until after 3:00 A. M. Sunday morning to get the Mission room ready. We had to take the ox out of the ditch.

We have a unified service. Milton Robinson taught the Sunday School lesson and I did the preaching. At the 4:00 o'clock hour in the afternoon Milton did the preaching. It was the first time my daughter, Leona, and my wife and I had heard him preach. We were delighted with his message.

The expenses of moving and opening were approximately $200.00. A friend gave us a beautiful pulpit worth $25.00. Another gave us a good sweet-toned piano worth $150.00. We bought 100 chairs, most of the money being donated for them. Others will send in a dollar or more for chairs. A baptistry worth $75.00 was made and installed. Metal cannot be gotten, therefore we made it out of waterproof lumber. My son from Camden came over every day and did the work free. We have a splendid baptistry installed. We have a ten-room house and a bath—including the store room. We received $25.00 worth of oil cloth rugs donated. Also had donated $10.00 worth of "Upper Room Hymn books."

We have been too busy to canvass the neighborhood as yet. But we think we have an ideal location and an ideal building.

In opening up more than a score of new places we have always started at the bottom and by hand picking have built up. We have a $65.00 house which has been rented to us for $40.00 a month. The agent is an active Methodist and has a son who is a Methodist minister. He surely did well by us.

The name of the Mission is, "The Apostolic Mission." Later we will write about the purpose and plan of the mission.

So far the financial burden rests upon about four of us. We expected a hard financial pull. But we have not the slightest doubt about the final success. My grandson made a sacrifice of $400.00 in school tuition to begin with, besides he goes to the Eastern Baptist Seminary and works six hours a day, also doing half the preaching. His mother likewise sacrifices. She works at the Philco Radio plant and gives liberally to the work. My oldest son from Camden is a competent, experienced and enthusiastic song leader. He sacrifices time and money for the work. While it will be a hard financial pull, the Lord will give us victory. There are at least 1,500 people in Philadelphia who have been baptized by Trine Immersion.

While the time of my departure is at hand, like Paul with his spiritual son Timothy, my grandson, both literally and

ıy spiritual son, I am trusting, will take my place and estab-sh a real Apostolic Mission that will guarantee all true Brethren Gospel liberty. More later.

Rev. Isaac D. Bowman,
3039 Germantown Ave,
Philadelphia, Pa.

TRAVEL FLASHES

Allegheny National Forest

Leaving Mathias, W. Va., after our last revival there (the nird) we sensed that Buffalo was to be our next destination. Daughter Dorcas was moving to Chicago, and her mother elt that she should assist her in the packing and in getting ocated. So, we had one of the most gorgeous days of a long fe of travel. I remember other Autumns of the year, but his trip of eighty miles of the elaborate painting of the reator was one of the most alluring, changing, scenes I ave ever beheld. Miles and miles (perhaps eighty) of moun-ain-side with trees upon trees rising to unmeasured heights, ainted in colors: red, pink, brown and green predominating, ut always shading into various less pronounced tintings aking a new panorama at every turn of the stream and oad as we came and went. All between Sundays. This hap-ened with mother missing the return trip, no less beautiful somewhat shorter.

Vandergrift Brethren

Saturday evening found us in the hilly country of Apollo nd Vandergrift, Pa. Really but one town on different sides f the river and slopes of the hills. I verily wonder if I'll now however to behave in a level country since I have spent n entire summer and fall among the hills of West Virginia nd Pennsylvania.

Brother Keck had all things as ready as possible. Yet, here n an industrial city, immediately we found the check that taggered hours of labor brought to us. This entire church ith scant exceptions are workingmen from one of the great teel mills that make Pennsylvania famous. At once we dis-overed that we could never count on more than two-thirds f the men. Our audiences were always predominantly ladies nd girls. But that did not discourage us nor prevent a great lessing coming to this church.

Mrs. Paul Scott (daughter of Brother S. F. Buzzard, long-me preacher in this congregation) led the singing with a Iain Choir of from ten to twenty and a Junior Choir which ften reached near that number also. Though it was her first ttempt at this form of leadership, she was soon the mas-er of it and did yeoman service, never missing a meeting, lways planning her work well ahead. There was an abundance f special music. It was a fine feature of the meetings and ıust be credited with a major part of its liveliness.

The attendance was an inspiration to the speaker and a ood example of what a membership can do when they get n earnest about the real work of the church—the saving of ne lost and the reconsecration of the prodigal, both of which as quite good as we finally came to the end of our work, engthened a week by unanimous agreement by vote. Fine ıings will happen in any church that maintains that spirit. here were unusual scenes and of course, as always, disap-ointments. Some always get on the heart of the evangelist s he sees them come under conviction and then, because of excuses," turn back or refuse to yield "now."

The pastor, his wife and evangelist kept busy every day t the work of visitation and "eating chicken." No joke, if ne preacher did not like chicken, he would often have meat-ss days; but since most of us do, we are glad for the pro-erbial dinner of this choice viand with the "fixings." Of ourse, in visits, too much was never done; the task was too reat for the time at our disposal.

One of the inspiring scenes was the great number of young people who came to the services and the number who yielded to the power of the gospel. More than half were baptied and "took communion" before we left; others will come later, perhaps most of them by Easter.

Another was the baptism of a retired man and wife nearing the age limit, both in the baptistry at the same time. It was the first of its kind I ever witnessed. Another was he receiving of the confessions of three children in a single home and the entire family except the one too young, at the communion table on the last evening. Another was the largest communion ever held in this church, whose Thirtieth Anniversary we celebrated in connection with this meeting. Brother Keck is a busy pastor and will doubtless carry this church past more shoals and to greater victories. Again, I invited myself back for another meeting. May God richly bless this church in husbanding the results of a fine meeting.

Charles A. Bame.

UNIONTOWN, PENNA EVENTS

Most of the brotherhood is aware that the congregation at this place is under the care of the Missionary Board of the Brethren Church and the Mission Board of The Brethren Church of Pennsylvania. The writer has been serving as pastor for the group since May 1st, 1941, coming to the pastorate again after some five years absence from active service. However, despite the lapse of time we have found that the work of the active ministry has not changed in character, and too that the needs of men's souls are the same as ever for forgiveness, salvation and peace. And we still believe that there is but one assurance for the securing of these blessings, and that is through faith in Jesus Christ as the only Saviour from sin. This we have always believed, and this we still teach.

Upon assuming charge of the work we found a total membership of 65 composed largely of those who had been arbitrarily expelled from the original group by dictartorial methods. Because many of these folks had been parishioners of mine during former pastorates in the city we understood each other and did not have to spend time in getting acquainted before we could get started at active work. Much of the work was already organized, so we have joined forces in trying to advance the interests of the work in all lines.

This congregation takes an active interest in all the auxiliaries of the work of the denomination, contributing to the support of every interest of the fraternity, feeling that since the brotherhood is rendering help to them they are under obligation to give expression to their appreciation in other ways than merely saying "thank you." With but few families owning their own homes, and many children numbered among the membership, the offerings of this group are most commendable.

Sunday, November 1st, was set as the date for the semi-annual fall Communion. At the close of the Bible School hour a dedicatory service was conducted for the beautiful silk American and Christian flags and Service Roll recently provided by the church. The pastor had charge of the service and led in the brief responsive presentation service, following with the dedication declaration after which all joined in the Dedicatory Prayer. The whole constituted one of the most impressive services. Then, to make the services of the day still more impressive, at the Communion service the invitation was extended for any who would to confess Christ, or to unite with the church by letter or relation. As the result one came by relation and reception into full membership, and one expressed desire to unite with us (having been a member of another denomination, but having married into one of our Brethren families). The latter awaits baptism at an early

date. With these two additions to the roll the membership of the congregation now stands at 94. The war has taken a few of our youth—male and female—and is likely to take more in the near future. We are missing these young people and our sincere concern is that they may make full proof of their Christian profession wherever the exigencies of the muddled condition of affairs in our sin-sick world may take em. We shall follow them with our prayers and our love igh the days of the trial of our faith.

e Brethren at Uniontown crave an interest and part in rayers of the brotherhood. We are sure that our sincere is that the work of the Kingdom may be furthered by sincere sacrifice which we can make, and that its bor- may be extended by the Christian example which we may set before the world by consistency in word and deed in accord with public and private profession. Brethren, have us in your prayers.

Fraternally,
Dyoll Belote.

ELKHART, INDIANA

For your perusal we present a brief summary of some of the events of rather recent date in the Elkhart church. We send greetings to all our Brethren and ask a part in your prayers.

Rally Day, October 11

Our Rally Day was quite satisfactory in a number of respects. The weather man smiled upon us and the crowds began to arrive in good time. The Bible School was given charge of all the time for the morning services. There was a lot of hand-shaking and good fellowship. The teachers had all the time they needed for discussion. It was announced that the Crusaders had the largest increase in attendance for the last quarter, 100 per cent, and an award of the picture Sallman's Head of Christ, was presented the class by Rev. and Mrs. Flora. The Choir sang an anthem for the school, and the pastor preached a most acceptable sort of a sermon, just about seven minutes long. A great many people were very much satisfied with the address.

Cash Day and Home Coming, October 11

Again we had the finest of weather for our special services. Another splendid attendance cheered every one. At the close of the Bible school hour the various classes and co-operating organizations brought in their gifts for the Building Fund at the roll call. More than $2,500 were brought in that morning. For the quarter the amount of $2,632.06 was turned into the fund. By borrowing some from another fund we were able to make four payments on our note, that is $3,000 plus interest. In seven quarters the indebtedness has been reduced from $22,000 to $10.000. You can understand that the big audience sang "Praise God From Whom All Blessings Flow" with considerable fervor. Professor Stuckey preached the morning sermon. At noon a carry-in dinner was served and in the afternoon we had another fine message from Brother Stuckey, as well as in the evening. At the close of the afternoon service, Brother Harry Gilbert baptized five people from his congregation at Brighton. The day was a very happy one.

The Stuckey Lectures

On Homecoming Day, Professor M. A. Stuckey spoke three times to fine audiences. During the week following he presented evening Bible lectures which were illustrated with slide views of great paintings of Bible scenes and subjects. The attendance in the meetings was good, but a good many of our people did not come. They cannot possibly know what they missed. On the following Sunday Brother Stuckey spoke three times again. In the afternoon he delivered a message in connection with the ordination of deacons and deaconesses.

Everyone who had an opportunity to attend any of these services received great blessings. Brother Stuckey is much loved and honored in the Elkhart Church. One week was not nearly enough, so we hope that he can come again before long.

The Ordination

On the afternoon of Sunday, October 18, six people were ordained to the deaconate. Homer Robbins, Harold Whybrew and James Wehrly became deacons and Mrs. Martha Plank, Mrs. Fern Gilbert and Mrs. Fay Wilson became deaconesses. The ceremony was very simple but impressive. After the pledge was taken and the laying on of hands was done, each of the six was presented with symbols of the office and the incumbent responsibilities. The symbols were communion wine, oil, the key of prayer and Scripture portions. These six persons are a splendid addition to our present fine Board of Deacons.

To our disappointment, a great many of our people did not seem to realize the significance of the ordination and therefore absented themselves from the service. It is too bad that sensible Christians will allow General Apathy to wage such a successful war of sabotage and espionage in the church.

Delbert B. Flora, Pastor.

SOUTH BEND, INDIANA

Sunday, October 25, was a memorable day at the First Brethren Church of South Bend. The morning and noon occasion was the annual homecoming. The afternoon service was devoted to the formal dedication of an attractive service motif neon lighted bulletin board, designed by Mr. Harold Haenes. The following program was presented:

Organ Prelude Mildred Riedel
Invocation William Monrow
Community Singing Rev. Studebaker
Offertory Rev. Duker
Special Choir
Importance of bulletin board Gerald Gibbons
Honorary Salute Soldier-Sailor
Recognition of those missed Gerald Gibbons
Solo.."The Lighted Candle in the Chapel"
..... Betty Lou Nutting
Reading—"Seven Men Went Singing into Heaven"
(A true experience) Laurel Monrow
Singing Quartet
Appreciation for Services Rendered Gerald Gibbons
"Onward Christian Soldiers" Congregation
Dedication Procession—Order of Recessional—
Sailor and Soldier
Platform Speakers
Special Guests
Congregation
Edelweiss Class
Dedication Speech Rev. Duker
Unveiling of Bulletin Board
Response in behalf of the church Rev. Studebaker
Taps

Hold Annual Banquet

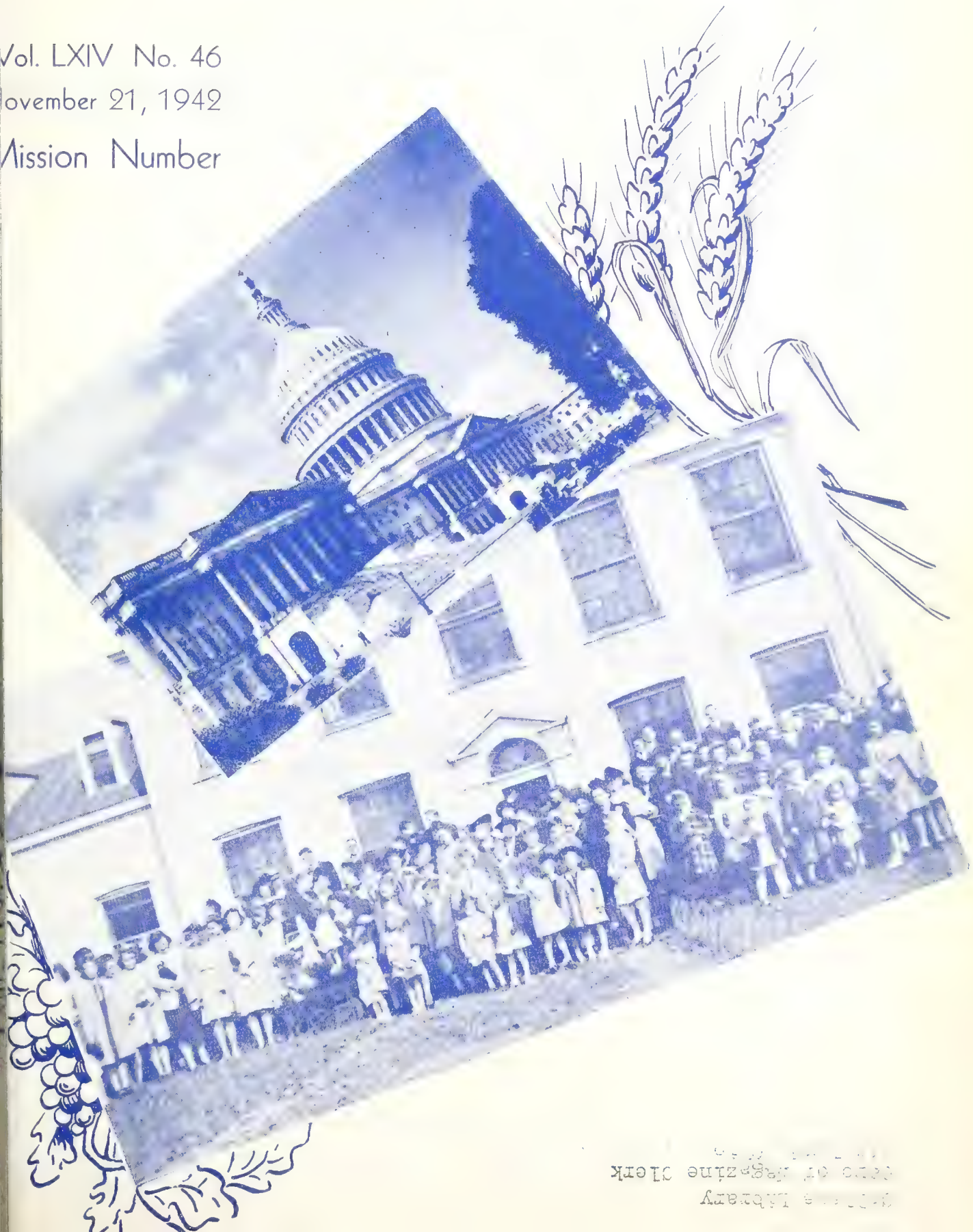
The Church also paid honor to its city champion softball team and to its Boy Scout troop in the church basement dining hall Thursday evening, October 22nd. They were invited guests at the annual father and son banquet. About 100 men and boys were present.

The main address of the evening was given by Mr. Floyd V. Merriman, city recreational director. Mr. A. C. Stanley was master of ceremonies. Music was provided by the Sisterhood of Mary and Martha with accompaniment by Mrs. Mildred Reidel. Rev. Claud Studebaker, pastor, directed community singing. The program was sponsored by the Layman's organization of the church.

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Last Minute News . . .

From the Navy

Robert Holsinger, one of our former college boys and from Oakville, Indiana, has already sent in his Thanksgiving Offering of five dollars. He could have well excused himself and have forgotten this important gesture, but he didn't. Thank you, Robert. He has also subscribed for his church paper to follow him.

From Needmore, West Virginia

Comes $25 Thanksgiving Offering already! Thank you, Brother and Sister L. L. Fink. We are glad for your early Thanksgiving Offering.

From Lost Creek, Kentucky

A money order for $48.35 is received. This is mission money from a mission point and we appreciate this splendid effort from Kentucky. Thank you, Brethren.

* * * *

One of the finest evangelistic campaigns of the past years has just been concluded in Vandergrift, Pennsylvania. Nearly 40 converts were realized, many of them young people. Dr. Charles Bame, the evangelist, still knows how. He brings splendid reports of Brother Keck's work. He was invited to speak twice to the same Lion's Club while in Vandergrift.



Some of our Sunday School superintendents have made it known that they intend to have this award in their church as a Christmas present for their church and Sunday School. We know your people will be proud of this distinction.

Numbers of calendars have reached us indicating the emphasis pastors are placing on a great Thanksgiving Offering this year. We are glad for this healthy sign.

From McLouth, Kansas

Thirty-four dollars and fifty-five cents from McLouth, Kansas, has been received even before our literature reached them. Mrs. Leland McPherson sent their offering and we are happy for this gift. Thank you, McLouth.

* * * *

At an installation service Sunday morning, November 8, the Reverend Clarence Fairbanks was installed as the pastor of the Brethren Church in Washington, D. C. A part of his congregation is pictured on the front page of **The Evangelist**. On Wednesday evening a reception was held in the Friendship House for Reverend and Mrs. Fairbanks. We want you to remember this church and pastor even at your church meetings.

* * * *

We recently addressed a great W. M. S. rally at Hagerstown, Maryland. Mrs. John Locke presided. Dr. W. D. Furry also addressed the group.

* * * *

Robert Yoder left by airplane from Henly Flying Field at Hagerstown. He was recently our guest in Washington, D. C.

The Washington Brethren Church, as at present onstituted, is a living tribute to the aggressive pol-cy of our Mission Board, as well as the marvelous eading of our Lord.

At a Tuesday-night business meeting last April, ollowing the usual pattern of misrepresentation, esolutions were adopted by the old congregation hich made it impossible for loyal Brethren to con-nue with them. Like Abraham of old, we went out nat night, not knowing whither we went.

Having made no previous plans for a place of wor-nip, the writer, at least, felt that some weeks must lapse before a suitable place could be found and a meeting called. Through the leading of our Lord, however, the very next Sunday morning arrangements had been completed and by common consent 86 of us met for Sunday School



and a brief devotional period, after which a temporary organization was effected.

We are still meeting at the same place: Friendship House," a municipal community center bout six squares removed from our old location. To ay that we do not miss our former house of worship ould be untrue, but all feel that the church of our ord Jesus Christ is something more than a building f brick and stone, and rejoice in the freedom and llowship which we can enjoy once more.

Through the further leading of the Lord, when we et on the following Sunday it was possible for the ecretary of the Mission Board, Brother Klingen-nith, to meet with us. Plans were made that after-oon which resulted in his returning to us a few eeks later with the permission of the Board to erve as our temporary pastor. Since that time about six months), Brother Klingensmith has con-nued his duties as secretary of the Board in addi-on to his very effective service as our pastor. Here i Washington we feel that he has been able to do ore for both tasks than most men would be able o do for one! Further help from the Board consisted f the splendid offering taken for us at General Con-ference, and an appropriation for financial aid during the coming year.

In the late summer the leading of the Lord brought Brother Clarence Fairbanks and his wife to Washington, just in time to fill the pulpit for several weeks during the absence of our pastor in connection with his duties as secretary of the Board. By the time this has been printed, Brother Klingensmith will have left Washington to give his full time to other phases of the Board's work, and Brother Fairbanks will have been installed as our new pastor. When Brother Fairbanks comes to Washington, he will find the following concrete results of the prompt encouragement given by the Mission Board:

a vigorous church of approximately 100 members, each with a mind to work;

a fully organized group, with a full complement of deacons and other officers;

a well graded Sunday School with an attendance of nearly 100;

an active Sisterhood, and a W. M. S. of about 30 members;

Thoburn C. Lyon, Moderator of the Brethren Congregation, Washington, D. C., tells something of interest to all Brethren.

a fine group of young people who conduct a live discussion during the first half of our Sunday evening service; and

a people with vision.

Through the further leading of the Lord we were able to hold our fall communion service in the Washington City Church of the Brethren. The pastor of that church, Reverend Warren Bowman, was gracious enough to sacrifice some of his own appointments to meet with us, together with several of his deacons and elders. Nearly 100 of our own people were in attendance at this spiritual service. On Rally Day our Sunday School attendance was 116.

Our present quarters are quite satisfactory, but they are not all that might be desired. With the financial assistance we have already received from the Board we are looking forward to the purchase of a lot and the erection of a building, even in these days of "priorities."

It is true that our people had a mind to work, and refused to be discouraged where fainter hearts may have faltered. The theme of our first meeting was Phil. 3:13—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Never-

theless, in the months which followed, without the active encouragement of the Board, and the inspiration from the messages and service of Brother Klingensmith among us, the results might well have been very different. We praise the Lord for all that He has done for us—but we are not unmindful of His Mission Board!

Here in Washington we have seen the importance of a Mission Board with an aggressive policy, willing and ABLE to help when help is needed. In this we have a new incentive for sacrificial giving, that the same timely help may be available to others, and that the work of the Lord may go forward. We hope, too, that this account of one splendid accomplishment of the Board may inspire others to have a fuller part in this ministry.

C. E. Johnson

Brings welcome news from Carleton, Nebraska

Summer is passed and the church at Carleton is actively planning for the fall and winter months. Just what the outcome will be is hard to foretell with tire and gas rationing in sight, as many of the members of this church are farmer folk, but we have an abiding faith in God and with that faith shall strive to go forward.

In looking back over the past year some very in-



teresting things have taken place within the town itself. For various reasons the following places of business have closed their doors: The Community Sales Barn, the beauty parlor, the restaurant, one large general store, one garage, the newspaper, and praise the Lord, the beer parlor and pool hall. In a small place the loss of so many places of business is keenly felt. Of the four churches, all of which had pastors when I came, two are now pastorless. In contrast to this let us take a look at our church. We are the only institution in town that has gone forward and made any material gains. We have lost severely in young men that have been called to the armed services and of our young ladies who have gone forth to help in these trying times. Yet in the face of all these losses, we have steadily gone forward. On October 11th, Brother George Jones, of Muncie, Indiana, was with us and delivered the Ordination sermon after which two Deacons and two Deaconesses were ordained to office. During the year fourteen have been added by Confession of Faith and Baptism and two by letter. Every department of the church is fully organized and going forward. The building has been given two coats of paint and the necessary repairs made. All bills have been marked, PAID IN FULL.

We praise the Lord for all these blessings, but are not unmindful of our obligations to the National Mission Board. This country was practically bankrupt because of eight years of severe drought. *If it would not have been for the National Mission Board and your generous offerings to the Board, this church would have been forced to close its doors.* As it is, it is now going forward and attempting to do the will of the Lord. The church hopes very shortly to be able to make an announcement of importance. Plans are yet in the experimental stage, but we feel will be successfully worked out. God has abundantly blessed this country this year with abundant crops and money is again coming into the community. With the coming of material blessings may there also be an increase of spiritual blessings as well.

We want to express our thanks to all those of you who by your offerings to the National Mission Board have made it possible for our work to continue and we shall ever covet an interest in all God's people.

"Let us not be weary in well doing for in due season we shall reap if we faint not." Gal. 6:9.

L. A. Myers changes some theories of the past few years regarding home missions in Oak Hill, West Virginia. Read this!

We hope that our message from Oak Hill to the churches will possess news which will be of encouragement and importance to other churches. We have and still do work and serve with many handicaps. In this we are not alone. We have many small churches who would like to serve in a larger way but must depend upon others for encouragement and direction.

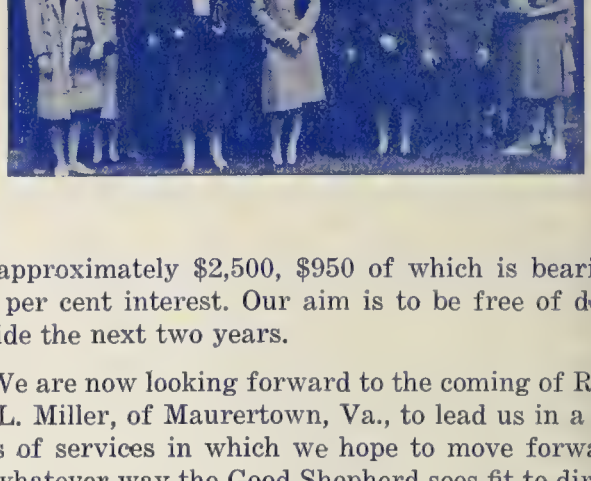
The wide area over which our church people are scattered makes it very difficult to have them all come together at once. There are not many telephones in our brotherhood which makes it all the more difficult to come in touch with each other. Many of our people have no means of going to church except afoot and with some that means a number of miles. We have others who must drive fifteen and twenty miles to get to worship. And yet we have some very fine workers who are practically all self-made. They boast of no college degree as a background upon which to draw as they serve their Lord. Yet we have some as good workers in both Sunday School and Church as any people who may boast of progress.

Our Sunday School is organized to a degree of efficiency that enables it to do effective service in the field of Christian Education and Bible study. The W. M. S. has been a banner society each year for the past four years and back of that we have no records. These women have taken their places in all the burdens of the church together with its obligations. They serve faithfully with tireless perseverance. The Sunday School has also been another of our groups that have helped mightily in getting over some of the heavy grades and meeting some de-

mands. We also have a number of individuals who are serving faithfully and diligently whose places, if made vacant, could not be duplicated by at least any other persons in our sight. For all of these we try to at least be appreciative and thank our God. Discouragements come as they do everywhere, but soon pass to give way for the more encouraging outlook which reveals itself in a review of the past. Recently a new organization has come into existence, namely the Sisterhood of Mary & Martha. The girls are very enthusiastic over the outlook. They take the work seriously with a desire to be of service in the Kingdom.

When we came to this field many did not know whether we were going on or stopping where they were. The Mission Board came in as a "Good Samaritan," and with help and encouragement started us on our way. At that time we had a debt of more than $6,000 and a regular obligation of so much interest that had to be met. Some thought there was no way out. Today we have $500 of that sum yet to be met at the bank and a total of all indebtedness remaining





of approximately $2,500, $950 of which is bearing six per cent interest. Our aim is to be free of debt inside the next two years.

We are now looking forward to the coming of Rev E. L. Miller, of Maurertown, Va., to lead us in a series of services in which we hope to move forward in whatever way the Good Shepherd sees fit to direct us for better fields. This meeting is to begin about the 11th of November and continue to the 22d. This will be our second such service in the three and one half years we have been on the field. We are already making preparation for these services and looking forward with an anxious hope, that this campaign will give us more power with the Master and fit us to serve better in the field He has marked out for us to harvest. Our prayer meeting services are looking forward in prayer and petition and our regular services are marking out the way to that hour.

May we have your prayers through these trying days.

From Cameron, West Virginia, comes news that, "We observed Communion here at Cameron last Wednesday. There were 29 who communed and we were well blessed. So far as I can learn that was the first service here in Cameron. Most of the folks had never communed before and some said it was the first in over thirty years. There were 54 in attendance here on Rally Day.

Quiet Dell seems to be, well not so quiet. A new interest seems to be shown."

Ninety Brethren people attended Communion last Friday night in Washington, D. C. We were the guests of Dr. Warren Bowman, pastor of the Fourth Street Church of the Brethren. Dr. Bowman and two elders along with some deacons and deaconesses welcomed us and communed with us. This was truly Christian love in action.

From New Kensington we are told, "Our auxiliaries are taking in new members and new faces are appearing in our Sunday services. The Sisterhood and W. M. S. each took in new members at the last meeting. We have a church attendance contest on among the young people and they are responding in a very encouraging way. We are starting upon a Teacher Training course on *The Spirit of Truth and the Spirit of Error* by Schofield. Our teachers seem to be interested."

JOHN F. LOCKE examines Thanksgiving in war days

The time for the Annual Thanksgiving Offering raws near. Thanksgiving time ought to be a time f heartsearching in peace time, but now, much more o in time of war. As the Christian views the global onflict he must certainly be made conscious of the act that the church has not sacrificed and offered fe and substance for the spread of the Gospel, with ny such wholehearted abandon as the nations now re doing in war.

It must appear to the Christian, as he reflects vith thankful heart to God for his own beloved merica, that our country owes its ideals of liberty f conscience and all the other freedoms to the fact hat we had a Christian beginning as a nation. Shall ve be less thankful in our hearts than were the uritan fathers in New England who began this ustom of keeping a special day of Thanksgiving? he Thanksgiving Offering among the Brethren ives us an opportunity to express our Thanksgiving n a form that will help perpetuate the very things or which we give thanks.

The story is told of Dr. F. B. Myer that when he vas an elderly man he announced that he would reach on John 3:16. He said that this was the first me he had ever preached on this text and wanted o do so before he passed on, for he didn't want to ave to explain to the angels in heaven why he had ever preached on those wonderful words. Will we vant to explain to the angels in heaven that we were hankful for the great truth of John 3:16 but never id anything to further its glorious message to those vho are living lives unmindful of it?

We ought to give this year while we can. Opportunity is always passing. A flood has just swept the alley in which I live. I heard of one man who lost thousand shocks of corn. One day he had, the next e had not. Life is like that! The time to give is vhen you have. That's simple isn't it?

We Brethren ought to give in appreciation of the ind of church we have. There are so many reasons o be glad and thankful about your church. We are hankful for its loyalty to the word of God. We are hankful for its fellowship, its homelike atmosphere. Ve are thankful for its complete democracy. We ught to give then that it may expand and accomlish its mission. If you believe in the Brethren hurch, if you believe in the Christian Message as he Brethren preach it—then here is your means of aying so in a way that will mean much to the life nd program of the church.

To thankful disciples who saw their Lord crucied and now beheld him Risen again from the dead, le said, "Go . . . Tell." They did! So must we if we re really thankful believers in Him, and His Teachng, and His Church, and His Coming Kingdom.

R. F. PORTE, of Warsaw, Indiana, considers our tomorrows

"Now is the accepted time . . . " The very pronouncement of the word "now" speaks an imperative. Time means everything to human beings. It is the mark of finiteness, the limit of humanness. Let any of us ignore time and we become as drift wood floating sometimes slowly, sometimes swiftly away. Perhaps too often we feel much like the Psalmist who said, "Oh that I had the wings of a dove that I might fly away and be at rest." That's humanness shorn of its covering because there is no rest to any person who deliberately or carelessly fails to do his or her part in the world. God has placed us here for a very definite purpose. God has given us life and that is a part of God because no other can give life but God. When people lose time they lose life and both cannot be gathered again. If we live again we live only because God can use us in His eternal Kingdom where life goes on to become more and more abundant in richness and meaning.

Delay is dangerous when an enemy is assailing us. The church cannot delay her missionary program because there is no tomorrow in missions. The church cannot resolve to do the task that is awaiting action today on some tomorrow. The mission opportunities of today will be closed tomorrow.

The postponing of our missionary opportunity is pure presumption. It is even worse, it is sinful. The work of tomorrow, if there is a tomorrow, belongs to the new generation and for them it will be a present—TODAY. This is the day the Lord hath made for us, let us be glad and rejoice in it with the glory of a Christian task faithfully done.

The church of today is set to reap the harvest of the years. We know not when the Master may come and call together the reapers. The Gospel has been preached these many years and the world of men is fast approaching the day of reckoning. How much are we to do? We are to be faithful and active in the Master's work. The nation is asking for 10% of our earnings to win the war. If the church had devoted 10% of its earnings to the work of the Gospel there might not have been a war.

My last suggestion is this, IF God permits the world to go on after the present war ceases another 25 years until another war could be prepared for, what would the next war be like judging by the progress of wars? There is a time when wars shall cease and spears and armaments shall be made into instruments of peace AT GOD'S COMMAND not because of man's wisdom. God is giving the church this time to promote the Gospel of Salvation in Christ. If we fail to do God's will we shall be judged as the world or any unfaithful steward. Let the Brethren Church gird herself to do her greatest mission work right now.

U. J. Shively, of Nappanee, Indiana, answers an oft asked question in our denomination

When we speak of missions, at once we think of an effort to spread the Christian teaching either at home or abroad. We remember the many who turn a deaf ear to the message of the Gospel or those who never had the privilege of hearing the wonderful "Good News." All who have never accepted Jesus Christ as their personal Saviour are living in sin.

Many persons think of missions as meaning those who live in foreign lands.

How about thinking "missions" for our own United States, which we call Home Missions? We are reminded of groups of Brethren, Christian people, who for various reasons need encouragement, our prayers and financial assistance.

There are also some of our Brethren who have been pushed out of their local church for no reason except that they were true and faithful to The Brethren Church and her co-operating Boards and organizations. These groups are needing our prayers and our assistance so they can continue to carry the Gospel torch.

Then think of the Kentucky field, where Brother and Sister Drushal with their helpers are giving their lives that Lost Creek and the surrounding community may continue to hear the Word of God.

Then all over our fair country are thousands of people who have never accepted the Christ, who know not the joy of sins forgiven, nor the blessings of serving Him. Sometimes I think one of the most neglected mission fields in the whole world, as far as the Brethren Church is concerned, is here in our own U. S. A.

Working with Christ for the salvation of men and women and helping these same persons to become strong Christians has been the privilege of believers ever since Jesus chose the twelve. Have we been obeying the words of our Master who said, "Go and teach and baptize?"

In our Brethren fraternity we have chosen and delegated certain persons, known as The Mission Board of The Brethren Church, to supervise our missionary interests. This Board is giving much time, thought and prayer to the task assigned.

Now at this Thanksgiving season this Boar comes to us, giving us the privilege of providin funds for the carrying out of the Master's commi sion—"GO, Teach, Baptize."

This is our opportunity to serve. We are to brin into His treasury our gifts of money. Are we givin our support to the Mission Board so weak churche can be aided to grow strong and become self-su porting? Shall we, who have church homes of ou own, turn a deaf ear to these needs?

Our Government is now asking for and gettin our sons and daughters for service. All citizens the U. S. A. are urged to invest 10% of their incom in Government bonds.

Some may think this 10% is a brand new pla but more than 3500 years ago Jacob vowed a vo unto Jehovah saying, "And of all that thou sha give me I will surely give the tenth unto thee." Mo than 2000 years ago Jehovah spoke to His peop through the prophet Malachi, and asked the Jews bring all the tithes into the storehouse and pro Him and abundant blessings would be theirs.

Reading the history of the early Church—whe the prophet Agabus said there should be a gre dearth throughout all the world—"Then the disc ples, *every man according to his ability* determine to send relief unto the brethren which dwelt in Ju daea, which also they DID, and sent it to the elder by the hands of Barnabas and Saul."

This is an example for every member of Th Brethren Church, we will send to the various loc churches, by the hands of The Mission Board.

What does your Government mean to you? It ask for 10% of our income for bonds, and takes our son and daughters for the service.

What does your CHURCH mean to you? Will yo give a tithe or liberally for missions, and will yo give your sons and daughters for the ministry an missionaries?

Each must answer for himself. Pray for guidanc Then may our united answer be the largest offerin for Home Missions in the history of The Brethre Church, my Church, your Church.

The church is under solemn obligation, to the limit of its opportunity, to make known its redemptive power. We dare not now, nor will we, release ourselves from the World Christian Mission task. In an hour like this Home Missions are second to none. A strong home base is imperative now and after the war to rehabilitate and extend our overseas missionary operations. Much depends upon the Church in North America. The hour strikes for a great Missionary advance.—Bishop George E. Epp, in *The Evangelical-Messenger.*

Oakville's pastor, S. M. WHETSTONE, analyzes St. Paul's contention in 1st Corinthians 16

Someone has said the first step toward a good article is found in the choosing of a good text. If that be true then we have made a wise beginning. Our text is one that COMPELS ATTENTION. Good, for attention is very necessary. Also, ours is a REVEALING TEXT. It holds a mirror before every one of us. In this mirror we get a good look at ourselves. This should be good for us too.

This good text is found in Paul's first letter to the Corinthians, the sixteenth chapter and verse one. It reads like this: "Now concerning the collection for the saints." It does get our attention. That is the very collection we are facing right now—"for the saints." It is also revealing. It reveals how we can reach that $18,000 goal set for our Thanksgiving Offering for Home Missions.

Much of the REVEALING lies in the context. Paul says: "Christ died for our sins." It reveals Christ in God getting under the burdens of a NEEDY WORLD. It is not some great "drive" conceived by man, but rather it reveals the driven nails on yonder Cross. That cross is something MORE than a way of escape for you and me. It is something that we are to SHARE.

That is not all of the context. Not only did Christ die for our sins, but "Now is Christ risen from the dead." If that is not true, we have NO MESSAGE for this poor old world today. If that is not true, we have NO RIGHT to ask you to give to our missionary work. But it is true, Paul believed it was true, because he had experienced the power of it. "Old things had passed away, and all things had become new," to him. His life had become Christ-centered in place of self-centered. The practical outcome for Paul, as well as all others who share in his faith, is, they are to be "steadfast, unmoveable, always abounding in the work of the Lord." One work in which they were to abound was that of giving. Giving comes as naturally out of a transformed life as roses bloom at the kiss of spring. You cannot explain spring by the almanac. You must have blue skies, green grass, and budding flowers. Even so, when this springtime of the Gospel warms our hearts, one natural result is that beautiful blossom that we call the collection.

Paul makes some practical suggestions to direct our giving. Suggestions, when practiced, WORK. Just four simple words.

FIRST, "Let every one of you." Paul looked upon giving as a privilege. Our Lord said, "It is more blessed to give than to receive." It is a high privilege to receive. All of us have been great receivers. It is our business to see to it that we give for this reason. The blessing of giving is for all. "Let EVERY ONE of you." It does not say, let every one who approves so and so, or this or that, do the giving. But, "Let EVERY ONE."

SECOND, "Let every one of you *lay by* him in store on THE FIRST DAY OF THE WEEK." Give systematically. Any healthful exercise is better if practiced systematically. You cannot eat enough at one meal to last you for a week. We cannot sleep enough in one night to last for six. Nor can we give enough at one time to last for a year.

THIRD, "Let every one of you lay by him in store on the first day of the week, AS THE LORD HAS PROSPERED HIM." We are to give proportionately. How fine! How reasonable! The man with one talent is not called upon to give as much as the one who has five. But his obligations are just as genuine as his brother's. We are to give according to our ability. Every one of us to do our best.

FINALLY, Let every one give with the conviction that he is making a SAFE INVESTMENT. Paul must have meant that when he said, "forasmuch as ye know that your labor is not in vain in the Lord." Most of us have made some bad investments, but the number is small indeed when that investment has been made "in the Lord," for missionary purposes. This is an investment that is sure.

The growth of a denomination should not be dependent only on the natural increase of membership in the existing congregations. There must be kept in mind the necessity for the extension of the church through new missions in suitable localities.

Many most successful and prominent churches have developed in the last forty years from nothing to their present status. But somebody back in the past had a faith that they put to the test in action, and the result is large and beautiful churches and fine congregations.—**Editorial from The Evangelical Messenger.**

From Waterloo, Iowa, writes W. C. BENSHOFF----

It must ever remain true, that the world's greatest Missionary is Jesus Christ. He came from the glory world and went all the way to Calvary. Through His ministry He perfected a plan of redemption; He brought salvation to a lost and ruined world. In the light of what the Lord Jesus had done, Paul could truthfully say, *"Whosoever shall call upon the name of the Lord shall be saved."* Rom. 10:13. The word "whosoever" is all inclusive and timeless.

But herein lies the difficulty. Many have not heard the Gospel, at least not to the saving of their souls, thus the need of the missionary. The missionary is one sent of God and approved by the church to go to the lost with the Gospel message. And how important is this work! *"How then shall they call on him of whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"* Rom. 10:14, 15.

The Lord needs "sent ones", men and women going forth with the Word of Truth. Brethren homes and Brethren churches should be diligent in supplying this need. But the Lord needs "senders." Every member of the Brethren Church may be one of these. Every believer should be imbued with a sense of his personal responsibility in giving the Gospel to those who know it not. We need to awaken from our indifference to the call of God to be missionaries. Your gift may seem small, *but it is the accumulation of small gifts that will make the* $18,000 *needed to carry on our Home Mission* work for this year. There is nothing wrong with the Gospel Message. It is a question of getting this message to the one in need. "A life-giving Gospel demands a life-saving church." The Gospel has not lost its saving power.

There should be a sympathetic feeling towards others, a readiness to share with all men the blessings of salvation. "There is need for a great affection like that of Jesus, which embraced all men in its measureless affection and love." The great objective of Christ through His church is the giving to the lost the salvation which He has made effective through His life, death and resurrection.

We of the Brethren faith are under obligation in a very special way to be missionary in spirit and in action. We lay claim to being a whole Gospel people, but we forfeit our right to this claim if and when we fail our Lord at the time and place of genuine Christian giving.

Another board member speaks to the denomination, FREEMAN ANKRUM

There have been few times like unto the present when the Missionary Board of the Brethren Church has come to you in regard to support of the work. There could be in the minds of some a darkened outlook in regard to Missionary work. Yet in the mind of the writer, there is a greater need today in the world than there has ever been within the limits of our memory. World conditions may be the result of forgetting our neighbor and the development of class selfishness. When pipe-smoking, godless theological teachers sat in judgment on God's word in European universities, what can we expect other than that which we now have engulfing the world? Instead of missionary work and missions failing, they have been too little and perhaps almost too late. America's greatness, if she may rightfully be considered great, comes through her devotion to the principles of the first Foreign Missionary, the Lord Jesus Christ. A religious foundation is the only foundation upon which true growth and expansion may take place.

The growth of the Brethren Church throughout America comes by the Mission Spirit of those who had been recipients of the blessings. Our forefathers closely associated the spreading of the Gospel with the erection of their homes. In many pioneer log houses, a place was made for the gathering of settlers for the promulgating of the Gospel. They believed in their religion. The proof of their belief was in the desire to share it with others, and winning the lost. Thus wherever the family settled, there begun a new mission work. It might be said that the troubles of the world today are the result of thinking of others, not in a beneficient way, but with intent to appropriate that which he had, unmindful as the writer of old has written that, "Love worketh no ill to a neighbor." Where the Lord Jesus Christ is not known, there is no love. We feel that this year is not a year to be lax or to retreat in our Missionary endeavor. Our work can only make progress as we who are intrusted with its management are permitted to advance by your gifts. If a church or denomination is dead or decadent, there is a reason. If it is a live, going organization, there is also a reason, and that reason will likely be in direct proportion to its Missionary spirit. A man's religion is fed not on what it takes, but by what it gives.

We must change contemporary thinking if we are to change contemporary conditions.
—Dr. Norman Vincent Peale.

WORTH REPEATING

"Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears does not pass away."

(Rev. Arthur R. Baer)

"If we don't answer the challenge with a greater Missionary Offering than ever before, we will have failed God in His faithful moments unto us and have failed our Brethren in the trust they have placed in us."

(Rev. Vernon C. Grisso)

"There is only one proper thing to do when Thanksgiving time rolls around and that is for every Brethren family to give full support to a work highly deserving of every confidence. To retain a ministry and message where churches are to be salvaged from wreckage requires help and plenty of it. Do not forget the distressed Brethren, and do have compassion on the sheep without a shepherd."

(Rev. C. Y. Gilmer)

"Pardon me, brethren, but my observation is that most churches will be interested in Missions, Home and Foreign, to just about the extent that its leadership is interested. Our patriotism is standing the test well. How well is our Christianity standing it?"

(Rev. C. C. Grisso)

"The Missionary program is THE FRONT LINE ADVANCE OF THE CHURCH. Without an aggressive mission program there can be no church growth. Every church we have is the result of missionary effort, and if new churches are to be established it will be through mission endeavor."

(Dr. W. S. Bell)

"We cannot lightly assume our obligation. This is no time to retract in spiritual values."

(Rev. Claud Studebaker)

"We feel that we have a field in which we can work and do the will of our Lord. This is our expansion program, but we cannot expand without your support."

(Rev. C. A. Stewart)

"Let me say this to our ministers and laymen, if you would have a prosperous, growing church, sacrifice about all for mission support and untold blessings in many other ways will be yours. It is the surest way to have a live, growing church and a full treasury for other purposes."

(George F. Kem)

The Deepest Need and the Only Hope

David Laurence, the commentator on his pages in the *United States News*, discussing the hope of the future, quotes with approval Thomas R. Kelly, the Quaker philosopher:

"The deepest need of men is not food and clothing and shelter, important as these are. It is God. We have mistaken the nature of poverty and thought of it as economic poverty. No, it is poverty of soul, deprivation of God's recreating, loving peace. Peer into poverty and see if we are really getting down to the deepest needs, in our economic salvation schemes. These are important. But they lie farther along the road, secondary steps toward world reconstruction. The primary step is a holy life, transformed and radiant in the glory of God."

We must specialize on the missionary enterprise as the great means of preventing another war.—Selected.

Seminary Dean reveals The Missionary Board as the unifying force of our denomination

Rev. W. E. Ronk

The missionary activities of a church are not only a measure of its life and spirituality, but they also aid in the *building* of life and its spirituality. Christianity is grounded in the spirit of giving to others. Jesus not only said, "Give and it shall be given unto you," but He gave Himself as a ransom for our sins. The theme which I have thus suggested should be developed at great length indeed. It is the main idea in mind in this article.

The Missionary Board of the Brethren Church has been the recipient of many gifts which are in turn the fruits of the spiritual life of the church. Now these gifts have been and are virtually important if the work of the church is to be properly forwarded. Large gifts at this Thanksgiving time will be evidence of deepening spirituality and a thank offering for the material prosperity which is evident at the present time. I trust that the entire church will give liberally to meet the expanding needs of the church. These needs have been expressed elsewhere in the literature designed to remind you to be thankful for the blessings for the past year.

As our opportunities for Christian service increase, we will have need of increasing gifts, and but notwithstanding their great importance, we have even a greater need—and that is to be remembered in your prayers. These prayers should be in behalf of the Missionary Board and its administrators that they may have wisdom from above to direct and carry forward the work of the church. We, too, need to remember every mission pastor and every mission church as every field and pastor have their own peculiar types of problems which cannot be solved by worldly wisdom but only by wisdom from above.

The Missionary Board of the Brethren Church has been a great balancing influence for the church during our crisis time. Around it have been tied all of our interests and it has been our agent to unify us in a time when unity was so needed. It is hard for most of us to think in terms of our general needs, for most of us are prone to think of the particular work of the church in which we happen to be especially interested. The big thing is not any board of the church as such, but the church itself. And the board which promotes the general life of the church by acting as a balancing and unifying force should be remembered both in our prayers and by our gifts. The Missionary Board, and especially her Executive Secretary, Rev. Klingensmith, has done much to emphasize the general interests of the church and to conduct a program of education that our people might see the needs of the whole church. This has been done by means of the pictures which have been shown in the churches and by the words which he has spoken for these various interests. No one has been more active and aggressive in calling attention to the need of young men for the Christian ministry than he has. Thus the College and Seminary, the Publication Board, the Board of Benevolence and the work of the women have been greatly emphasized.

During the Publishing House crisis, before, during, and after the division, the Missionary Board has been and is constant in her support. She remained true to the merger and by virtue of that fact kept her two members serving as directors of the Publication Board. These two are Rev. Freeman Ankrum and myself. This was very important as it gave us the balance of power at a critical time. Furthermore, the Missionary Board loaned a $1,000 on "long time" to the Publication Board in a time of severe need. This showed a true interest in the publishing interests and helped us over a difficult period. It will be noted that I am making these statements as a member of the Publication Board, but I am at the same time also a member of the Board of Directors of the Missionary Board of the Brethren Church.

I am endeavoring to suggest to all who read this article that your support of the Missionary Board of the Brethren Church at this Thanksgiving time is not the mere support of a mere Board, but is your support of the church. The church must go forward to bigger and better things, and I know that it is possible and I know that it will, because I have the assurance that you are going to look to the Lord for leadership and that we will follow wheresoever He leads. May the Lord bless us as we pray and as we live.

In Answer To Requests

Offerings for missions if not handled by your church and Sunday School officials should be sent directly to

THE MISSIONARY BOARD OF THE BRETHREN CHURCH
524 College Avenue, Ashland, Ohio

Will the treasurers and clerks please make your money orders and checks to the same office?

Perhaps already you have received your Mission Diary for the year. Every Brethren Home is entitled to one and if you do not receive yours, notify us. We have one for each Brethren home.

We can furnish additional materials to pastors or Sunday School Superintendents upon request.

THE DAY OF PRAYER

Wednesday, November 25 will be observed by thousands of Brethren people throughout the denomination in special prayer services. Many will use the suggested form on last month's Mission Number of *The Evangelist* and some will use their own programs in part afternoon and evening or all day services. Your church will be blessed in observing this.

AN EXCELLENT SUGGESTION FROM PITTSBURGH

by Mrs. Floyd Sibert



For three years or more the Primary-Beginner Department of the Pittsburgh Church School has collected money every Sunday for the special offerings of the denomination.

These offerings are taken during the closing exercises. If there are any birthday offerings, they go into the bank first with appropriate singing and applause. Children whose parents, grandparents, uncles or aunts do not attend Sunday School often bring their birthday offering. Of course, that calls for special rejoicing, for the birthday offering of an adult really counts up. Then each child, having already given his regular Church School offering during the opening exercises, produces an extra coin for the special fund. A little pottery church is placed upon the table around which the worship center is built. The children march in a circle around the table singing:

"Marching, marching while we sing,
And our offering now we bring.
Cheerful givers now are we,
While we're marching, don't you see:
Cheerful givers now are we,
While we're marching, don't you see?"

As each child comes to the bank he drops in his coin. (Sometimes they have a dozen or more.) They continue singing until all have given their offerings. Then a colorful flag is given to each child. They continue marching, waving their flags and singing:

"Flags are waving, lifted high,
See their colors 'gainst the sky!
Waving, waving, colors bright
Keep them waving day and night.
Waving, waving, colors bright
Keep them waving day and night."

It makes a nice little exercise for the children, and they love it.

Needless to say, the Primary-Beginner Department has a part in every special offering of the church. The Sisterhood Girls of the Pittsburgh Church would have had only $106.14 for their Good Neighbor Offering to South American Missions this year, if these little children had forgotten to do their bit; but they didn't forget. They never forget.

A part of the Primary-Beginner group can be seen holding out their offering. The young lady with the bank is Isabel Lang, and Marlene Garland is about to drop in her offering. The children are, left to right:

Back row: Paul Wolfe, Raymond Gordon, Edward Weaver, Charles Gensler, Allen Rau, Don Clark, and Kenneth Burner.

Middle row: Jane Croft, Grace Geminehart, Jane Lang, Sallie Hammond, Bernadette Luntz, Suzanne Faust, David Vallo, and Lavonne Wolfe.

Front row: Isabel Lang, Marlene Garland, Robert Hammond, Nancy Merz, Sandra Sheppard, James Gordon, William Rau and Gail Clark.

Mrs. Floyd Sibert has been the Sup't of this group for several years. She gave up the work in the spring because she wanted to spend the summer out of the city. Mrs. Paul A. Halpine is now the acting superintendent. Other officers and teachers are: Mrs. Charles Gensler, Mrs. Earl Stalker, Mrs. William Rau, Mrs. Charles Carmine, Mrs. S. W. Garland, Miss Billie June Garland, and Mrs. George Garland.

About three years ago the Junior Endeavor of the Pittsburgh Church, under the leadership of Miss Margaret Lang and Mrs. Charles Gensler, worked out a plan by which the Junior C. E. could have a part in every special offering. The children gave enthusiastically.

Truly, "A little child shall lead them."



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for December 6, 1942
"WHAT HAPPENS WHEN WE WORSHIP TOGETHER"
Scripture Lesson: Matthew 18:19-22
For The Leader

Each Sunday we have our preaching service, known to many as the "Worship" service. Also, our Sunday school, C. E. and evening services, all containing strictly "worship" periods, while the whole service is one of worship. In worship we give adoration and pay respects to God. In turn He gives us blessings more than we can number.

While it may be possible for people to worship God under a tree or alone, yet it is true, that by worshipping with other Christians, we gain much which otherwise would not be ours to have. It is well for us to see what actually happens when we worship God together. Perhaps by looking into this matter we will gain a deeper respect for God, the Church, and the worship services.

QUESTIONS FOR DISCUSSION

1. How can our worshipping together bring us into a closer relationship with God?
2. In what ways can worshipping together aid us in our problems of life?
3. What things are necessary to create a worshipful feeling in our services?
4. Is it possible to feel the nearness of God as we worship? How?
5. By what authority can we call on God in prayer as we worship together?

DISCUSSION

WORSHIPPING TOGETHER FOR A CLOSER RELATIONSHIP WITH GOD. If a person were to strive to worship God all alone all the time, there would come periods when his faith would be small. At times he would doubt the very existence of God. These periods are natural to us as human beings. But if we regularly attend worship services of our Church we will see the continued faith of other Christians at times when our own faith is weak. The faith of other Christians builds up our own into a closer tie with God. As we worship together in song, music, scripture reading and prayer, the dross and filth of the week's daily toil is burned out and we leave the service strengthened in our relationship with God.

WORSHIPPING TOGETHER TO AID US IN OUR PROBLEMS OF LIFE. Paul tells us to "Bear one another's burdens." While it is not always possible for each person to stand up in Church and explain his specific problems, yet there is a feeling of mutual understanding and assistance before the altar of God which helps us. Perhaps the Prayer Meeting service is the best service for learning the problems of other people. In this select group we can feel a closer bond of fellowship than at any other service.

Then there are times when something in what the minister says, or something which a soloist will sing, that will give us new hope and outlook on life. Many times, perhaps, we have gone to Church feeling blue and discouraged, only to meet someone there who had just the right twist to their smile to set us on the upward road again. Had we not gone to Church we would not have seen that smile of help and encouragement.

Again, as we worship together we shall see toil worn people of whose problems we know well. As we see their Christian faith, our problems will vanish. We can, as we worship together, in C. E. or Sunday school class, discuss the everyday difficulties of life with each other. This helps a lot. Most important though, is that in worshipping together, we look to Christ for the answer to our prayers. As we pray together we are led to a greater understanding of Him, and will learn to trust Him more.

CREATING A WORSHIPFUL FEELING AS WE WORSHIP. Next week our topic deals with the improvement of our worship service. Tonight, so that we can know what happens when we worship together, we must know specifically how to create a spirit of worship.

First, we must understand that we are before the throne of God. God dwells in the Church, for it is dedicated to Him. Everything done or said within the doors of the Church should lead to a worship of God. Our hearts must be in tune with God. As we, with our radios, tune out the noise and static and bring in the strong station, so we must tune the talk of the week out of our mouths, and tune ourselves to the purpose of the service.

Second, we must feel that we are communing with God. Here we must know that to worship God requires all of our being, body, soul, and mind. With a willingness to seek God and worship Him, we will create a feeling of sacred worship. Every song, prayer, message should lead to that end.

Third, to create a genuine feeling of worship together we must be reverent. We can be reverent and still sing joyful songs of praise. Reverence does not necessarily mean silence. If we will but act in Church as we would if Christ were present in body, then we will be helping to create the proper feeling of sacred worship which can be so helpful to all of us.

FEELING THE NEARNESS OF GOD AS WE WORSHIP TOGETHER. If we are willing to listen to the Spirit speaking to our hearts as we worship together, we shall feel the nearness of God. As we feel Him near to us, we shall be inspired to live our lives better each and every day. We shall desire to help others to live better and to bring them to Christ.

CALLING ON GOD AS WE WORSHIP TOGETHER. In worship we present our adoration of God to Him as our gift to Him. We approach God through our great High Priest even Jesus Christ. Without Christ in our hearts as our Savior we cannot worship God. It is useless to think we can call on God and try to praise Him when we have no door through which our prayers can pass. Outside of Christ we are outside of fellowship with God.

It is through the name of Christ that we can sing, "Praise Him," for it is for the Atoning Grace of Christ that we praise God. A certain woman, when the minister called on her, said that she had attended church and Sunday school for years but that when she prayed she didn't feel that her prayers got very close to God. Questioning revealed that the woman had never made a personal confession of Christ, nor accepted Him as her Savior. Her own words bear testimony that since she has come to Christ she feels that her prayers are heard. As we fellowship around the altar of God, through Christ, we can approach God. He hears and answers our worship. Our lives are helped. All of us should strive to attend Church every opportunity we have.

BIBLE THOUGHTS ON THE QUESTIONS

1. John 4:24; Rev. 14:7; Psalms 46:10; Habakkuk 2:20.
2. Romans 15:1; Galatians 6:2.
4. Exodus 3:1-4; Genesis 3:8; Psalms 23:1-6.
5. John 14:6; John 3:3.

Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Chidren:

In the big cities now-a-days it is interesting to watch how men build great buildings. In almost any city where you go, you can find one of these buildings going up.

You will be surprised to see how slowly they begin. First the hole is dug for the foundation. An engine is probably there, with a huge scoop shovel which digs down into the ground and bites in its steel jaws huge pieces of earth and drops them into the line of trucks that one by one crawl up out of the foundation and carry the dirt away. Men with pick axes and men with shovels are helping too, and week after week the digging of the hole goes on. It seems as though there would never be any building, but only the burrowing of a cavern deeper and deeper in the ground.

Yet that is the most important thing of all. The building which is to be so high must have a good foundation. Everything that is to be put above the ground depends upon the foundation underneath. Presently when the hole has been dug as deep as it needs to go, the first great stones of the wall will be laid, and on them the climbing stories up above the earth.

And there is another thing we shall see about those buildings. After the foundation has been made firm, then there will be raised upon it a huge skeleton of steel. Story by story the girders will be riveted together until they have been carried clear up to what is to be the roof. This steel framework is finished before the brick or stone of the outer wall is even begun. Presently, the wall will be built all the way up, and then we cannot see the steel framework any more, for it is in the midst of the building, and it makes all the sturdy strength of it and holds it firm against wind and storm.

If we are to build something inside us, to be strong and enduring like the buildings on the city streets, we must build in the same way. We must lay the foundations deep. A boy groans over his work at school and thinks it is so much lost time. He is not getting anywhere with all this grubbing down in the uninteresting things of arithmetic, but he is building the foundation for use later on.

And then so often we imagine, both boys and girls and men and women, too, that the important things are the things that show. It is just as though the men who planned the buildings said, "What is the use of all this framework of steel when it can never be seen? Let us build the outside walls and that will be enough." But then some day when the wind blew the outside walls might fall and carry down the building and everybody in it. It is the unseen thing within that gives it strength.

And so with living people, too, not just the things that show, but the things that do not show make the difference. The truth we tell when people might never discover it if we told a lie; the work we do completely well when there is no one there to watch us; the duty which we carry out, not half-heartedly, but with strength like steel—these are things which make it sure that the character we are building out of materials of every day is such as no evil nor mischance can overthrow.

With love, in Christ's Name,
Aunt Loretta.

SPECIAL NOTICE

concerning

THE "CONFERENCE ANNUAL NUMBER"

of

THE BRETHREN EVANGELIST

The Annual issue of *The Evangelist* which contains the Moderator's Address of General Conference, The minutes of the Conference, Minutes of the Ministerial Association, Minutes of the Woman's Missionary Society, Minutes of the Sisterhood of Mary and Martha, General Conference organization, District Conference organization, List of College Trustees, District Church lists, with pastor's names and addresses, together with church secretaries' names and addresses and, finally, the lists of active and inactive pastors, is ready for press.

The General Conference Secretary, Dr. L. E. Lindower, together with the Editor of The Evangelist, have tried to make the annual as worthwhile as possible this year, endeavoring to place addresses of everyone on Committees and Boards in the lists, for the convenience of those who find it necessary to correspond with these individuals.

The Annual will come out under the date of November 28th, but because of its size it may not reach the subscribers on time. Will you please be patient? We know you will.

COMMUNION NOTICE

The First Brethren Church of Nappanee, Indiana, will observe the Holy Communion Service on Monday evening, November 23rd, at 7:30 o'clock. Near by Brethren and those of like faith are cordially invited to partake of these ordinances. The Revival which is being conducted by Rev. W. C. Benshoff will close on Sunday evening, November 22nd.

J. Milton Bowman, pastor.

"The trouble with that service," said a business man as he came away from the church one morning, "was that nobody seemed to think it made much difference whether it was held or not. It was so polite it was piffle."—*Christian Advocate.*

A man is said to have had the choice of committing the least of the three offences: murder, robbery, od drunkenness. He chose to become drunk, and while drunk committed the other two.—*The Voice.*

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

Youth

Y O U T H is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

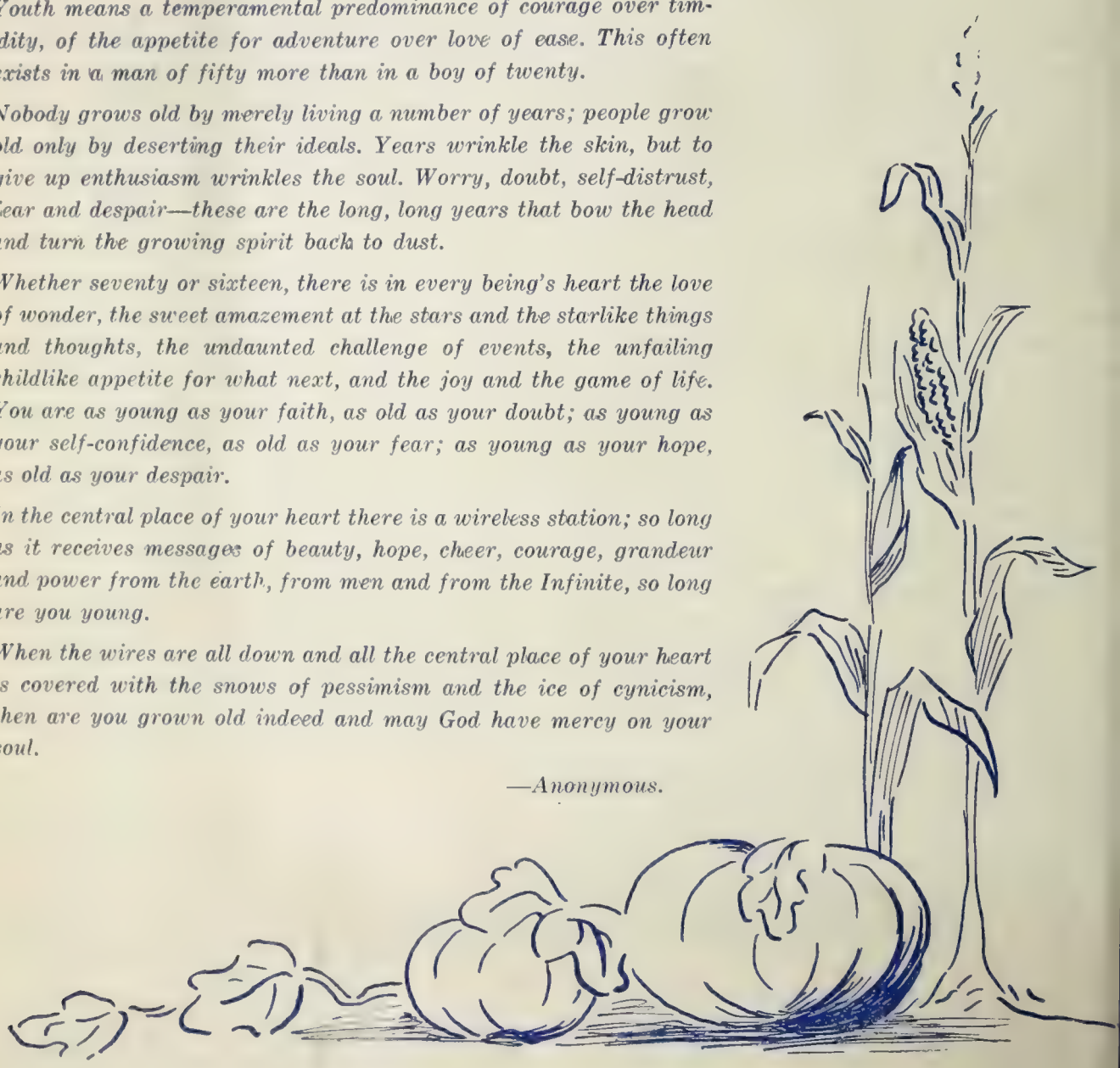
Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul.

—Anonymous.



The BRETHREN EVANGELIST

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Containing The

1942 CONFERENCE MINUTES

of the Fifty-Fourth General Conference
of THE BRETHREN CHURCH
Held at Ashland, Ohio August 24-30, 1942



The Bible, the Whole Bible, nothing but the Bible





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The Moderator's Address

Dr. E. G. Mason

To the officials and delegates of the Fifty-fourth General Conference of the Brethren Church I bring greetings. We meet this year because of the goodness of God our Father. We meet in times of grave international unrest, believing that the real remedy for the world's ills is to be found in the practice of the pure and simple lessons of everyday Christian behavior found in the teachings of Jesus, and in following daily the commandments of God.

But avarice and greed have so changed the minds of men that for the sake of selfish ambition the rights of others have been disregarded and trampled upon and the world has been thrown into a surging sea of conflict. Harmony, constructive progress and peace have disappeared from the civilized world and discord, destruction and war has come upon us. The conditions we face are so vital to all of us that even Christian peoples feel justified in waging war for the sake of defending Christianity itself.

These are the conditions under which we meet this year. If the remedy for the world's ills is the practical application of the Christian Code of Ethics and the teachings of Christianity that is sufficient justification for our assemblage. Whatever we do here to strengthen the cause of Christianity will make its contribution to the return of peace and good will.

We are here to plan and to give and to receive inspiration from our associations and deliberations together. We are here to analyze and seek solutions for our problems as a denomination. As your moderator I am charged with the responsibility of preparing a message that shall review the spiritual State of the Churches and outline a suggested program of procedure for your consideration.

Our Heritage is a subject that is usu
ly treated in the Moderator's address. Th
is as it should be. Our Brethren herita
is the bond that holds us together. It is t
core of our belief. Without it we shou
have little for which we should work
plan to preserve and perpetuate for p
terity. A heritage is something that com
to us; something that is handed down
us like a name or an estate. It is left
our keeping by those who can carry
no longer with the hope that we sh
maintain it intact and perpetuate it. It
a tremendous responsibility for a gene
tion or a people or person to receive a
accept a heritage. The responsibility is t
mendous because the preservation and p
petuation of that heritage involves i
provement and adjustment to the nee
of a turbulent ond changing world.

A heritage must be treated like the t
ents in the Biblical parable. It is a tal
left to us. The Lord and Master expe
the heritage to be used and to bear fru

It is one thing to talk about our he
tage and another to know what it is. It m
be difficult to put it into words, for I ha
never seen it in print or heard it express
Yet I believe it can be expressed clea
enough even by a layman.

If I know anything about Brethreni
it means (1) A fundamental belief t
the Bible is the Word of God; (2) dem
racy in religion; (3) a simple and hum
conception of the Christian life; (4) a f
ing of personal responsibility for one's
havior; and (5) a special interest in
a forceful desire toward helping others
understand and practice the Brethren
in which we profess belief. There may
other elements besides these, but I beli
that most others are included therein.
us consider each separately.

(1) The belief that the Bible is the W

f God is fundamental to Brethrenism. It ontains the tenets and ethical code of beavior that our forefathers adopted. Since ien we have found no reason to abandon . In fact, if it should be abandoned we ould have nothing left. We do not stand lone in this belief for all other Christian enominations hold the same belief with r without reservations. Perhaps the statement "with reservations" is unfair. It ight be better to say that in some deominations the right of individual interretation is more or less restricted. This is ot true of the Brethren Church because uch liberty in interpretation has been iven to the individual. But at the same ime there are a number of basic princiles upon which we all agree. I refer to he practice of triune immersion, the ord's Supper, and the anointing of the ick. In the practice of these fundamentals here is some variation but belief in the ractice prevails. Upon other matters of ractice, and belief there is also genral agreement in our ranks.

The primary or basic tenet of our faith s the acceptance of the Bible, The Whole ible and Nothing but the Bible as our ule of faith and of life.

(2) Democracy in religion means just hat. It means that the individual is an mportant and integral part of society. It eans that the individual is a creation of od after His own image and having been reated in His image, the individual is enowed with abilities and capacities pecuar to himself or herself. This, if you lease, is God's heritage to man. With his eritage comes individual responsibility to reserve it, to develop it and to use it for e benefit of mankind which is using it r the purpose that God intended.

Democracy is not just a political, ecomic or social theory. When Plato, the reat Greek philosopher, first suggested it, was a theory only because man since e days of Adam had abused it. God set a democracy for Adam and Eve, but ey abused their privileges and set the ce for others to follow. Plato turned the ges of history backward and looked on the individual as a creation of God in his own image. He again conceived the idea of the importance of the individual in an age when the selfishness of man prevailed over his brothers. When God created Adam and Eve after his own image, he placed a special responsibility upon them but even the man and woman nearest to God were unable to assume this full responsibility because their selfish wills prevailed. As time went on, selfishness and the tendency to disregard God's law, which is Nature's Law, and the substitution of man's will instead of God's has grown and thrived among men.

Biblical history tells us that God was displeased with the human product of his creation and eventually destroyed either the race of men affected or the entire human race with the exception of a select few upon whom he depended to start over again. I am trying in a very halting and humble way to interpret the history of the human race in terms of the importance of the individual. It seems quite clear that endowed with the will to make his own decision, the greatest difficulty that man faces is the determination of which is the more important, the carrying out of God's will or the carrying out of his own will. Man's attempt to justify his own will in terms of God's will has led to the proposals of many theories and the making of many attempts to thwart or to divert the will of God.

The strong have always exploited the weak and being conscious of the probable violation of a divine principle, a man made theory that sounds plausible is in most cases advanced to justify any action that may be taken to enforce the principle. War is waged and has always been waged to overpower opposition by force. Murder has been resorted to in order to remove and suppress opposition. Man when left to his own devices too often resorts to force and intimidation in order to dominate his fellowman. Therefore, the principles of Democracy itself have been used to bring about its own destruction. The idea has been expanded to justify individual power whether or not it has been acquired justly or wisely.

The Divine Right theory of governmental rule developed as a justification of the right of certain individuals to exercise continuously governmental authority over others. The Catholic Church developed the theory that only the priesthood was qualified to read and interpret the Scriptures. Both of these theories were advanced to offset a growing feeling of the importance of the individual and the keeping of this feeling under control. Democracy as it applies to religion came about through a revolution against authority. The Protestant Reformation was a protest against the Catholic position that the ordinary individual was unable to read and interpret the Scriptures for himself and thereby exercise the long recognized right to make his own decisions on matters of religion.

The Brethren position found its origin in the Protestant Reformation in the valley of the Rhine. Our Brethren ancestors stood upon the solidly democratic position that the individual, a creation of God after his own image, had a right and was expected to use his ability to read and think in studying the Scriptures and in applying what he gleaned from them to the everyday problems of daily living. This conviction was so strong in them that they left their ancestral homes, ventured a long and hazardous trip across the stormy Atlantic and dared to carve new homes and a new society out of a new country. This heritage was born of a natural protest against infringement upon the rights of the individual. It was evidence of the inevitable rise of the common man. Our forefathers the descendants of our illustrious ancestors have handed down this heritage to us. Are we big enough and strong enough to accept it and improve it? Is it worth standing for and fighting for? We believe it is because it expresses the very fundamental principle that the individual is important in the eyes of God. It recognizes too that when an individual belongs to a religious organization that recognizes this principle he is willing to defend it against all authority and against all human efforts to destroy it.

(3) The Brethren Heritage includes also the conception that the true Christian lif is a humble acceptance of one's Christia responsibilities in daily living and tha the process is a simple one free from co flicting human interests. The Old and Ne Testament code of Ethics is a simple or but it involves a humble and receptive a titude on the part of the individual. W speak of the conception as simple ar humble. It is just that. But the difficult is found in the conception that an indivi ual may acquire. Our conceptions are t often colored by outside influences and i side desires. By outside influences I mea the influences that come from others ar the products of our own reasoning whi is too often affected by the opinions others freely expressed. By inside desir we mean selfish desires which often ove rule our better judgment. To acquire true conception of our religious respons bilities one must be open minded and eag to learn. This is not an easy thing to d

Brethrenism is a simple and humb faith in God and the teachings of his So Jesus Christ, but simplicity and humili are bitter pills to swallow wherever se fishness prevails. But the overcoming selfish ideals and the establishment of sir ple and humble obedience in its stead co stitutes a glorious victory for the indivi ual. When men's actions are controlled a simple and humble attitude toward ot ers we need not fear either them or the deeds. Such is Brethrenism.

(4) Brethrenism is characterized fu ther by a feeling of personal responsibili for one's behavior. In other words, it i volves a willingness to face a responsib ity fairly, squarely and fully. This mea that one shall neither shift to others t responsibility for a misdeed nor for piece of work left undone. This is such common practice now-a-days and ev those who call themselves Brethren a sometimes guilty. It is easier to sh blame than to accept it and most peo when faced with a serious difficulty w try to get out of it by telling an untru or by dodging or evading the real iss This practice may free or tentatively fr an individual from blame by his fello

ıan, but it does not absolve his blame be-
ɔre God.

If preparation for a Heaven for Eter-
ity is based upon our individual behavior
ere upon earth then this principle is one
f the least practiced and one of the least
nderstood. But we believe it to be one
f the surest principles that the Bible re-
eals. It seems decidedly unsafe and un-
ise for an individual to make himself be-
eve that since God is a just and merciful
od that He will forgive when man con-
nuously sins because he thinks that God
ill always forgive, when he asks for for-
iveness. We believe that forgiveness
ɔmes only after one is deeply repentant,
ɔ deeply repentant that he resolves sol-
mnly and firmly not to commit the same
r a similar sin again. To sin with the
eeling that one will be forgiven is a mock-
ıg and vicious philosophy.

(5) The fifth and last principle of Breth-
enism is the brotherly feeling that exem-
lifies the name. It is a special interest in
nd a forceful desire toward helping others
ɔ understand and practice the Christian
ay of life. This is the missionary spirit
hat characterizes our faith along with the
pirit of brotherly attitudes toward each
ther. It is the brotherly attitude that pro-
ıotes missionary zeal. The missionary
ɔirit originates in an atmosphere of broth-
rly interest. Selfishness destroys the mis-
onary spirit and reduces brotherly in-
erest to a place of secondary importance.
Selfishness does not and cannot include
ıaring that which we have with others.
selfish individual wants to keep what he
as and get what he wants from others
rgely because he wants it. To the selfish
dividual the method of getting is but re-
otely connected, if at all, with the de-
re to get it. This spirit destroys not only
e missionary spirit but it destroys also
e spirit of brotherly interest. We are all
lfish to a certain extent, but our use of
e word is confined to that in which sel-
shness extends beyond the place where
e individual infringes upon the rights
others.

One can give toward the support of all
e missionary activities of the church, but the giving is of little value if it is not accompanied with a genuine desire to give. The giver must want to help others and want to make it easier for them to enjoy the fruits of his giving. Many people seem to believe that the missionary spirit is shown only in the field of foreign missions and some include home missions because these activities are labeled missions. Giving toward the publishing, benevolent, Sunday School and educational interests is just as missionary in character because all of these interests contribute to the general welfare of all whether inside or outthe church. It constitutes sharing with others and in making it possible for them to enjoy something that otherwise might be impossible.

The missionary motive is much broader than that which is simply labeled missionary. It includes the support of your local churches and the support of all organizations of the Church at large.

The Brethren heritage is therefore broad and deep. It does not consist simply of outward practices, form and ceremony. It is a deep faith in God, in one's fellowman and in one's self. It arises from within. It is as a fountain from which springs a deep and abiding love for all mankind. Our particular practices as Brethren are dear to us but they become of little value unless accompanied by an understanding of the importance of the individual as a creation of God and an assumption of all the responsibilities that go with it; a clear conception of all that is involved in the Christian way of life, a feeling of personal responsibility for one's own behavior; and a deep and abiding interest in understanding and helping others. In other words, it is both an ideal and a practical application of the Christian way of life.

This is our heritage. Is it worth preserving? Is it worth perpetuating? If we did not think so, if we did not believe firmly in it we would neither be here now, nor would we have worked so diligently and sacrificed so much to save our beloved church from exploitation and contamination in recent years. But there are a few very evident problems we must face if we

expect to conserve this heritage.

It is true that too much freedom of interpretation prevents unity of belief but if we can all agree upon the basic principles for which we exist as a church, differences in interpretation will mean little in a spirit of brotherly affection. Let us define our tenets and make them clearly understood by all who profess to believe them and the greatest obstacle to our unity has been removed.

Congregational government is democratic, but if congregations like individuals do not work together in a spirit of unity of purpose, our church will be nothing more than a mere confederation of congregations loosely held together by a simple name. This is a problem of church government. We cannot become a growing church without concerted effort. Too much democracy may result in bickerings and quarrels over insignificant matters. Let us set up whatever general rules or regulations and procedures will serve us most efficiently in making our influence felt among the peoples with whom we associate and work. It would seem that a general conference committee on Church Government and procedures would be both wise and timely. I trust that we may see fit to do this.

Theoretically, but not practically as we have learned by experience, our local churches may exercise broad powers in the management of their local affairs. The general conference has few if any mandatory powers over the local congregations. Its authority is largely advisory and inspirational except where conference created committees or organizations are responsible to General Conference. In a sense, this type of organization is quite ineffective. General Conference meets but once a year and good advise is soon forgotten and inspiration soon runs down. Besides it is difficult to remember what decisions were made a year ago. If some machinery of government or some procedures may be set up so that this advice and inspiration may be carried over and put to use during the interim between conferences, it would enliven our progress tremendously. Can not such a plan be worked worked out? Can some steering committee be formed or the executive committee be delegated to keep the work accomplished at General Conference alive and active during the year?

Individual churches appear sometimes to be more concerned with the maintenance of their individual existence than with the existence of the Church as a whole. This is a hazardous point of view. There should be some method devised by which all the interests and work of the Church should be kept before the local churches at all times. The work of the church as a whole through its organizations should be continuously emphasized in each congregation. If this is to be accomplished, much depends upon the minister as the spiritual leader of his flock. He must somehow constantly keep before his congregation the work of the church as a whole as well as to promote the spiritual and temporal growth of his congregation. The minister himself must feel this relationship and impart it to his people.

No minister should be satisfied with merely keeping his individual church upon the active list. He must not only work for its growth and progress but also for its own unique and substantial contribution toward the Brethren Church as a whole. Therefore our ministry must be alert and active, deeply imbued with a forward looking program. I hesitate to say that the minister must be aggressive because we have suffered from too much aggression on the part of some ministers at times but I fear that we have suffered more but in a less spectacular manner because there has been too little aggressiveness.

The work of the church as a whole can not be overemphasized. Certainly the congregation must prosper along with the Church at large, but the whole Church must move forward. Let us analyze briefly how the work of our church is done.

The work of the Church-at-large functions through its conference organizations. A conference organization is one that was created by General Conference or one of which General Conference approves

These organizations function under the supervision of individual boards all of which are elected by General Conference with the exception of the members of the Board of Trustees of Ashland College. This Board is a partially self-perpetuated board that is chartered by the State of Ohio under the Ohio Corporation Laws governing trust funds and it therefore functions independently of General Conference, but is approved and recognized by the conference.

The various other boards of the Conference organizations are responsible to General Conference and are subject to conference regulations and instructions. The program of each, however, is restricted by the support each receives from various offerings taken at specified times among the churches. These offerings vary from year to year because they are dependent upon the varying strength, continuity and reception of the appeals made each year. There is no provision for a more equitable and systematic method of raising funds than for each board or organization to make its own separate appeal to each congregation.

Although this procedure seems to be generally satisfactory it has three glaring weaknesses. (1) There is no unity of feeling that each organization or interest of the Church is important as a factor in church growth and development; (2) It necessitates competitive effort on the part of each organization or interest in propagandizing the brotherhood; and (3) The appeal and work of each organization in raising funds constitutes a duplication of effort and cost in soliciting and collecting offerings. To offset these weaknesses, the conference budget committee has devised a plan of procdure that should merit careful study and consideration by the General Conference, the District Conferences and the individual churches.

There was a time in the history of the Church when small sums would meet the needs of the work of the general interests of the Church but that day is definitely past. Today just as we find it everywhere, costs are mounting daily, and new and larger sums are necessary for the effective operation of these interests.

As it appears to your moderator as a lay observer and as one who is held responsible for the effective administration of the educational interests of the Church, there are a number of other general needs of the Brethren Church that require very careful attention in this day when the old and new worlds are in such a turbulent and chaotic condition.

In the first place, an effective operation of the forces of Christianity is necessary to bring us back to a normal peace time condition of harmony and prosperity. The minds of men must again return to the practice of Christian ethics. This can be applied only through the work of the Christian Churches. As delegates here assembled we have no control or authority over other denominations. Whatever is done we must do as the Brethren Church. We must make the Christian life and ideals so real and practical that it will be felt and recognized in the lives of men. Christianity and its code of behavior must be revived in the minds of men and the Church alone can do the job. The work of the Brethren Church is our responsibility, so let us make it function properly and effectively, rather than spend precious time in watchful waiting or in criticizing others or in searching for ways and means to avoid our responsibilities. Let us meet our responsibilities squarely and enthusiastically.

In the second place, we need to provide for an educated ministry and laity. There seems to be some misgivings or misunderstandings about education. Some kind of education is bound to come to us or to exist whether we provide it as a church or not. Learning is accomplished without schools or colleges. We learn by experience or we learn by theory in an educational institution. Learning by experience is the hard way and the long way, but learn we do. Learning by theory is shorter, more systematic and easier, but is dependent upon experience to mature it. Since everyone learns or acquires some type of education by the very act of living, it is obvious that the members of any congrega-

tion are constantly learning. With the vast accumulation of information in printed matter and broadcast over the radio, the problem of the assimilation of this information into practical knowledge by individuals grows. There is more danger in the wrong kind of education or interpretation of information than there is in the amount acquired. The most serious problem of assimilating the educational material at hand is found in how it can be applied to the problems of everyday life. Here is where leadership in the ministry and the laity is needed most. Christian education or education under Christian influences should supply the balance in reaching conclusions and arriving at judgments that conform to the Christian code of ethical practice. In any congregation it requires a minister who is well balanced in his understanding of the real problems of the average member of his congregation. The average lay member of any congregation does a great deal of thinking these days and must make decisions and acquire attitudes toward many matters. He, therefore needs a great deal of spiritual and Christian guidance. If he cannot secure it from his pastor he will seek it elsewhere. If his pastor cannot command his respect and confidence, in matters that are vital to the life of the parishioner, whatever the minister shall advise is of little avail.

There may have been a time in the history of our denomination when the minister needed to be nothing more than a fellow-worker, gifted with the ability to speak well and convincingly on his interpretation of the Scriptures, but that day. too, is a thing of the past. We need now and have needed for some time a ministerial leadership that will vitalize the application of Christian principles to everyday living. Christianity is not like a cloak that can be donned on Sunday and taken off for the rest of the week. It must function every day and in every transaction of the day.

Again, no church can lift itself by its own bootstraps. There must be some outside anchorage that will enable it to raise its foundations to a higher level. In our day the minister with a well-balanc leadership among the laity must provi this anchorage. No Church can succeed the process of inbreeding, that is, by fai ing to find within its organization a lea ership whose experience extends beyo Church limits.

Our forefathers recognized this ne and provided educational institutions higher learning to supply it. The Brethr Church has one and only one institutio for this purpose and it is a vital and ne essary part of the church organization. therefore, merits a more wholesome a substantial support from the church large than it has received in the past. support, I mean not only financial gif for current expenses such as that supplie by the S. S. Association, the W. M. S., ed cational day offerings, and endowme funds, but by sending students from Bret ren homes, by confidence and faith in t institution and through the earnest praye of all Brethren people.

The support of Ashland College a Seminary among the churches has becom much of a minor responsibility that church can easily and quickly discharg Instead it is a matter of great responsibi ity and it demands much more than casual and desultory interest. If at all po sible, and in the face of great sacrifice w must maintain both our College and Sem inary as the taproot of our church. O ministers for the future must be recruite from our best and most consecrated youn men. It is the responsibility of eve church and every member of that chur to be alert to the recruiting of talente and able young men and women. It seem sometimes that our church people leave t much of this service to the College a Seminary officials and do not assu enough of it themselves. It must be unit effort.

This thought leads us to the third ne of our Church—The need for a great denominational unity. By unity is mea the consideration of the whole Church a unit. It constitutes a realization th a congregation does not exist for the so purpose of its own separate existence.

xists as a part, an important cog in the achinery of the whole denominational or-anization. The human body consists of any members each with separate func-ons. The body of the Church takes on the me aspect. There is grave danger that n individual member of the Church may row to look upon his membership in a rticular congregation, as sufficient unto self. The outlook of each church mem-r must be upward and outward and suf-ciently boroad and deep to include the hurch as a whole. This universal outlook ust prevail before we shall be able to ake our maximum progress. This same ea was presented earlier in this address nd is mentioned again for emphasis. In ct, it is the thread that runs through it om beginning to end and holds it to-ether.

This aspect of church or denominational nity must be further extended to include recognition of the work other denomina-ons are attempting to do. This inclusion necessary before the work of all the fferent denominations token together as e Church of Jesus Christ, will exert its aximum influence over the lives of men. There is an old historical adage familiar all Americans that reflects this point view. The saying is "in union there is rength." Groups of individuals working gether in harmony and in unison toward common purpose will accomplish much ore than when they work individually d separately at the same task. Union Unity requires organization and effec-e leadership. In it there is division of bor and effective leadership tries to as-gn tasks to those who are best able to them. In this day of specialization we uld consider it stupid and extremely im-actical to expect a blacksmith or garage echanic to repair a watch or a clock. ch a procedure would be costly. Real d effective leadership functions properly en men are assigned to perform those ks for which each is best fitted.

Our church organization is of this char-er. There must be some centralization authority whereby the selection of min-ers and missionaries shall be made with respect to the various abilities, attitudes and qualifications required. The same principle applies to the selection of those who are best able to teach or to keep accounts or to write or to manage the construction of a church building. In fact, for every important work of the church there must be leadership and organization and it must be specialized so that opportunities for all with special abilities may find some outlet for their energies.

Again, there are various activities of the Church that are missionary, evangelical, constructive, mechanical, educational and benevolent in character. All are important phases of the general work of the Church. In order to achieve what the Church is expected to accomplish, each of the activities must function as effectively as possible. Each characteristic must be developed so that it will function properly and fulfill its full responsibilities. When too much emphasis is placed upon one function of the Church the whole Church structure becomes unbalanced. As in the case of the human body too much attention to the development of one organ or one member will result in the atrophy of others.

To be more specific, if the major emphasis in the Brethren Church is placed upon education and the missionary, publishing, Sunday School or any other interests were left underemphasized and undernourished our Church would become topheavy and unbalanced. This would weaken the whole structure. To become and remain balanced properly, all interests of the Church must be developed in accordance with the needs of each. There is no question in the minds of anyone within the church, but that the missionaries, both home and foreign, are the most important. Our missionary interest must of necessity demand the major portion of our gifts and our efforts. They must be supported sufficiently to fulfill our foreign and home needs adequately. But at the same time, we as a Church, must realize that the other interests are important too, and must receive the support that is necessary to their efficiency and full service.

I am making the plea for unity of thought and action in behalf of a balanced support of all our interests. The word balanced is used in the sense that each shall receive an equitable share of the Church offerings in accordance with its needs.

On the basis of spiritual appeal and a well developed program of propaganda covering many years, the missionary interests have been kept constantly and consistently before the Brethren Church. This is as it should have been and we certainly would not change it is we could. I neither want to be misunderstood or misinterpreted in this statement. It is not that we should give **less** as a Church to missions but **more** to missions and **more** to the other interests. To grasp this idea and to put it into practice is the adoption of the meaning of Church unity in the fullest sense of the word.

The words **offering** and **propaganda** are good words but they permit varying meanings and interpretations. The word offering can be widely interpreted. It can mean giving anything from a penny or even a button in the contribution plate to a substantial gift that requires great sacrifice on the part of the giver. Would it not look better and sound better if we called it an **investment?** This word sounds worldly but it involves the placing of money where it will yield returns of value to the giver. One who makes an investment is one who has a special interest in that in which he invests. There is no higher, greater or more worthy investment than that made in the cause of Christian growth. Moreover, interest always follows giving. We give sometimes to discharge what we consider to be an obligation or a duty and not because we want to give for the purpose of materially helping a cause. If an offering is to mean very much it requires a strong belief in the cause for which it is given. If each member of the Brethren Church would tithe by giving at least a tenth to the cause of the Church we could accomplish wonders. We would have enough and to spare.

The word **propaganda** is somewhat distasteful because it is used in connection with politics, scandal and the like. We it of course in the higher and better se The English language seems to be d cient in the furnishing of a better w for the use that we make of it. Our rec experiences make it all the more unpa able. We have been assailed with pro ganda of suspicion and discredit and n interpreted or half truths have been m to sound like falsehoods and circulated such until we are sick and tired of it This reference to the word should in wise discredit and I want to empha the importance of using the word pro ganda with all of the foreign ma washed out of it.

Church Unity in the last analysis me unity and harmony of thinking and act We must think together and act toget as a solid group of Christian people. might use the words **Church solidarity** clarify our understanding. Church **Soli ity** can not be overemphasized.

Our publishing interests need Chu support in order to establish, maint and perpetuate a distinctively Church erature. Church ownership and contro the Publishing Plant is most highly de able. It is like owning one's own home farm or like a congregation owning own Church property. Ownership gives owner a sense of security and freedom improve and expand. It is true that Publishing Company plant has invol an indebtedness, but we must remem that most expansive movements req monetary expenditures and indebtedn risks. The building is new and well cated and if denominational unity or so arity exists and continues to exist in large measure, the indebtedness will s be discharged. We must stand by our P lishing Company and put it on its f We can do it within the next few ye by (1) placing a subscription for Evangelist in every Brethren home; the use of Brethren Sunday School erature in every Brethren Sunday Sch (3) the concern of every congregat over a liberal investment each y through an offering; (4) the use of facilities of the company for the purch

books and other supplies; and (5) by membering the Company in the prayers all the Brethren people.

Benevolences are very important to a urch that has only recently begun to y salaries to its ministers. As these inisters and their companions grow old the service they need assistance from e Church for which they gave of their ne and energy so unstintingly. We must ovide comfort and security for such as ed it in their declining years. There are ose, too, among our membership who ere unfortunate, these too should be red for by the Church as a whole. The ethren Home has not received the whole-arted interest and support of the Church a unit. There are questions raised about e wisdom of continuing its service. It uld be wise, probably, for the General nference here assembled to appoint a ecial committee to inquire into the pos-ilities of reorganizing or discontinuing services. However, it must not be over-oked that the Home is a substantial pos-ssion of the Church, that it has a worthy ace in our Church organization.

The Sunday School Association renders real service to the denomination through Sunday School promotion program, its pport of the College and Seminary and young people's camp work. The camp rk seems to be moving forward quite tisfactorily. New camps were organized is year, the attendance has increased d general interest in camp work widen-. This is a very promising outlook and must be continued as a means of keep-g our young people in closer touch with e work of the Church. It may be getting ng nicely with the offerings received for support but how much more could be ne if the support were greatly in-eased?

The National Christian Endeavor Or-nization also does a fine piece of work its field, but it too might do much more it had additional support.

The work of the men and boys is just w getting under way and the spirit of le activity in the Church is growing. But the work of the men has not yet shown the enthusiasm and vigor that the women's work shows. We have confidence in the men and know that they will come through with a far reaching program in the not too far distant future. Let's go, men. We have the start, we are finding that we have a real work to do. Let us keep the traces taut. And may the ladies and girls encourage them!

The W. M. S. needs no particular encouragement. Their work is self-approving and commands the greatest respect of all. They are consistent, they set up goals and proceed to work and sacrifice for them and what is more they reach them. The work of the W. M. S. and the Sisterhood of Mary and Martha challenges every other organization of the Church to do as well. The W. M. S. has supported the College and Seminary for many years and they have done it gladly and unstintingly. The Sisterhood girls have helped also in a very substantial way. The value of this aid can never be adequately expressed.

The College and Seminary constitutes the greatest single monetary investment of the Church. Because of this fact it has been the center of attack in our recent controversy. It represents a denominational possession that practically amounts to a million dollars. It seeks to render the Church and the Community in which it is located a real service. In fact, that is why it was founded and that is why it now exists and has continued to exist during the lifetime of the Church. In 64 years it has grown from a $10,000 investment. In other words, it has increased in monetary value 100 times its original value. If we could measure its service accurately, it too has increased many fold.

It is designed as our forefathers stated in the Articles of Incorporation, "The object of said corporation is not for profit, but to establish and maintain a college for promoting education, religion, morality, and the fine arts and to secure to its members and patrons the advantages of education in all departments of learning and knowledge." It goes without saying that the founders expected this education to be

openly and avowedly Christian.

Today Ashland College and Seminary seeks to provide such an education for its students and is permeated through and through by the Code of Christian Ethics provided by Jesus Christ, our Lord and Savior, while he lived among men on this earth. Jesus taught well and His sayings and teachings have come down to us, more than 1900 years later as the proper and universally accepted way of life. But since man is created in the image of God and is endowed with a mind, with the power to reason and the power to make his own decisions, he doesn't always adopt and practice the Christian Code as his way of living. Education guarantees neither the practice or the adoption of the Christian code by man in his own behavior, but Christian education will constantly keep it before him with the hope that it will take root in his life.

Both the Church and the Community has contributed to the growth and development of the College and Seminary since its organization. The Church supports it because it is its own and the center of its educational interests. The Community, particularly the City of Ashland, supports it because a good College, a Christian College, if you please, is an asset to the community.

The College has never had more money than it could use and often times during its history it has faced difficult times. But by and large it has usually been able to meet its expenses and with the assistance given it both by the Church at large and by the town, alumni and friends. A number of financial campaigns were conducted to build its endowment and to expand its building program. The two most important campaigns were conducted during the presidency of Dr. Edwin E. Jacobs. May I stop here to pay tribute to the work of a man who has given the college a lifetime service and we want you to know what great contributions he has made to the life and work of the school.

The College and Seminary income comes from the following sources: student fees, interest on endowment, auxiliary enterprises such as the dormitory, and gift. There have been many years during th history of the school wherein this was su ficient to meet the annual needs. But fir the depression affected it and now befo we could fully recover from its effects, th present emergency has come upon us. No more than at any other time in the histo of the College, it needs direct financi support from the Church. The annu stable gifts of long standing from th Sunday School Association and the Wom ens Missionary Society, together with th fluctuating Educational Day offerings an Club membership fees from alumni an friends do not suffice.

When the college was growing and de veloping, it was comparatively easy to ad a new department or to increase facultie But now since expansions have been mad and now constitute a definite basis for th reputation and accreditation of the schoo it becomes more difficult to retrench. Re trenchment carried beyond the safe point reduces efficiency. With each re trenchment the services of the school ar reduced and its attractive power is thereb lessened.

Today the task of recruiting student has resolved itself into a sales campaig in competition with other colleges. This re quires skilled workers and involves adde expense which tends to become a burde upon our existing resources.

Salaries, none too high at the best, ca not absorb losses because increased livin costs and the ease with which facult members may find more profitable emplo ment in war industries or governme service complicates the problem of fina cial readjustment.

I am trying to make clear to the del gates here assembled that more funds mu come from the Church if your college a seminary is to render its full service giving Christian education to your you the church leaders of tomorrow, in t ministerial, lay and missionary fields. T Church has no future unless we can su ply substantial provisions for the edu

and training of our youth for future
rs.
ays and means must be discovered and
ed out whereby our Brethren youth
be conserved. We are living in no
ary times and we may have to re-
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xpect to keep our young people true
e faith. I have neither recommenda-
nor suggestions, but the problem de-
s both immediate and careful consid-
on. A conference created committee of
heads, that is, members who under
youth and its problems, should be
ed to study the problem carefully and
letely. We dare not go to sleep at
witch now. War experiences usually
range things to what may be termed
lished practices. Stand by your youth
he educational facilities we have pro-
for them.

fourth need within the Brethren
ch is a deeper spirituality. A spirit of
uality prevails when men and women
iligently to live the Christian life. At
isk of being called a pragmatist I fear
we have missed a part of the test of
n's true spirituality when we over-
asize grace and underemphasize
s. A too strong dependence upon the
of God may result in an inadequacy
orks and a misguided principle of
nd honest contacts with our fellow-
It may be officious for a layman to
such a statement, but to a layman
precious time may be spent in theo-
l bickerings and hairsplitting while
uls of men are left starving on the
nes or disgusted by the exhibition.

must certainly believe in the grace
d and His great desire that men shall
to Him but my Bible reads, "For
hall bring every work into Judgment,
very secret thing, whether it be good
ether it be evil." Ecc. 12:14. Similar
ges concerning the value of the
and deeds of men are found in the
Testament. These are the words of
nd who can say that our works, our
and our everyday behavior has lit-
no bearing upon our hopes for di-
pproval? Yes, we most certainly be-
lieve in the Grace of God, but we also believe that God holds man responsible for his works.

We must believe too in the Word of God and in His omnipotent power, but to sit down and do nothing until we feel that God speaks to us or directs us seems stupid to a layman. To simply await God's blessing is not enough, we must reach out for it, we must go out after it, we must work for it, ever believing and striving.

When a man acts independently of God he is treading upon dangerous ground. When he works with God or does his best to do as he thinks and believes God wants him to do, he is safe, providing he is able to think constructively and believe implicitly. Man may be so sure of himself, as it seems Hitler and his ilk are, that he may place his own opinions and beliefs above or upon the same plane as God's. When he does this he has lost his spirituality.

Spirituality is not a mysterious word nor does it lie outside of man's realm of understanding, outside of his ability. He has the Word which guides his thinking and tells him what he should do or should not do and he can do it or not as he wills. The way is open and the directions are clear. It is the following of the instructions that constitutes the depth of one's spirituality. If every member of the Brethren Church had a deep spirituality, what a membership we would have! If every man and woman in the world would have it, we wouldn't be in the mess we are in now. Such a condition constitutes a Utopia and that is more than we dare expect. The fact that God has stood all our mistakes and shortcomings is the best evidence of his redeeming grace and patience.

I wish to repeat that which has been said about the true conception of the Christian life, church unity and a deeper spiritual life is designed for the ministers in our midst as well as for the laity. Ministers are human beings just the same as the laity. Each of us must learn how to make the application of the Christian Code to our own lives and to meet our own particular problems. It is not an easy thing

to do. In a changing society in which material changes come so rapidly that we have great difficulty adjusting ourselves to them, the task of spiritual adjustment is greatly complicated too. But we must remember that it requires careful thinking and concentrated effort, much prayer and spiritual advice. The principles, or things that pertain to the spirit, remain the same but our reconciliation of the things that transpire in a rapidly changing scientific world to the simple and lasting things of the spirit is not an easy task. Each one of us must be wise and understanding to do it, and we need a wise and understanding spiritual leadership to help us.

Too much emphasis cannot be placed upon this wise and understanding spiritual ministerial leadership. It means that our ministers must be on their toes so to speak.

I am making no criticism of our ministers, far from it. I am only setting the standard as laymen may see it for the encouragement of a strong and vigorous ministerial leadership. The minister must be able to see the parishioners' problems and point of view on many questions of behavior. He must possess infinite patience and perseverance in dealing with obstinate and self-willed laymen and we all have our share of this peculiar characteristic. He must be firm when firmness is needed, and he must be sympathetic when sympathy should be shown. All in all, the minister must be a real man, one who is able in his own thinking to make the same adjustments that he expects of his members. This is the kind of ministerial leadership our times demand and it is a standard toward which all may strive. Real ministerial leadership and service consists in more than dutifully conducted pastoral calls and polished sermons on the Sabbath. It means a real and wholesome leadership that commands and holds at all times the respect and reverence of the congregation and the entire community in which he lives. This is the ideal, and we are all human. We may strive toward the ideal though we never hope to realize it completely.

This, Brethren, is a review of our as a denomination. May I summarize ly?

1. We need a clear understandin appreciation of our Brethren heritag it must be acquired by our church bership, before we can hope to mak maximum progress and render our mum service as a religious denomin We must agree upon the tenets o faith and at the same time be awar conscious of the possibilities that m sult from rather free expressions dividualities allowed under our demo organization.

2. We need throughout the year a contact with our general conference erations and some plan to systema and continuously keep before our ch the work that the General Conferen laid out.

3. We need to study our general o organization in order to perfect it a sure a stronger church unity and co ity of effort.

4. We need to set up a study com to reveal the problems that our youn ple face and to examine our churc gram in terms of binding our youn ple more firmly to the work of the C

5. We need to vitalize the practic of Christianity and to show by prece by example that the Christian Co Behavior is practical and not too di to use.

6. We need to develop a spirit of o unity through an understanding ar preciation of the work and needs conference and non-conference con organizations of the Church-at-larg function, each in its own field, in doi general work of the Church.

7. We need to develop a deeper uality in our daily lives and havi veloped it we shall be assured that o loved Church shall move forward ciently and effectively.

8. We need to provide and plan s atically for the continuance of the ing of men and women for the B ministry and laity in our own inst of higher learning. So much depend

leadership of our ministry and the de-
nds of a changing society are so great
n ministerial leadership that the best
one too good for us. Church members
Churches must be on the alert as well
our educational authorities for young
and women recruits for the ministry
other Church responsibilities in lead-
hip.

trust that these observations and sug-
tions may have some value and that
may bear fruit in the years to come.

Let us work and pray that the work of our beloved Church shall grow and exert its maximum influence upon the lives of men. Our best efforts will in time, and I trust that the time will be short, offset the adverse reactions resulting from our recent unfortunate and unnecessary difficulties with our seceding Brethren. We must forget and throw the full force of our energies into this work. The world needs us and we need it.

Minutes -- 54th General Conference

The Brethren Church

The fifty-fourth General Conference of the Brethren Church opened at 7:30, Monday evening, August 24, 1942, with the Moderator, E. G. Mason presiding, and Reid Thompson directing the singing of "O Worship the King," and "In the Service of the King." The Ashland Park Street Sunday School orchestra directed by Miss Gertrude Wilgus, assisted the congregational singing, and played a special number—a medley of hymns. Conference then sang "I Need Thee Every Hour."

The Moderator welcomed the delegates and led the evening's devotions, reading the Conference theme (2 Cor. 2:14) in connection with the entire chapter (2 Cor. 2), with brief inspirational exposition, and led the assembly in the opening prayer of Conference. Announcements were made by the Secretary of the Executive Committee, D. B. Flora.

The first sermon of Conference was delivered by the Vice-Moderator, J. Garber Drushal, on the subject, "A Prayer for Troublous Days," (Hab. 1:2-3 & 3:18-19). From the examples of those who were followers of God, the Vice-Moderator discussed three types of pray-ers who found themselves in troublous times. The first was the **squatter's prayer,** illustrated by Elijah, who fled to the juniper tree and asked to die. The second was the **sleeper's prayer,** as shown by Jonah, who tried to sleep through his troubles, and did not begin to pray until he reached the fish's belly. He was compared to those who pray only to get out of trouble. The third was the **skeptic's** or the **questioner's prayer,** Habakkuk prayed the prayer of questioning, and then continued his praying until he received his answer. He is willing to wait for God's plan to develop. He can rejoice in straightened circumstances because in God's strength he need not worry. "The Lord is in His Holy Temple,"—He still lives; No enemy can touch Let us renew our faith in the On is the same yesterday, today and fo May we come asking God for streng the day.

The session was concluded wit singing of "I'll go Where You Wa to Go," and the benediction by Conf Secretary.

TUESDAY MORNING

Business Session

Business session opened with the ing of "Wonderful Words of Life" Thompson leading, and Moderator presiding. J. G. Dodds led the dev reading verses from the different ch of Ephesians and leading the assem God in prayer, for His guidance proceedings of business. The **com on Conference membership,** report Ministerial, 131 Lay and 3 Coope delegates, for a total of 187. The was accepted and the committee c ued. The session proceeded with the tion of officers. While waiting for t port of the tellers, announcements made by the Executive Secretary, b F. Kem regarding the status of the ton Church, and by Claud Studebak garding the early morning prayer se I. D. Bowman moved and C. A. Bam onded the motion to refer to the **Rul Organization Committee** the matter ognizing loyal delegates from so- neutral churches, which would not a ize them. The motion was carried. S. Baer reported for the Committ **Brethren Emphasis,** that booklets literature had been printed and copi culated among the churches. W. E. added to the report that enough ha sold to pay for themselves, and tha were more on hand still unsold. By

made and carried, Conference pro-
d with the order of the day, while
ng further for the report of the Elec-
of officers.

legates joined in singing "Stand Up,
l Up for Jesus," and "In the Gar-
The Vice-Moderator assumed the
and presented the Moderator, who
ered his address, which will be
ed with the minutes, and which be-
the property of the Committee on
rator's Address, for their recommend-
s.

e results of the election of officers
as follows: J. Garber Drushal, Mod-
r; No election for Vice-Moderator; L.
ndower, Secretary; L. V. King, As-
t Secretary; D. F. Benshoff, Treas-
W. S. Crick, Statistician; E. L. Mil-
R. F. Porte and E. M. Riddle, Com-
e on Committees.

tion to postpone the election of Vice-
rator until Wednesday business ses-
was carried. Motion to strike the word
hrenism" out of Moderator's address,
tabled. Retiring Moderator presented
avel to the New Moderator, J. Gar-
Drushal.

nediction by E. L. Miller.

TUESDAY AFTERNOON

th the Moderator presiding, the in-
tional hour opened with Mrs. Chester
erman at the piano, playing some
s. Reid Thompson led in singing "Let
ower Lights be Burning." J. Milton
an read John 8:31-36, and gave a
inspirational exposition. The group
sang, "Living for Jesus." N. V.
erman led in prayer.

message of the afternoon was
ht by Clayton Berkshire on the sub-
'Riding in the Tempest." He took us
n an imaginary ride in the tempest
Jonah, who had been fighting God's
"What meanest thou, O sleeper,
" are words that might be repeated
and to our churches and organiza-
and to individual Christians. Let us
overboard all indifference and do
rowing in the name of our Lord Je-
sus Christ. Paul also rode in a tempest, but could sing and pray and testify. Jesus' disciples also rode in a tempest with Him. There is no need of fear when the Agent of creation can control the wind and the storm. No matter how fierce the winds and waves, we are safe in Jesus evermore.

The closing hymn was "Jesus Saviour, Pilot Me.' The closing prayer was offered by J. Milton Bowman.

TUESDAY EVENING

The Benevolence Session opened with the singing of "Is It the Crowning Day?" Conference secretary presided in the absence of the Moderator and presented the president of the Benevolence Board, F. C. Vanator, who took charge. E. M. Riddle led the devotions, reading from Psalm 34 and leading to the Throne of Grace in Prayer. Martin Shively spoke on the subject, "Growing Old Gracefully." He said that the Brethren Home exists for the care of our old people, but many of them do not care to go. Old age can be a beautiful thing, or it can be terribly tragic. The Brethren Home exists to help make it beautiful. Brother Vanator then presented the other members of the board. Reid Thompson led in the singing of "Just When I Need Him Most." D. B. Flora gave the announcements. E. L. Miller presented the report of the **Committee on Committees** as to the **Committee on Rules and Organization,** for the purpose of the special assignment to them in the morning business session. Names presented by the Committee, Dyoll Belote, Claud Studebaker, J. G. Dodds, were appproved by motion and vote of the assembly, and duly elected. The Park Street Church Male quartette sang the number, "One Sweetly Solemn Thought," accompanied by Mrs. Harry Dotson.

Because of the sickness of D. R. Murray, who was on the program for the evening sermon, L. V. King brought the message on the subject, "The Disciples' Problem and the Master's Solution," from the Feeding of the Five Thousand. The disciples said, "Send them away," but Jesus

said, "Give ye them to eat." If we give Him consideration as a partner in our business, we may not face many of the problems we would ordinarily face. We can see this miracle but we cannot explain it. Many are trying to explain while folks are starving for the Bread of Life. You can never overstress the power of God to satisfy the souls of men if they will but eat. Jesus can multiply the little we give Him until it becomes a great reservoir of power. If we take time to get in touch with Almighty God, we can do a lot with a little.

Conference sang "We Praise Thee Oh God," after which J. Ray Klingensmith presented motion pictures of the Brethren Home at Flora, Indiana. R. F. Porte dismissed the session with prayer.

WEDNESDAY MORNING

Business Session

Business session opened with the singing of "We're Marching to Zion," Reid Thompson leading. In the absence of the Moderator, Conference Secretary presided. Devotions were led by C. C. Grisso, who read from 2 John and led in prayer, after a few brief comments. In order to make possible a full report of the Conference membership committee, the following resolution was presented by the **Committee on rules and organization:** "We your committee on rules and organization offer the following special recommendation: that the officers of the various District Conferences designate loyal members of the Brethren Church, who are present from churches which have separated from the District and National organizations of the Brethren Church, or from neutral churches, to be delegates at large for the District from which they come, in number not to exceed the quota of said District. Such delegates shall be certified by the method provided by the District."

Signed,
Dyoll Belote, chairman,
Claud Studebaker,
J. G. Dodds.

The resolution was adopted. **Confer membership committee** reported 36 tional Lay delegates, 10 Ministerial, operative and 12 District delegates, f total of 157 Lay, 65 Ministerial, 6 erative and 14 District delegates, or a of 242 delegates. The report was appr and the committee continued. Minute previous sessions were read and appr Conference proceeded to the electio Vice-Moderator. While awaiting repo the election, the **committee on commi** made the following report, which was proved, and the following commi elected:

Committee on the spiritual state of churches:
J. Garber Drushal; ex-officio
R. F. Porte — Freeman Ank
Cecil Johnson — A. B. C
J. W. Platt — W. St. Claire Ben

Fraternal Relations Committee:
1945: I. D. Bowman; Floyd Sibert

Budget Committee:
E. G. Mason — Mrs. U. J. Shi
F. C. Vanator — L. V.
A. G. Carpenter — M. A. Stu
J. Ray Klingensmith

Boys' work committee:
George Jones, N. V. Leatherman,
Fairbanks

Ways and Means Committee:
George S. Baer, H. M. Oberholtzer
E. J. Beekley

Rules and Organization:
Dyoll Belote — J. G. D
Claud Studebaker — Geo. F. Kem, Adv

Finance Committee:
D. F. Benshoff, ex-officio; Fred Ecc
M. Brayden Ridenour.

Conference Membership Committee:
C. A. Stewart, ex-officio — Frank Geh
F. C. Vanator — J. Milton Bowm
Smith Rose — S. M. Whetsto

Committee on Moderator's address:
W. S. Crick; H. H. Rowsey; D. C. W

Resolutions Committee:
C. Y. Gilmer; A. E. Whitted; E
Boardman, Jr.

an Education committee:
Mason; R. R. Haun; John F. Locke
P. Puterbaugh; C. L. Anspach

ttee on Peace:
Haun, E. M. Riddle, Chester Zimmer-

Eck presented the names of Marvely, Fred C. Vanator and Charlie s nominees for membership on the **of Benevolences.** These names were ed by Conference and duly elected Board.

S. Crick presented the **statistician's** (See page 39). The report was ac- and motion was carried to thank atistician for his excellent services.

oting for **Vice-moderator** resulted in ction of C. A. Stewart. He was imely installed and assumed the chairip for the remainder of the session.

lication session opened with the "When I Survey the Wondrous W. E. Ronk, president of the Pubn Board took charge and introduced ner members of the Board, and gave port. He spoke relative to the vital of Church publications. The printed is the first unifying force which a n needs. We Brethren have not awako the full importance of the printed We must use the Evangelist, the y School quarterlies and more tracts ver before.

sition to the **Bible lecture hour** was with a duet by Rev. and Mrs. L. O. tneysmith, who sang "My Wonderrd." Announcements were made by ecutive Secretary. Dyoll Belote led paratory prayer for the Bible study. Bowman presented the Bible lecture subject, "The First Principles of ctrine of Christ," reading Heb. 5: At the close of the lecture E. L. moved to instruct the Conference to ze printing of the Lecture in the elist and made into permanent tract he motion was carried. Session was ed with prayer by Edwin Board-

nesday afternoon inspirational session was postponed until Thursday, because of the W. M. S. and Laymen's Banquets.

WEDNESDAY EVENING

The Moderator J. Garber Drushal presided and Reid Thompson led in singing "Is It the Crowning Day," and "Wonderful Words of Life.' The Moderator presented M. A. Stuckey who presided over the Sunday School inspirational session. E. L. Miller led the assembly in prayer. The hymn, "All Hail the Power of Jesus' Name," was sung. W. I. Duker, president of the National Sunday School Association brought the inspirational address of the evening on the subject, "The Young Man Refreshed." (1 Sam. 14:26). After raising the question, "Are you doing what you can?" the speaker proceeded to urge each of us, in whatever period of life, to do our best work. He showed how the Sunday School serves every age or period of life, keeping all refreshed. The Sunday School helps fit the newborn children of God for the battles of life. It is the obligation of the older generation to show the way to the younger. In this way youth can grow. Such an opportunity places upon the Church and Sunday School the obligation of training the young people.

Reid Thompson then presented the Young People's Choir of Ashland under the direction of Mrs. W. M. Garrigus. They sang a selection entitled, "Love Divine, All Love Excelling."

M. A. Stuckey presented the report of the Young People's Camps for the preceding year. The Moderator then presented Mrs. U. J. Shively, president of the **National W. M. S.** who reported the W. M. S. offerings of the day, (1) for the College Chapel fund, $1,910.35; and (2) the thank offerings, $1,437.87. D. B. Flora made announcements. Mrs. Garrigus led the Choir in the singing of, "Lift Up Your Heads, O Ye Gates," and the assembly joined them at the close in singing, "All Hail the Power of Jesus' Name."

C. A. Stewart preached the sermon of the evening on the subject, "The Victor-

ious Church." (1 John 5) The speaker gave five reasons why the Church will be victorious: (1) Because its Head is a living Head; (2) Because the Body is in union with the Head; (3) Because of the power of God; (4) Because of our faith in Christ; and (5) Because it is the family of God. The Church is inherently deathless, because its Head was victorious over death. We are heirs of four things: (1) salvation; (2) the immutable counsel of God; (3) eternal life; and (4) the glory of Christ. The Church will triumph under the banner of the Captain of her salvation.

Prayer of dismissal was offered by Floyd Sibert.

THURSDAY MORNING

Business session

The opening Hymn for business session was "As a Volunteer." Devotional reading from John chapters 1, 14, and 17 was brought by W. R. Deeter, who led the assembly in prayer. The moderator called for the reading of the minutes of previous sessions, which were approved by Conference. **Conference membership committee** reported additional delegates, 16 Lay, one ministerial, one District, totaling 173 Lay, 66 Ministerial, 6 cooperative and 15 District, for a grand total of 260 delegates. The report was accepted and the committee continued. The following **Executive Committee** for the new year was elected from nominations presented from the various Districts: Central district, W. C. Benshoff; Indiana, H. H. Rowsey, A. E. Whitted; Mid-west, Cecil H. Johnson; Northern California, Frank Gehman; Ohio, C. A. Stewart, M. A. Stuckey; Pennsylvania, D. F. Benshoff, Elmer Keck; Southeastern, E. L. Miller, Edwin Boardman.

L. E. Lindower presented the financial report for the National Sunday School Association (see page 36). The report was accepted. L. V. King gave the financial report for the Benevolent Board. (see page 33). Report was accepted. E. G. Mason reported for Ashland College and report was accepted. (See page 31). J. Ray Klingensmith represented the Missionary Board of the Brethren Church, pri their financial report. (See page 37) report was accepted. Report of the b committee was received, filed an committee continued. The report fo

CONFERENCE BUDGET COMMI REPORT

A. G. Carpenter, Fred C. Vanator, King and E. G. Mason were present a meeting. Mrs. U. J. Shively and J Klingensmith were absent.

Matters affecting conference acti the report made at general confe were discussed. Apparently the which the committee made at genera ference was unsatisfactory and the mittee attempted to remove the obje to the report. The general plan changed but changes do occur at points. As revised the report now a as follows:

In accordance with the instructions your special Conference Budget Co tee by National Conference at its A Meeting, August 26-September 1, the Committee submits the following posal for consideration.

Statement of Purposes. The purpo the Budget Program of the Bre Churches of the United States of A shall be

(1) to coordinate the general int of all Brethren churches;

(2) to render a distinct service participating churches in return f offerings given; and

(3) to promote all of the denomin al objectives in order to conserve the of the church.

These purposes will be realized th the medium of a newly Conference- ed Board which shall be known as

THE GENERAL BOARD OF FIN

The Board shall consist of eigh members to be elected as follows:

1. by the Missionary Board Brethren Church for a term of thr years,

1 by the Benevolence Board for

two years,

by the Sunday School Association
ard for a term of three (3) years,

by the Publication Board for a term
two (2) years,

by General Conference from the list
mitted by the Conference Committee on
nmittees, selected if possible from dis-
cts not otherwise represented on the
ard of Finance. (one for three years,
e for two years and one for one year).

After the first election, the term of of-
e for each member shall be three (3)
rs.

Each cooperating board shall elect its
resentatives upon the General Board of
ance from its own membership.

OFFICERS. The Board of Finance shall
ganize by electing annually a president,
e president and recording secretary. The
ies of these officers shall be the same
those usually attributed to the respec-
e officers.

The Executive Secretary. The Board
ll arrange for an executive secretary
o shall be provided with sufficient cler-
l help to carry out the policies and in-
uctions of the Board. The executive Sec-
ary shall execute the plans of the Board
Finance and shall be responsible for all
s connected therewith. He shall receive
l acknowledge all monies sent to the
neral Board of Finance, deposit the
ne in a bank or banks designated by the
rd of Finance, in the name of the
rd, and make quarterly reports of re-
ts and expenditures to the said Board.

Meetings of the Board. The General
rd of Finance shall meet at least once
n year, not later than Wednesday of
week that General Conference is in
sion. The general business of the Board
l be conducted at this meeting. At this
ting the Board shall have in hand in
ing the request of each cooperating
d for funds needed for its particular
k for the ensuing year. The Board shall
proceed to prepare an annual budget
eneral operating expenses and appor-
ments to each cooperating organiza-
tion or board in accordance with the request and accepted needs of each. The apportionment must be approved by the cooperating boards and by General Conference.

In case additional meetings are necessary in the interim between meetings at the General Conference, the Board of Financ shall arrange for these meetings of a quorum of membership or for a Prudential Committee of three appointed by the Board of Finance. The traveling expenses for such additional meetings shall be paid from the funds of the Board of Finance.

Definition of Funds. The term **funds** refers only to the regular offerings taken by each church in a systematic manner for the support of the general interests of the Church. It does not include annuities or special gifts designated for special purposes.

Issuance of Literature. The issuance of explanatory literature for the five cooperating boards for the purpose of arousing interest and the resulting support of each of these boards shall be centralized in the office of the General Board of Finance. The cost of the explanatory literature shall be proportionately charged to each cooperating board, but this in no way will interfere with any special bulletins or news items that each board may desire to publish in the Brethren Evangelist or independently at its own expense.

Times at which appeals for funds be made. Although the manner of raising the necessary funds in each congregation or church shall be left to the discretion of each church, it is strongly urged that a systematic plan be presented in each congregation whereby the funds be raised on a weekly, monthly or quarterly basis, or upon the usual dates or times for the special offerings.

Disbursement of funds. The funds received by the General Board of Finance shall be distributed quarterly, January 1, April 1, June 1 and September 1 to the various cooperating boards upon the proportionate basis approved by the General Conference.

Operating Expenses. An amount not to exceed 10 percent of the total funds received shall be used for the cost of operation. This cost shall be apportioned prorata to the cooperating boards.

In addition to the corrections made upon the foregoing report, the following items—

1. The revised report shall be approved by all members of the Committee before it is reported to the Churches.

2. The revised report shall be published in the Evangelist in May and reprints for general distribution be made.

3. The committee felt that the report should be presented to all district conferences and such other group meetings where explanations and clarifications are needed.

The task now seems to be a matter of selling the plan to the ministers and to the Churches.

The Peace Committee, through E. M. Riddle, made an oral report of work done during the year, closing with the following recommendation: "that an offering be planned for by the Finance Committee of Conference and that $100.00 be paid to the Church of the Brethren public service commission, as last year, and any remainder in offering be added to the special operating fund of this board." The report was accepted, the recommendation approved and the committee continued. The Moderator requested a ruling from the **Rules and Organization Committee** on the procedure to be followed in the acceptance of the reports of special committees and their reelection. George Kem made announcements relative to the litigation of the Dayton case, giving the financial standing. Announcements by Delbert Flora.

Conference joined in singing "Faith of our Fathers" and W. I. Duker offered prayer. The **Bible lecture** was brought by M. A. Stuckey on the theme, "What Jesus was Interested in Most." Twenty percent of the New Testament are the words of Jesus. His supreme subject is on the Kingdom of God; secondly, His second Coming; third, the idea of His Deity. His Deity is mentioned six times to once on His humanity. Session closed with the singing of "Fairest Lord Jesus," and benediction by Frank Gehman.

THURSDAY AFTERNOON

Inspirational hour opened with the singing of the hymns, "The Old Rugged Cross" and "I Need Thee Every Hour." D. C. White led to the Throne of God in prayer and read Col. 3:1-4, giving a brief devotional exposition. Ruth Clapper sang, "Sunrise." Vernon Grisso presented the message of the afternoon from Galatians 5, concerning the relationship of grace and law. He pointed out that grace and law are bound together by love. We should think more about the things which a Christian can do and not so much about the others. Concerning the Fruit of the Spirit it was stated that those who do these things are not under the Law. "You will never be sorry for love . . . joy . . . peace, etc.," was the statement used by the speaker for each of the nine terms in this category. If we will do those things against which there is no law, the grace of God can fall around us.

Prayer of dismissal by W. S. Crick.

THURSDAY EVENING

The hymn "Is It the Crowning Day," began the missionary inspirational session, Reid Thompson, directing, and the Moderator presiding. Worship continued with the singing of "Wonderful Words of Life." The Moderator then presented Claud Studebaker, President of the **Missionary Board of the Brethren Church,** who, after a few remarks turned the meeting over to the Executive Secretary, J. Ray Klingensmith. Frank Gehman read Rom. 5:1-11 and led in prayer. C. Y. Gilmer spoke of the experiences in acquiring the new Church building at Vinco, Penna. L. A. Myers discussed successes in paying Church debts in Oak Hill, W. Va. The Moderator again assumed the chairmanship and presented Jean Rowsey who played a violin solo, accompanied at the piano by her mother. Announcements by Executive Secretary. An offering of $77.50 was r

ceived for the Conference treasury. Mrs. Phillips of Dayton, Ohio, sang, "I Know Whom I Have Believed." In preparation for the sermon of the evening, W. St. Claire Benshoff led in prayer. H. H. Rowsey then preached on the subject, "Faith in a Crisis." He pointed out that while we are in a crisis today, both in our own nation and in other countries, that the Church has practically always been in a crisis. Like Br'er Rabbit, Christianity can say, "I was born and reared in a brier patch." In crisis periods the Christian faith will always prevail and triumph, but some individuals may waver and falter in their faith. Faith must be acquired slowly, before it is needed—like education. In a crisis period our faith should compel us to "Look unto Jesus the Author and Finisher of our faith."

C. C. Grisso pronounced the benediction.

FRIDAY MORNING

Business Session

C. C. Grisso led in singing "We're Marching to Zion." L. A. Myers led the devotions reading Phil. 2:1-16 and offered prayer. Secretary read the minutes of previous sessions, which were approved. **Conference membership committee** reported three additional Ministerial and six additional Lay Delegates for a total of 269. The report was received and the delegates elected. Regarding the problem of receiving reports of special committees and their reelection, **Rules and Organization committee** stated that the report of a standing committee does not dismiss the committee, but special committees are automatically dismissed when their report is made. This ruling involved the **Budget and Peace committees.** Inasmuch as new committees had already been nominated by the Committee on Committees and elected by Conference, therefore they stand, by consent of the Delegates. D. F. Benshoff presented the **Treasurers' report** which was accepted.

TREASURER'S REPORT OF THE GENERAL CONFERENCE OF THE BRETHREN CHURCH AT ASHLAND, OHIO, AUG. 24-30, 1942

8-30-41	Balance reported to conference	$290.65	
8-30-41	Sale of song books	5.55	
11-29-41	Dis't. check Ind. State Bank and Trust Co.	1.56	$297.76
	Payments		
8-30-41	N. V. Leatherman, salary sec. Ex. Com.	25.00	
9-22-41	The Brethren Publishing Co. 2700 local Resolutions	6.64	
1- 9-42	The Breth. Pub. Co. Printing annual	100.00	
5-11-42	Balance on Brethren Emphasis Booklets. Breth. Pub. Co.	59.30	
		$190.94	
	Balance	106.82	$297.76

SPECIAL ACCOUNT PEACE COMMITTEE

General Conference of the Brethren Church 1941-1942

8-29-41	Offering		$ 91.36
	Payments		
10- 3-41	E. M. Riddle, printing, travel, postage	$ 10.40	
12-29-41	E. M. Riddle, trip to Chicago.	21.50	
5-25-42	E. M. Riddle	17.96	
		$ 49.86	
	Balance	41.50	$ 91.36

Respectfully submitted,

D. F. Benshoff, Treasurer.

The resignation of Claud Studebaker from the **rules and organization committee** was read by the Moderator. Conference accepted the resignation and referred the matter of filling this vacancy to the **Committee on Committees.** H. H. Rowsey reported for the **Committee on Moderator's address,** as follows:

We your committee, chosen to review our Moderator's address, submit the following report

We commend the retiring Moderator for this vital and timely message. We believe it is informative and enlightening and that it covers many of the needs of the Church in this present day.

Therefore we make the following recommendations:

First: That as the property of the Conference the message be printed in the Annual Number of "The Brethren Evangelist."

Second: That the Conference urge all members of the Brethren Church to read The Message and study it so that they may become more conscious of the needs of our beloved denomination and more appreciative of our Brethren Heritage, thus holding fast that which has been committed unto us.

Third: That this conference follow the recommendations of the retiring Moderator relative to committees:

(a) By electing a committee on Church Government and procedures to study the problem presented and report at the next Conference.

(b) By electing a steering committee to keep the work accomplished at General Conference alive and active during the year.

(c) By electing a study committee "to examine our Church program in terms of binding our young people more firmly to the work of the Church."

William S. Crick,
D. C. White,
H. H. Rowsey.

(The report was adopted).

The **Christian Endeavor board** pr sented the names of Smith Rose, Fra Gehman, Olive Whitted, Vernon Gris and Mildred Furry, as nominees for ele tion to the Board for terms of three yea They were elected by Conference. T **Missionary Board of the Brethren Chur** nominated the following for membersh on the Board for a period of 3 years Freeman Ankrum, W. C. Benshoff, J. R Klingensmith, W. E. Ronk, S. M. Whe stone; and W. S. Bell for a period of o year to fill the unexpired term of C. Anspach. These nominees were elected the Board.

Report of the **Committee for revision the Brethren Manual** was tabled by Co ference until such time as would see more favorable for permanent revision.

D. B. Flora presented the following r olution from the **National Ministerial A sociation,** which was adopted: "Be it r solved that the Ministerial Associati favors the election of a committee of t members by the Conference in session, encourage fraternal relations and coope tion in brotherly kindness, of all Brethr bodies, to preserve and increase the inf ence of our common heritage." Floyd Be shoff, Secretary of the **Penna. Distr Conference,** brought a motion from District Conference: "That Conference a point a committee of three to be kno as a **goals committee;** this committee bring in a set of goals which shall be co mon to all Districts." The motion was c ried. E. L. Miller reported for the Co **mittee on Committees** the names for Fraternal Relations Committee of t besides the present **Fraternal Relati committee** of five, W. S. Bell, W. E. Ro R. F. Porte, J. Ray Klingensmith, W. Duker. They were elected.

It was moved by John Eck and secon by G. W. Brumbaugh to resolve oursel into a **meeting of the Shareholders of Brethren Publishing Co.** The motion w carried. The minutes of last meeting w read by the secretary and approved. nouncement of the notice of the meet was duly verified and received by sha holders. W. E. Ronk presented the fin

al report of the **Brethren Publishing Co.** r the fiscal year. (See page 35) Motion ade by George Jones and seconded by hn Locke to accept the report. Motion as carried. C. G. Wolfe was nominated r membership on the **Board of Directors** r a term of three years, in place of Ira Wilcox, whose term expires. Martin ively moved and W. I. Duker seconded e motion that he be elected. Motion was rried. President of the Board of Direcrs, W. E. Ronk announced the dedican of the new Publication Building this ternoon, and described the building proam for the Publishing Building and the hall building next to it. He stated that ere is only one Church (Vinco, Pa.) with e Brethren Evangelist in 100% of its mes. Mrs. U. J. Shively announced the m in the **W. M. S. budget** of $375 for e Publishing House. Motion prevailed to tend the time of Shareholders' meeting teen minutes, and the Bible lecture pe- d accordingly. L. O. McCartneysmith esented the motion that **"a committee of** e be appointed to prepare, carefully edit d have published a supply of tracts on e following subjects: (1) New Testaent baptism; (2) The Ministry of the ly Spirit; (3) The three-fold Commun; (4) the Separated Life; (5) our nonrforming of an oath; (6) Healing of the k by prayer; and that expense of pubation be met from Publication offering." tion to refer to a **committee of five** with wer to act, was carried. Motion prevailed that the chair appoint the committe. John Locke moved and L. L. Garber conded the motion to adjourn the Shareders' session and resolve into the regu- Conference session. Motion was car- d.

Conference joined in singing, "Does sus Care." Rev. and Mrs. L. O. McCartysmith sang, "Jesus Wonderful Lord." derator presented J. Raymond Schutz o brought the **Bible lecture** on the subt, "Death, Immortality and Judgment." e speaker established the importance of s subject with the question, "What is the tus of men who die in battle?" Is the dier saved because of his death for his country regardless of his life? Many do not have an adequate philosophy regarding the question of death. Death may be a means of grace if we understand it in the true Christian light. Our churches are being robbed by those who pay more attention to the problems of sickness and death than we do, only with false testimony. We are insuring everything but the soul. We take vitamins and forget to pray. Any person who becomes morbid about the thought of death is not right on it and on a lot of other things. The Scriptures alone give the answers to these things. Fear of death is a fundamental contradiction of our statement of faith; but if it were not for a reasonable fear of death it would be too easy for suicide. "Fear Him who is able to destroy both body and soul in Hell." (Matt. 10:28) Because we preachers have refused to use "Hell" in the pulpit, WE NOW HAVE IT in the world. The fear of death is really the fear of judgment. For every man that trusts Him "there is therefore now no condemnation." Because He died for us and because He bare our sins up to the "tree," we need have no fear. In spite of their sacrifices, the soldiers cannot be saved except with adequate Christian conceptions.

R. F. Porte dismissed the session with prayer.

FRIDAY AFTERNOON

Opening hymns were, "Stand Up, Stand Up for Jesus," and "The Way of the Cross Leads Home." G. L. Maus led devotions, reading from 2 Cor. 8 and leading in prayer. Conference then joined in singing "Hallelujah What a Savior," and "When I Survey the Wondrous Cross." Moderator presented Edwin Boardman, who delivered the afternoon message on the subject, "The Magnificence of Jesus." (2 Cor. 8:9) The emphasis on individual leaders in our day prompted the preacher to call our attention to the Leader of the Church. His remarkable character makes us marvel that we have not given Him our all. (1) Jesus Christ was rich. He had the power to create all riches and all worlds. (2) Jesus beggared Himself. The One who

held all the secret formulae of life in His hands, hung on the Cross to die. (3) We thru His pauperism might be rich. We receive the riches of a perfect salvation, of a hope, and of the opportunities to spread the good news and joy. J. G. Dodds pronounced the benediction.

FRIDAY EVENING

Ashland College hour opened with the hymns, "As a Volunteer," and "The Old Rugged Cross." Moderator turned the session over to President E. G. Mason; the faculty occupied the platform and alumni the front seats. Walter Bixler played a trumpet solo, "Under the Willows," accompanied at the piano by Barbara Taylor. Ruth Clapper song, "The Holy City," accompanied by Erma Joyce Leatherman Thomas. R. R. Haun spoke briefly and introduced members of the College faculty present. W. E. Ronk spoke for the Seminary and presented members of the Seminary Faculty. Last year's freshman male quartette, Messrs. Berkshire, Solomon, Dakin and Clapper, sang "Drink to Me Only with Thine Eyes." Members and former members of the A Capella Choir, directed by Louis E. Pete sang several selections, closing with "Old College Home." Announcements by Executive Secretary and E. L. Miller, who gave the information relative to the Sunday School service. The audience stood in honor of Dr. and Mrs. I. D. Bowman, on celebration of their sixty-third wedding anniversary. An offering of $88.00 was received for the work of our Peace Committee. John F. Locke brought the sermon of the evening on the subject, "Disposing of the Giants," from Num. 13. "We live in a grand and awful time," was the initial quotation of the speaker after an introduction in which he cleverly and humorously freshened the attention of his listeners, in spite of the lateness of the hour. Like the Israelites, who were "grasshopper saints" there are still many of small soul. God Himself could not give them what they would not take. I am the only limitation that is placed upon me. We do not see things as they are, we see them as we are. Th giants to be disposed of are: greed, d bauchery, brutality, fear, a closed min ignorance and littleness. The really gre things will never depend upon force f their defence. Some things must be he together by Christian education. Th greatest task is the task of teaching m from the open Book.

Closing prayer by the speaker.

SATURDAY MORNING

Business Session

Business session began with C. C. Gris leading the singing of "We Praise Th O God," and "Come Thou Almighty King Arthur Baer read from John 11 and l in prayer. Secretary read the minutes previous sessions, which were approve The Moderator appointed the **committ on Tracts as follows:** M. A. Stuckey, chai mar. (S. S. Board); Claud Studebak (Brethren Emphasis); Frank Gehman (E. Board); Mrs. F. C. Vanator (W. M. S. J. G. Dodds, (Publications). **Conferen membership committee** presented ad tional credentials bringing totals to Ministerial, 187 Lay, 6 cooperative a 15 District; making a grand total of 2 delegates attending Conference. The ne **Executive Committee,** E. L. Miller, Cha man; H. H. Rowsey, Secretary reco mended that next year's conference me at Ashland College, August 23 to 29. R port of the committee was adopted. **Co mittee on committees** presented the f lowing nominations: For **Committee Goals**—J. G. Dodds, G. L. Maus, Flo Benshoff; for **Committee** to examine t church program in terms of **binding o young people** more firmly to the work the Church—George Jones, Clayton Ber shire, Mrs. J. Garber Drushal; for **Stee ing Committee**—J. Garber Drushal, C. Stewart, L. E. Lindower; for **Committ on Church Government and procedure** I. D. Bowman, W. S. Crick, M. P. Put baugh. (These committees were present according to the recommendations of t Moderator's address.) The report was a cepted and the nominees elected to th respective committees.

C. Y. Gilmer reported for the **Resolutions Committee,** as follows: "To the delates of the fifty-fourth General Conferce of the Brethren Church in Conferce assembled at Ashland, Ohio, August to 30, 1942—Greeting:

'We, your committee on resolutions, reby present the following:

'1. We give renewed and grateful anks to Almighty God for His providg mercies and watchful care which have ade possible our annual gathering in this y-fourth Conference.

'2. We express our appreciation to the stees and administration of Ashland llege for the use of grounds and buildgs, and for the careful provision which s been made for the entertainment and joyment of the Conference membership d friends.

'3. We also give hearty thanks to the stor, members and friends of the Park eet Brethren Church for the splendid orts put forth for our entertainment d well-being.

'4. We thank the officers, committees d staff personnel of the Conference, and agencies of publicity for the careful dering and due advertising of the labors this Conference.

'5. It is with sorrow that we record the ness and consequent inability to serve the Conference program of Elders A. Cover of Linwood, Maryland and D. R. rray of Columbus, Ohio.

'6. In the light of the terrible destrucn and loss of life and property in the esent world conflict, we wish once again reaffirm the historic stand of the urch regarding Peace, and urge that ethren People bend all their energies to e complete restoration of a worthy peace tween our nation and the nations of the rld.

'7. Also we wish to urge that Brethren rents and congregations present the ims of Christ and the Church to the uth under their guidance, to the end at a continual flow of new recruits to e Ministry and Mission field might be thcoming.

"8. Further, we would urge upon the Pastors and congregations, the necessity of devoted and sacrificial giving to the needs of all the boards, institutions and interests of our denomination. There must be a real and very convinced stewardship of life and possessions in our church is to do adequate service in this day of crisis, and we would recommend the fullest cooperation of all the Brethren in these matters.

"9. As we face the ensuing Conference year, be it resolved: First, that we make an earnest effort as a people to put the Brethren Evangelist into every home and to support heartily the publication interests of the Church.

"Second: that we honestly endeavor to do our individual best to help meet the financial crisis facing our College and its interests at this time.

"Third: that each Church actively plan and prosecute a program of evangelism, not only to increase the numbers and spiritual power of each congregation, but also to reach out in extension work to camps or cantonments within reach of a given church field; and that further, we endeavor to give all possible spiritual aid and guidance to men in the armed forces of the country.

"Respectfully submitted,

C. Y. Gilmer, A. E. Whitted, Edwin Boardman, Jr.

The **National Sunday School Association,** through N. V. Leatherman offered the following nominations for three year terms of membership on the Board: L. E. Lindower, Edwin Boardman, Jr., H. H. Rowsey, D. B. Flora, N. V. Leatherman. The report was accepted and the nominees elected to the Association.

E. M. Riddle reported the financial status of the **Peace Committee.** Motion prevailed that an offering be received in the evening session to complete the $100 needed for the Church of the Brethren public service commission, and that the remainder go to the Peace Committee.

George Jones reported for the **Boys'**

Work Committee and tendered his resignation to the Secretary. Motion prevailed that the Committee be continued and that the Committee on Committees bring in nominations for membership.

Motion to instruct the **Treasurer** to pay Ashland College $200 for the use of building and grounds during the Conference was carried. Conference agreed to print the **Brethren Annual** as a number of the Brethren Evangelist and pay $100 to the Brethren Publishing Company for printing. It was agreed that a list of the **Church clerks** of as many as possible of the congregations be added to the Annual. The Annual is to be called, **"The 1942-43 Annual, with minutes of the 1942 General Conference of the Brethren Church." Committee on Committees** nominated W. C. Benshoff to fill the vacancy on the **Rules and Organization Committee,** brought about by the resignation of Claud Studebaker; and for membership on the **Boys' Work Committee,** N. V. Leatherman, C. Y. Gilmer and C. S. Fairbanks. Nominees were elected by Conference.

Floyd Benshoff brought the following **resolution,** which was adopted by Conference: "Be it resolved that the following message, conveying the sentiment of this Conference be sent to the President of the United States, the Vice-President, and the Speaker of the House of Representatives: "To the President and Congress of the United States:

"The Brethren Church of America, assembled in its fifty-fourth General Conference at Ashland, Ohio, August 24 to 30, 1942, petitions our Federal Government to enact legislation favoring the elimination of alcoholic beverages including beer, and also prostitution, from the environs of all our army training camps, for the sake of the necessary morale and physical and spiritual health of our soldiers,

"Signed, Moderator and Secretary of the conference; (Accompanied by the Conference seal)"

Final reading of the minutes by the secretary was approved.

Motion that business session be adjourned sine die was carried.

Conference joined in singing seve hymns in the interim before the **Bible L ture** hour. The Berkshire brothers t sang, "Behold the Lamb of Calvary." C ference honored Mother Berkshire by h ing her stand. I. D. Bowman led in pray

Mrs. Glenn Clayton of Dayton, Oh sang, "I have Seen Him." J. Raymo Schutz presented the Bible lecture on t subject, "Repentance and the Seco Birth." While many think sin and repe ance are out of date, our speakers firmed that its acknowledgment is ve sorely needed today. Walter Lippmann w quoted as writing that there is a gre need for these things. The speaker h heard the following words directly fr Adolph Hitler: "There are two philos phies and there are two religions. T world is not large enough for both. I out to destroy one of them. The world mu choose between me and that dirty Je Jesus of Nazareth."

When men repent you have the begi ning of the second birth. Men's doom certain unless they have turned to God repentance. This war is the judgment God for having forgotten Him. Eve Christian needs to preach like John t Baptist, "Repent Ye." Nicodemus tried make the new birth hard; we ought make Christianity as simple as possib Christianity stands upon the affirmati of the new birth alone. The one survi of the Roman Empire is the ever-thre ened Church of Jesus Christ. At birth y are only a baby—when a man has a n outlook on life he is a baby—it would better if a baby was not born, if he d not grow. Jesus said, "Feed my lambs' this applies to the nurturing of the sp itual babies. The difference between twice-born and others is that the nev born can see. There is no unconsci Christian. Either he is seeking to do Go will and then he is a Christian, or he seeking to do his own will and then is not a Christian. "A saint is a sin who keeps on trying," is true and Scr tural. I am an instrument in God's ha

bring about a judgment upon a world at forgets Him. The difference between rbon and a diamond is that the diamond ines in darkness—the same with a sin- r and a Christian. Emphasize the new rth, introduce repentance, nurture the bes in Christ. Prayer of dismissal by the eaker.

SATURDAY AFTERNOON

The Vice-Moderator presided; Reid ompson led in singing, "He Lives." S. Whetstone read from Phil. 3:1-11 and l in prayer. Mrs. Phillips and C. A. me sang "Beyond the Sunset." President **the Missionary Board,** Claud Stude- ker, presented J. Ray Klingensmith who ve a report of the work of the Board. oll Belote reported activity of the Sec- d Brethren Church of Uniontown, Penna. thur Baer spoke of pastoral experiences the Cameron, W. Va., and Quiet Dell, nna. churches. Chester Zimmerman re- rted for the work at New Kensington d Brush Valley, Penna. H. M. Oberholt- described the redecorating and repair- program at Huntington, Indiana. E. J. ekley, pastor at West Alexandria, Ohio, s introduced. Closing hymn was "Where Leads Me." Benediction, Claud Stude- ker.

SATURDAY EVENING

Conference joined in singing, "I Am ine O Lord," and "In the Service of the ng," and "I'll Go Where You Want Me God." S. M. Whetstone led the assembly prayer. The Benshoff mixed quartette ng, W. S. Benshoff, accompanying. J. y Klingensmith spoke of District Mis- n offerings and support of mission rk, and showed pictures of various urches and mission points in North and uth America. Before the pictures an of- ing of $43.67 was received for the **Peace mmittee** and its work. Rev. and Mrs. O. McCartneysmith sang, "Crucified and iled Upon the Tree." After the pic- es of Brother Klingensmith, Chester mmerman brought a demonstration serv- illustrated by stereopticon pictures. dismissed the session with prayer.

SUNDAY MORNING

Sunday School session opened with the singing of "We're Marching to Zion," Reid Thompson leading, and E. L. Miller, Supt. The Scripture of the Sunday School lesson was read responsively, after which Claud Studebaker led in prayer. J. Ray Klingensmith announced the mission offering of the day for Washington, D. C. C. A. Bame and Mrs. Phillips sang, "Jesus Took Away My Burden." M. A. Stuckey taught the lesson to the Adults in the Gymnasium; George Jones had charge of the Young People in the College Chapel; and Mrs. Royer of Louisville, Ohio, was Superintendent of the Children at the Park Street Church. Following the lesson, the audience joined in singing "Stand Up for Jesus." General Secretary, N. V. Leatherman, reported the attendance—Adults, 299; Young People, 84; Children, 62; total 445; offering: Adults, $218.39; Young people, $10.37; Children, $5.25; total, $234.01. Adding $75.00 in pledges for the offering made the grand total for the Sunday School of $309.01.

A trio composed of Mrs. Floyd Sibert, Mrs. Berkshire of Masontown, Penna., and Clayton Berkshire, sang "There's a Peace in My Heart." Service was dismissed with the "Our Father," in unison.

Worship service opened with piano prelude by Mrs. Harry Dotson of Ashland, Moderator presiding. The Call to Worship and Invocation were given by D. B. Flora. The congregation joined in singing the hymns, "Fairest Lord Jesus," and "My Faith Looks Up to Thee." The Men's double Quartette sang an anthem. W. S. Bell read Acts 20:17-28 and led to the Throne of God in prayer. Mrs. U. J. Shively announced the largest **Feast of Ingathering for the W. M. S. ever:** $1,537.20; and the **Chapel fund,** $1,952.72 in cash. The W. M. S. added $475 to the Chapel fund from their budget, making the total $2,387.72. An offering of $197 was received. Ruth Clapper sang, "Are Ye Able," Mrs. Erma Joyce Thomas accompanying. J. Raymond Schutz preached the sermon of the morning on the subject, "What is the Church

and What About Her." Many secular-minded men give a high place to the Church. It seems that she is better than she ever was before. Yet there is something lacking—a spirit, a quality of inner life, an inner passion.

There is a misconception of blood—it is a symbol of life, not of death. The institution that has been bought with blood has **life.** If any other institution had been treated as shabbily as the Church, it would cease. God always has the last word, and that is for the supremacy and triumph of His Kingdom and His Church. In the first century the Caesars did all they could to destroy the Church. Modern leaders are worse and can't do it. In spite of all the shameful neglect of her own members, she will live on.

The Church is the Body of Christ; we are the members. Every member cannot have the same function, but all must function. When the least significant member fails to do its part the whole body suffers. You don't need to worry whether the Church will survive; you must be concerned to do your part in the Body.

J. Ray Klingensmith announced the total offering of the morning as $506.01. Closing hymn was "Faith of our Fathers." C. A. Stewart pronounced the benediction.

SUNDAY AFTERNOON

The closing session of Conference gan with the singing of "Faith of Fathers." W. S. Benshoff read I John and led in prayer. Worship continued w the singing of "Hallelujah, What a S ior." An offering of $70.10 was receiv Mrs. Harvey Amstutz sang, "I have B Alone with Jesus." Claud Studeba brought the final message of Confere from John 14. He reminded his hear that the Lord did not forget about plain commandments even at a time wh sentiment might have been everythi The disciples believed and preached, they must "keep my words." If the Bre ren Church is entitled to one fundamen teaching, it is that whatever the W says we want to do—that is **obedie** There is much greater work for the Bre ren Church than she has ever done. T will be done in implicit obedience. J. Klingensmith announced the entire of ings for Missions for the day as $601.

Closing hymn was, "Blessed Be the that Binds." Moderator pronounced benediction, and declared the fifty-fou General Conference of the Breth Church adjourned.

ASHLAND COLLEGE
BALANCE SHEET
June 10, 1942

To the Board of Trustees of Ashland College, Ashland, Ohio:
Akron, Ohio, August 10, 1942.

Gentlemen: As requested I have made an audit to verify the assets and liabilities of Ashland College. In connection with such audit I submit herewith the following exhibtis and schedules.

Respectfully submitted,
Lewis Fisher,
Auditor and accountant,
233 Grand Avenue.

(Full report is not printed)

ASSETS

CURRENT FUND		
Cash (Red)	$ 153.28	
Accounts Receivable (Red)	1,000.17	
Due from Endowment Fund on Annuity investment	427.77	
Notes Receivable	817.33	
Prepaid Expense (Coal)	675.00	
Food Inventory	738.95	
Book Store Inventory	425.00	
Recording Machine Receivable (Indiana alumni)	80.09	
Total Current Funds		$ 2,055.69
ENDOWMENT ASSETS		
Cash	$ 6,241.95	
Notes Receivable	3,386.75	
Total	9,628.70	
Less Due on Annuity	472.77	$ 9,155.93
INVESTMENTS		
Bonds	$ 96,468.94	
Real Estate Mortgages	188,546.98	
Preferred Stocks	1,045.00	
Real Estate	16,848.33	
Institutional Notes Rec.	10,309.70	
Building & Loan Dep.	3,268.71	
Invested Funds		$316,487.66
JESSIE EYMAN ESTATE		$ 20,000.00
FUNDS SUBJECT TO ANNUITY AGREEMENTS		
Real Estate Mortgages	$ 28,328.33	
Real Estate	13,187.77	
Total Annuities	$ 41,516.10	
Total Endowment and Annuity Funds		$387,159.69
EDUCATIONAL PLANT FUNDS		
Land	$ 54,000.00	
Buildings	430,558.48	
Walks, Gates & Drives	2,765.00	
Athletic Field	8,691.61	
Equipment	76,421.86	
Total Educational Funds		$572,436.95
DEFICIT		25,147.10
Total Assets and Deficit		$986,799.43

LIABILITIES

CURRENT		
Accounts Payable	$ 339.70	
Vouchers Payable	3,108.25	
Notes Payable	22,000.00	
Due to Various Funds	1,754.84	
Total Current Liabilities		$ 27,202.79
ENDOWMENT FUNDS (Including Annuities)		
Held in trust for College		
Y. W. C. A.	$ 2,000.00	
Endowment Fund with income unrestricted	328,798.18	
Endowment Subject to Annuity Agreements	$ 41,516.10	

Reserve for future losses on bonds	4,535.71	
Institution note	10,309.70	
Total Endowment and Annuity Funds		$387,159.69
Educational Plant Funds		572,436.95
(Same detail as shown in Assets)		
Total Liabilities		$986,799.43

ASHLAND COLLEGE

Statement of Current Income

From June 14, 1941 to June 10, 1942, inclusive

EDUCATIONAL AND GENERAL		
Student Fees		
Tuition (regular and summer)	$ 44,543.75	
Obs. & Pract. Teaching	458.00	
Laboratory	1,752.44	
Graduation	645.00	
Seminary	25.00	
Entrance	231.00	
		$ 47,655.19
INCOME FROM INVESTMENTS		$ 20,729.10
GIFTS AND GRANTS FROM PRIVATE SOURCES		
Education Board	$ 14,853.75	
Sunday School Association	1,000.00	
Women's Missionary Society	2,078.00	
		$ 17,931.75
OTHER SOURCES		
Special Departments	$ 1,022.48	
Miscellaneous Income	1,460.29	
		$ 2,482.77
Total Education and General Income		$ 88,798.81
AUXILIARY ENTERPRISES		
Dining Hall and Dormitory	$ 14,044.47	
Health Service	790.00	
Student Activities	4,526.13	
Total Auxiliary Enterprises		$ 25,475.60
GIFTS FOR SCHOLARSHIPS		$ 605.00
TOTAL CURRENT INCOME		$114,879.41

ASHLAND COLLEGE

Statement of Current Expenditures

From June 14, 1941 to June 10, 1942, inclusive

EDUCATION AND GENERAL		
ADMINISTRATIVE AND GENERAL		
Salaries, (Administrative)	$ 11,694.60	
Salaries, Office	1,911.33	
Clerical Help, Student	1,041.73	
Postage	698.19	
Office Supplies	359.12	
Travel	416.97	
Equipment	349.53	
Stationery and Printing	2,005.70	
Commencement Expense	336.80	
Institutional Assistants	987.68	
Evening Division Expense	19.00	
College Associations	285.00	
Telephone and Telegraph	532.29	
Publicity	492.40	
Student Solicitation	1,133.99	
Other Expenses	843.42	
		$ 23,107.75
INSTRUCTION		
Salaries	$ 50,585.13	
Biology Laboratory	261.85	
Geology and Genetics	17.73	
Chemistry Laboratory	854.87	
Physics Laboratory	114.07	
Psychology Laboratory	63.23	
Physical Education	247.60	
Art Department	71.70	
Laboratory Assistants	243.13	
Instructor's Assistants	67.30	

Band, Orchestra and Choir	37.71	
Debate	63.36	
Music Department	1,182.43	
Testing and Orientation	132.02	
		$ 54,247.41
LIBRARY		
Salaries$	2,700.71	
Service, Student	312.80	
Arts	1,385.01	
Seminary	194.33	
		$ 4,592.85
OPERATION AND MAINTENANCE OF PLANT		
Salaries$	2,435.06	
Service, Students	522.86	
Janitor Supplies	225.76	
Repairs and Maintenance	954.16	
Heat	2,029.12	
Light and Power	903.65	
Water	158.29	
Gas	145.76	
Property Insurance	521.35	
		$ 7,896.01
Total Education and General Expense		$ 89,844.02
AUXILIARY ENTERPRISE AND ACTIVITIES		
DINING HALL AND DORMITORY		
Managerial Staff Salaries$	702.25	
Laundry	363.12	
Wages, Room Service	273.37	
Supplies and Expenses, Room Service	98.92	
Food	5,190.27	
Wages, Food Service	2,487.76	
Supplies and Expense, Food Service	176.62	
Dormitory Repairs	1,798.51	
Dormitory Equipment	119.36	
Heat, Light, Gas & Water	1,550.91	
Insurance	16.41	
BOOKSTORE		$ 5,057.18
HEALTH SERVICE		1,094.43
STUDENT ACTIVITIES		5,324.15
		$ 24,253.26
OTHER NON-EDUCATIONAL EXPENSES		
Interest Paid$	1,083.40	
Scholarships	3,113.00	
Taxes on Endowment Real Est.	279.42	
Endowment Expense	96.95	
Interest on Annuity Contracts ..	2,854.96	
Seminary Refunds	166..65	
		$ 7,594.38
Total Current Expenses		$121,691.66
INCOME$	114,879.41	
DEFICIT FOR PERIOD	6,812.25	
CURRENT EXPENDITURES$	121,691.66	

YEARLY REPORT OF THE TREASURER OF THE BRETHREN HOME AND BENEVOLENCE BOARD

August 1, 1941 to July 31, 1942

RECEIPTS

Balance brought forward$	1,034.17
National W. M. S. (Gift)	840.00
Gifts (Churches, Sunday Schools, Societies and Individuals)	2,868.50
Entrance Fee (Mrs. Frush)	1,800.00
Entrance Fee (Mr. Clark)	1,139.28
Received on Mortgages	737.05
Received on Investments	158.12
Received on will (Mrs. Schrock)	900.00
Miscellaneous	1.69
S. E. Ind. District Rally	23.00
Eyman Estate	1,691.42
Total Receipts$	11,193.23

EXPENDITURES

Salary (Supt. and Matron)	$1,500.00
Roof Repair	300.00
Plaster and Paint (Rooms	207.75
Miscellaneous	22.64
Ministerial Appropriations	1,677.70
Printing, Stationery and Stamps	75.48
Interest on Investments	135.00
Insurance	89.50
Annlities	938.21
Coal (Two Years)	821.41
Funeral (Last Year)	118.00
To Settle Schrock Estate	75.00
Investment in Loans	716.38
Investment in Banks	2,939.28
Total Expenditures	$9,616.35
Bank Balance	1,576.88

SUMMARY

Receipts: General Fund—$1,637.61; Home—$6,951.93; Ministers—$2,603.69; Total—$11,193.23.

Transfers: To Home Fund—$1,137.61; To Minister's fund—$500.00.

Balance after transfer: Home—$8,089.54; Ministers—$3,-$500.00.
103.69.

Expenditures: Home—$7,895.09; Ministers—$1,721.26; Total—$9,616.35.

Bank and Book Balance: Home: $194.45; Ministers—$1,382.-43; Total—$1,576.88.

RESOURCES

T. E. Compton Loan (Home)	$ 200.00
Royer Mortgage (Ministers)	700.00
Orrington Apt. Bond (Home)	1,000.00
Louise Popp Loan (Home)	417.14
Deposited in Muncie Loan	944.40
Deposited in Ashland Bank	2,939.28
Total Resources	$7,225.82

LIABILITIES

Loan (Home Fund)	$3,000.00

L. V. King, Treasurer.

FACTS ABOUT OFFERING
LEADING CHURCHES FOR THE YEAR

Ashland, Ohio	$196.35
South Bend, Indiana	188.93
Smithville, Ohio	129.00
Nappanee, Indiana	115.00
New Paris, Indiana	103.16
North Manchester, Indiana	102.00
Turlock, California	100.00
Pittsburgh, Pa.	100.00
Bryan, Ohio	93.85
Canton, Ohio	89.25
Elkhart, Indiana	88.65
Louisville, Ohio	87.00
Hagerstown, Maryland	85.10
New Lebanon, Ohio	67.97
Lanark, Illinois	50.10

CONTRIBUTIONS ACCORDING TO DISTRICTS

Southeastern—8 Churches	$ 158.01
Pennsylvania—20 Churches	434.35
Ohio—20 Churches	853.11
Indiana—29 Churches	1,056.56
Central—3 Churches	126.06
Mid-West—8 Churches	92.74
Northern California—3 Churches	137.67
Southern California—1 Church	10.00
	$2,868.50

From August 1, 1941 to July 31, 1942, inclusive

RECEIPTS

Brought Forward	$ 33.09
Board	1,503.00
Eggs	182.38
Cream & Milk	576.55
Farm	1,628.58
Petty Cash, Refund o nFrigidaire Insurance	10.00
Donations	61.25
Total Receipts	$3,994.85

EXPENDITURES

Farm	$1,551.62
Gas & Oil	94.61
Telephone	41.64
Light & Power	155.64
Home Needs	291.58
Foods	636.92
Wages	249.05
Clothing	27.26
Miscellaneous	100.51
Medicine	31.20
Pyrofax Gas	108.25
Home Maintenance	33.26
Tractor Payments (Two)	340.08
Gas & Oil & Repair on Tractor	116.44
Total Expenditures	$3,778.06
Balance on hand	$ 216.79

Edward Suman, Supt.

NATIONAL MINISTERIAL ASSOCIATION

Financial Report
1941-42

Balance received from W. E. Ronk, retiring Treas... $6,319.13

RECEIVED

Assessments	306.00
Dues	24.75
Initiation fees	2.00
Total	$6,808.58

DISBURSEMENTS

Death claim	$ 200.00
Postage, stationery	4.40
Cash and journal books	1.30
Printing	5.75
Ministers handbook	180.00
Secretary's fees	20.00
Total	$ 411.45
Balance for the year	$6,397.13

LOCATION OF ASSETS

Ashland Church, balance on note	$2,000.00
Ashland Building & Loan	525.67
American Loan & Savings Assn.	424.67
Gem City Building & Loan	1,101.79
Checking Account	2,345.00
Total Assets	$6,397.13

Delbert B. Flora, Sec.y.Treas.

BALANCE SHEET
THE BRETHREN PUBLISHING COMPANY
ASHLAND, OHIO
At JUNE 30, 1942

ASSETS

CURRENT ASSETS

Cash		$ 947.85
Accounts Receivable		1,855.54
Inventories:		
Paper Stock	$ 1,819.95	
Commission Goods	114.10	1,934.05
Total Current Assets		$ 4.737.44

FIXED ASSETS

Machinery and Equipment	$14,966.34

Less: Reserve for Depreciation	14,231.34	735.00	
Furniture and Fixtures	300.00		
Less: Reserve for Depreciation	150.00	150.00	
Cuts		313.31	
Type Metal	547.83		
Reserve	109.56	438.27	
Land		2,400.00	
Bldg. Home Office	22,220.27		
Less: Reserve	222.20	21,998.07	
Total Fixed Assets			$26,034.65
Total All Assets			$30,772.09

LIABILITIES

Accounts Payable		$ 2,519.95	
Mortgage Payable		15,000.00	
Annuities		3,500.00	
Capital	9,807.26		
Deduct net loss	55.12	9,752.14	
Total Liabilities			$30,772.09

STATEMENT OF PROFIT AND LOSS

From July 1, 1941 to June 30, 1942 Inclusive

INCOME

Brethren Evangelist	$ 1,906.34	
S. S. Literature	2,383.97	
Commission Goods	4,540.72	
Job Work	7,743.58	
Publication Offering	2,788.34	
Rent—Missionary Board	140.00	
Rent—McFadden House	108.00	
Total Income		$19,610.95

EXPENSES

Commission Goods	$ 3.096.28	
Labor	6,471.77	
Paper Stock	2,369.62	
Trucks Loss on Sale of	23.12	
Heat-Light-Water	654.08	
Repairs	83.31	
Current Supplies	178.55	
Salaries	3,740.00	
Postage	321.80	
General Expense	678.87	
Taxes	103.47	
Insurance	363.56	
Freight & Drayage	43.66	
Telephone-Telegraph	137.87	
Int. paid Annuities	189.25	
Int. paid Mortgage	132.50	
Depr. Exp. of Machinery and Equipment	236.16	
Deph. on Bldg.	222.20	
Loss on Sale of House	200.00	
Total Expenditures		$19,666.07
Net Loss		$ 55.12

$19,666.07—Expenditures
$19,610.95—Income

$ 55.12—Net Loss

Audited by L. J. Kent, Ashland, Ohio.

NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH

TREASURER'S REPORT FOR THE YEAR

July 31, 1941 to July 29, 1942

Balance on hand, Ashland Bank and Savings, July 29, 1941	$2,123.18
Receipts for the year:	
White Gifts	3,223.53
Sale of books	37.05
From Camp Peniel, for expenses	15.00
Shipshewana pictures sold	14.57
"Joash Chest"—Shipshewana	43.49
	$5,456.82

Expenditures for the year

Auditing books	$ 2.00
Ashland College	1,000.00
Nine Camps	1,386.83
Secretarial work	12.26
Printing financial report	2.00
Typewriter	85.49
White Gift Supplies	100.17
Postage an dsupplies	20.00
Total Expenditures	$2,608.75
Balance, Ashland Bank and Savings Co., July 31, 1942	$2,847.45
Cash on hand, July 31, 1942	.62
Total	$5,456.82

Resources, July 31, 1942

Ashland Bank and Savings Co.	$2,847.45
Cash on hand	.62
Notes receivable	$ 565.00
Total	$3,413.07

Respectfully submitted,
National Sunday School Association of the Brethren Church
L. E. Lindower, Treasurer.

I hereby certify that I have examined the accounts as they appear on the above statement, and in my opinion they reflect the true financial condition of the National Sunday School Association of The Brethren Church.

Signed,
Albert G. Hartman.

Warsaw, Indiana
August 3, 1942

BALANCE SHEET
THE MISSIONARY BOARD OF THE BRETHREN CHURCH
Ashland, Ohio
At June 30, 1942

ASSETS

CURRENT		
Cash—First National Bank of Ashland	$15,150.47	
Cash—Ashland Bank and Savings Company	6,034.19	
Cash—Savings Account	360.19	
Total Current Assets		$21,544.85
INVESTMENT		
Erie, Kansas, Farm		$ 2,500.00
WHEELER ORPHANAGE FUND		
Cash—Savings		4,678.78
FUNDS SUBJECT TO ANNUITY		
Cash—Savings	$ 3,100.00	
Building & Loan Deposit—Lincoln Federal of Dayton	2,500.00	
Dwelling—Altoona, Pa.	2,100.00	
Total Funds Subject to Annuity Payments		$ 7,700.00
Total Assets		$36,423.63

LIABILITIES

FUNDS SUBJECT TO ANNUITY AGREEMENTS		$ 7,700.00
WHEELER ORPHANAGE RESERVE	$ 4,678.78	
Less Amount Expended to Date	3,740.24	
Balance of Reserve		938.54
Total Liabilities		$ 8,638.54
NET WORTH		
Balance at June 30, 1941	$18,337.80	
Net Increase for Fiscal Period	9,447.29	

Total Net Worth		$27,785.09
Total Liabilities & Net Worth		$36,423.63

STATEMENT OF INCOME
THE MISSIONARY BOARD OF THE BRETHREN CHURCH
Ashland, Ohio
For Fiscal Year Ended June 30, 1942

OFFERINGS		
Easter	$12,881.72	
Thanksgiving	10,353.91	
Special	821.65	
Miscellaneous	88.56	
Total		$24,145.84
MISCELLANEOUS RECEIPTS		
Miscellaneous Income	$ 3,587.60	
Peru Refund	325.00	
George Kem Trust Fund	235.00	
Total		$ 4,148.10
TOTAL INCOME FOR THE PERIOD		$28,293.94

STATEMENT OF EXPENDITURES
THE MISSIONARY BOARD OF THE BRETHREN CHURCH
Ashland, Ohio
For Fiscal Year Ended June 30, 1942

DIRECT MISSION AID	$11,581.34	
PROMOTION	3,756.05	
Moving Pictures of denominational interest		
Evangelistic meetings		
Field work		
Printing of "The Brethren Evangelist"		
Easter & Thanksgiving materials		
Administration and General Expenses	3,509.26	

The Missionary Board of The Brethren Church,
Ashland, Ohio
Gentlemen:

I have examined the Books and accounts of The Missionary Board of The Brethren Church, and in my opinion the above Balance Sheet and Statement of Income and Expenditures reflects the true financial conditions of the Board as at the close of the Business June 30, 1942.

Dr. C. H. Seehoffer
Auditor

Mission Offering by Districts this year

Districts	Thanksgiving	Easter	Total
Central	$ 743.37	$ 602.97	$ 1,346.34
California	169.44	169.09	338.53
Indiana	3,052.24	3,477.33	6,529.57
Ohio	2,561.58	2,412.03	4,973.61
Pennsylvania	2,535.71	2,473.56	5,009.27
Southeastern	1,401.75	1,274.51	2,676.26
Mid-West	291.27	199.00	490.27
Isolated	67.75	108.50	176.25
	$10,823.11	$10,716.99	$21,540.10

Leading Churches in Missionary Giving this Year

1.	Johnstown 1st	$996.63
2.	South Bend	931.41
3.	Ashland	872.82
4.	Elkhart	863.90
5.	Smithville	846.32
6.	Nappanee	705.00
7.	Louisville	672.00
8.	Dayton	653.83
9.	Hagerstown	653.32
10.	North Manchester	624.92
11.	Washington	607.00
12.	Waterloo	605.84
13.	Canemough	601.00

NATIONAL STATISTICIAN'S REPORT

Ninety-seven Brethren Churches which sent in Annual Statistical Reports listed 16,590 members. Of these, 9,331 were female members and 7,259 male. This was for the year ending March 31, 1942, and showed a Net Gain of 359 members. The total gains were 1,019 and total losses, 660. This compares favorably with the 1941 Report, which showed a Net Gain of only 104 members, and a total membership of 16,153.

Only 104 Minister's names were written into the reports. This is incomplete, as last year's Brethren Annual listed 136 Ministers: The reports also listed 265 Deacons and 244 Deaconesses.

Seventy-six of the Churches which sent in Statistical Reports, stated that they had Church Schools; the total enrollmen given was 6,986 pupils. Last year 82 Church Schools were reported with a total enrollment of 11,503 pupils. Seventy-three of the 97 Churches reporting, showed they had regular Sunday evening worship services, in addition to morning worship services, with total evening attendance of 4,228.

Twenty-five Churches reported an Adult or Young Peoples' Christian Endeavor Society, while 12 reported they had an Intermediate or Junior age Christian Endeavor Society.

Only 29 Churches reported they held regular mid-week prayermeetings, whose total average attendance was 722—one-half of one percent of the total membership of the denomination.

The 97 Churches reporting own 86 Church Houses and 38 Parsonages. Other properties listed brings the total property valuation of property owned to $1,152,370.00.

In the matter of stewardship, the 97 Churches reported a total expenditure of $208,291.05, as compared with $202,436.95 expended the preceding year. This expenditure was divided among the various local and general interests of the Denomination, as follows:

1.	Pastor's Salary	$ 71,263.75
2.	Current Expense	34,969.74
3.	Improvements	14,354.54
4.	Building Debt, or Fund	44,055.82
5.	Evangelistic Services	4,420.60
6.	Publications Offering, January	2,099.26
7.	Benevolence Offering, February	2,175.66
8.	Foreign Missions, Easter	8,004.25
9.	Ashland College & Seminary	1,983.64
10.	Home Missions, Thanksgiving	8,833.91
11.	District Missions	3,792.44
12.	Miscellaneous (S. S., C. E., etc.)	12,335.44
		$208,291.05

This represented an average expenditure per member for the year of $12.55.

No report was received from Argentina, due, possibly, to war conditions affecting the mails. Also, there are divided local congregations which contain many loyal Brethren members, whose number and gifts are not included in the above, since no report was made of same to this Statistician. This applies especially to Johnstown First Church, Conemaugh and Washington, D. C. A few Churches failed to send in any Statistical Report. The totals would be somewhat larger, had their data been available to include.

Of the total gains of 1,019, mentioned above, 126 were added by letter, 701 by Baptism, 13 by Reclamation, 177 on basis of a former baptism. The total membership losses of 660, breaks down as follows: by Letter, 217; by Death, 159; by Dismissal, 26; by Membership Roll Revision, 258.

Incomplete as the data sent in is, the gains which can be tabulated are indicative, we believe, of increasing spiritual vitality.

William S. Crick, National Statistician.

The W. M. S. Conference Minutes

The Woman's Missionary Society of the Brethren Church assembled in the gymnasium at Ashland College, Ashland, Ohio for their 54th annual conference Tuesday, August 25th, at 3:00 P. M.

The National President, Mrs. U. J. Shively, presided and she introduced Mrs. Clem Garwood, of South Bend, Indiana, who served as song leader throughout the conference. After a song, all joined in the Call to Worship, and then John Lindower played a piano prelude which was greatly appreciated by all.

The devotional theme for the conference was "'Anchoring in Christ," and each afternoon Mrs. Milton Bowman of Nappanee, Indiana brought a most inspiring message on Anchors. At this time she presented her first on "The Anchor of Faith" and it was followed by a beautiful vocal solo given by Miss Ruth Clapper of Louisville, Ohio.

Greetings were then given by the National Officers and the District Presidents. Approximately 150 women responded to the roll call of the Districts.

After announcements the President appointed the following as members of the Credential Committee:

Mrs. E. C. Detrick
Mrs. Oscar Sechrist
Mrs. H. M. Oberholser.

Session closed with the W. M. S. benediction.

Mrs. S. M. Whetstone, National Vice President, called the first business session to order Wednesday morning at 8:00. After singing "Draw Me Nearer" and the Call to Worship, she called for the President's report and Mrs. Shively brought an inspiring message.

The report of the Financial Secretary followed. Mrs. N. G. Kimmel, before giving the report, announced that it was her 27th report and last report, as she was retiring from the office. This was heard with much regret by the conference as she has served so well and so faithfully.

Receipts:

Apportionment	$3,295.45
General Fund	255.10
Seminary	443.14
Feast of Ingathering	1,465.79
Benevolent Board	416.76
South America	6.00
Foreign Missions	15.00
Mission Support	1,953.95
Chapel Fund	280.87
Total	$8,132.06
Disbursements	$7,831.72

Mrs. N. G. Kimmel.

In the absence of the Treasurer, Mr M. A. Stuckey, Mrs. Kimmel read the fo lowing message and report:

Through the courtesy of Mrs. N. Kimmel:

Greetings to the women of our Nation W. M. S.! Mrs. Kimmel has kindly co sented to read the treasurer's report my absence for which I am sincerely grat ful.

We have been through a testing yea but among the dark shadows we see man bright gleams of hope. The Lord surel has been most kind to us and we hav again been convinced of His loving ca when we put our trust in Him.

Wonderful blessings have been ou this year as we have sought to serve Hi May we continue to put Him first in a our endeavors and give Him the prai and glory for all that is achieved.

It has been a joy to serve you and pray for a continued out-pouring of H love and blessing on each of you for t year that is ahead.

Yours in His service,
Ann Stuckey.

Report of W. M. S. Treasurer for t Fiscal Year 1941-1942.

Balance on hand Aug. 18, 1941	$ 4,618.
Receipts	6,325.
Total	$10,943.
Disbursements	$ 5,831.
Balance in Treasury Aug 10, 1942	5,112
Mission Fund—	
Balance on hand Aug. 18, 1941	4,750.
Receipts	2,681
Total funds available	7,431.
Disbursements	2,000

Total of Restricted Funds	2,648.60
Total	$ 4,648.60
Balance in treasury Aug. 10, 1942	$ 2,783.01
Total of all funds	7,895.25
Funds available	2,213.60
Brethren Home Loan	3,000.00
Restricted Fund	7,000.00
Grand Total	$20,108.85

Respectfully submitted,
Anna Brauer Stuckey, Treasurer.

Report of the Literature Secretary for 1941-1942:

Balance on hands Aug. 9, 1941	$128.61
Receipts for year ending Aug. 21, 1942	285.11
Total	$413.72
Total expenses for year	$265.83
Balance August 21, 1942	$147.89

Mrs. D. A. C. Teeter, Literature Secy.

Report of the Business Manager of the Woman's Outlook for 1941-42:

Total Receipts	$1,290.70
Total Disbursements	1,325.47
Present Resources:	
Building and Loan (Restricted Fund)	$ 260.38
Checking Account	9.02
Cash and Stamps	7.82
Total	$ 277.22

Average subscription count, 2,574, a gain of 197 over last year.

Mrs. Ira D. Slotter

Mrs. F. C. Vanator, Editor of the Outlook, reported on the work of the Editor and thanked all the women who had helped in her work this year.

The report of the General Secretary was given as follows:

Madam President and Fellow-workers in our beloved W. M. S.;

Today we find ourselves in a world where hate and strife are rampant, but our W. M. S. moves along on a steady keel.

In turning back to our Outlook of 1918 we find that our women went forward in the same steady way during the first World War. They were in the midst of a campaign to raise a $10,000 Mission Fund, and we all know that they brought it to a successful conclusion. Many of you, I am sure, took an active part in making it a success.

We, too, will go forward undaunted with our new Memorial Chapel project. Then the women were admonished to do all that they could for the boys in camps, and we today will do our part in the same way.

In the face of all our outside calls for help this year, our report shows that the work of the W. M. S. was not neglected. We have a nice increase in membership, every society had its twelve devotional meetings, and we have three more banner societies than last year.

In Indiana we are proud of the large number of societies that we have, but we must take off our hats to the Penna. Dist. which leads in the number of banner societies.

Reports from the various Districts were unusually complete, for which we wish to express our thanks, but still we realize that much is accomplished that is not reported. For instance, this year our report shows that we have 49 Sisterhoods but their organization received reports from 57 active societies, and like ourselves, they have some that did not report.

We had hoped for a report from Northern California, as they now have an active District organization, but none was received. We are thankful, however, that they are active and trust that their work will grow in a very substantial way.

Eighty-two societies reported with a membership of 2383, a gain of 109 over last year. We have mentioned the number of Sisterhoods, and we are pleased to report a gain of four Children's Societies, making 29, nine of which are Signal Lights.

Attendance at the Day of Prayer was 1189, and the Prayer Band enrollment 1616.

One of our National Goals calls for 750 Family Altars and last year I said that, if we had as fine a gain another year as we had last year, we would go over the top. Well, we did it and with a nice number over. The report shows 777 Family Altars. Isn't that fine?

1131 completed the Bible Reading, 57 societies having 50% of their membership making this goal.

Sixty-eight societies had a Mission

Study Class of 33-1-3%, and tithing instruction was given in 70 societies.

The Tithers League enrollment was 998,132 being the increase over last year.

1187 members were in the Personal Work classes, 167 men.

Sixty-four societies had 80% of their membership giving Thank-offerings—1706 offerings received.

Seventy-six societies held a Public Service and offerings amounted to $875.91.

Seventy-one societies observed a fellowship meeting with the girls, and 67 paid their dues in full.

Amounts reported were:

National	$3,008.43
District	182.95
Mission Support	2,044.16

Delegates to National Conference were reported as 131, however our record shows that there were 158 present. 251 delegates attended the District conferences.

There were 25 Banner societies as follows:

Ashland, Sr., Dayton, Fair Haven, Fremont, Mansfield and Smithville, Ohio.

Linwood, Md., St. James, Md., and Oak Hill, W. Va.

Cambria, Corinth, Elkhart, Loree and Nappanee, Indiana.

Berlin, Johnstown 1, Johnstown 3, Masontown, New Kensington, Pittsburgh, Summit Mills, Uniontown, 2, Waynesboro, Vinco and Vandergrift, Penna.

Eight societies missed only one goal each. They were:

Louisville and Williamstown, Ohio.

Ardmore, Dutchtown, Goshen and Denver, Indiana.

Falls City, Nebr.

Myersdale, Penna.

I thank you all for making this good report possible.

Joyce K. Saylor, General Secy.

Above reports were accepted as read and the session closed with the W. M. S. benediction.

The Wednesday afternoon session opened with a musical prelude by the King sisters and the Call to Worship.

The President presided and appointed the following committees:

Nominating—Mrs. A. L. DeLozier, Mrs. Arthur Baer and Mrs. N. V. Leatherman.

Auditing—Mrs. Maude Webb and Mrs. Ruth Phillips.

Resolutions—Mrs. Floyd Sibert, Mrs. Harry Staub and Mrs. McCartneysmith.

Mrs. Milton Bowman brought the devotional lesson on "The Anchor of Love," after which the Certificates of Honor were awarded the Banner Societies.

Mrs. N. G. Kimmel was in charge of the Feast of Ingathering and had the representatives of the various societies come forward and place their Thank-offering into a beautiful wooden fruit-bowl. It was later reported that this Thank-offering amounted to $1,591.92, the largest yet on record.

Mrs. U. J. Shively was in charge of the bringing in of the Chapel Fund, and she had made a very attractive little chapel into which she had the women from the various societies place their offering. This offering was later reported as amounting to $1,952.72, which was very near the goal set for the year, $2,000.

Prof. M. A. Stuckey closed the meeting with a prayer of thanksgiving.

The business session Thursday morning opened in the usual manner and after the song "Lead Me to Calvary," prayer was offered by Mrs. Wray of Peru, Ind.

The Credential Committee reported 136 delegates present—delegates fees $49.25

The Nominating Committee presented the following names to be voted upon as officers for the ensuing year:

Pres.—Mrs. U. J. Shively and Mrs. Hazel Lehman.

Vice-Pres.—Mrs. S. M. Whetstone and Mrs. Braden Ridenour.

Fin. Secy.—Mrs. John Locke and Mrs. Garber Drushal.

Treas.—Mrs. M. A. Stuckey and Miss Vera Laughlin.

The vote was taken and the tellers reported the following as elected officers:

Pres.—Mrs. U. J. Shively.

Vice-Pres.—Mrs. S. M. Whetstone.

Fin. Secy.—Mrs. John Locke.

Treas.—Mrs. M. A. Stuckey.

The Executive Board presented the following as Local Goals for the year 1942-1943 and they were accepted.

1. Fifty percent of membership completing the topical Bible Readings as out

ined in the Outlook, or one chapter per lay.

2. Increase in Prayer Band and Family Altars with number enrolled in each.

3. A group of women forming a class o study the book "Studies in Christian Stewardship"—Traverce Harrison.

4. One-third of membership enrolled in Mission Study class using "Rim of the Caribbean," by Carol McAfee Morgan.

5. Definite Tithing Instruction with five ercent increase in enrollment of tithers.

6. A Public Service held October 18th, r as near that date as possible, in which he work of the W. M. S. is presented to he church, and an offering received for Benevolences and Ashland College Seminary.

7. A definite "Day of Prayer" January 3, 1943, or as near that date as possible.

8. Eighty percent of the membership iving a Thank-offering for Home Missions, to be taken or sent to National Conerence.

9. National Dues paid in January and uly. Mission Support Fund of $1.00 per ember and District dues paid to District ecretary by April 30th.

10. Net increase in membership.

The question arose as to whether a Mission Study Class might have a second hoice of a Mission Study book, and it was ater decided that a second choice might e given to any society wishing a change rom the one suggested.

Session closed with the W. M. S. benediction.

Miss Bernice Leatherman opened the hursday afternoon session with a beauful piano prelude. After the Call to Worhip, Mrs. Bowman brought her third inpiring message on Anchors, this one beng "The Anchor of Prayer." Miss Jean owsey, accompanied by her mother at he piano, favored with a violin solo.

The following interesting and instructive alks were then given:

"The College"—Dr. M. P. Puterbaugh.

"The Seminary"—Dr. L. E. Lindower.

"The Brethren Home'—Rev. E. M. Riddle.

"The Kentucky Missions"—Miss Adah rushal.

"The Latest Missionary News"—Rev. J. ay Klingensmith.

The session closed with a Prayer for True Wisdom by Mrs. J. Allen Miller.

The final business session opened Friday morning in the usual manner and the Credential Committee reported 143 delegates present and $51.25 in credential fees. Their report was accepted and the committee discharged with thanks.

Recommendations that the following officers be retained for the coming year were accepted separately.

Bus. Mgr. of the Outlook—Mrs. Ira Slotter.

Editor of the Outlook—Mrs. F. C. Vanator.

General Secretary—Mrs. Joyce K. Saylor.

Literature Secretary—Mrs. D. A. C. Teeter.

Inasmuch as Mrs. John Locke was unable to accept the office of Financial Secretary, due to her duties as President of the South East District, Mrs. Garber Drushal was elected to that office by acclamation.

The Budget for 1942-1943 was then presented and discussed. The following was adopted:

Business Mgr. of Outlook	$ 475.00
Editor of Outlook	350.00
Gen. Secy.	120.00
Administration	350.00
Benevolent Board	500.00
Missions	2,500.00
Seminary and College	2,500.00
Equipment for Publishing House	375.00
Total	$7,170.00

The question of the disposition of $435.00 received by the treasurer from the frozen assets of the W. M. S. was presented and it was decided that it should be put into the Chapel Fund, making that fund now $2,387.72.

It was also decided to make the goal for the Chapel Fund for the coming year $3,000.00. Each society is to make a big day of the opening of the little paper box chapels in their society and then bring their offering in lump sum to conference.

The Auditing Committee reported that the books of the Financial Secretary and the Treasurer were found to be correct, and this report was accepted.

The Committee on Resolutions presented the following:

The Committee on Resolutions of the Woman's Missionary Society of Brethren Churches assembled in general conference at Ashland, Ohio August 24-30, 1942 submits the following report:

Be it resolved:

1. That we sincerely give thanks to our Father in heaven for the privilege of public assembly in His holy name.

2. That we offer sincere gratitude to our Lord for the richness of material blessings which has enabled us, this year, to bring in a larger offering than ever before.

3. That the women of our societies consider it a duty to support the mid-week prayer services by their attendance and participation; and that we use our influence to start prayer meetings in churches without such services.

4. That we pray daily, at 9:00 A. M., for our beloved country, for its national leaders, and for the men in its service.

5. That we continuously train our children in the ways of the loving Savior who went before, and said, "Follow me."

6. That we put forth every possible influence against the use of alcoholic beverages and tobacco in any form.

7. That we give encouragement and help to the Sisterhood of Mary and Martha, to the Boy's Brotherhood, and to the Laymen's organization; and also that we support the morning and evening church services and the church school by our attendance and prayers.

8. That we most deeply deplore the careless attitude and practice of our Brethren regarding the performing of oaths, particularly in courts of law and secret orders; and that we urgently request that due thought be given to the implicit command of our Lord "Swear not at all."

9. That we, as Christian women, cultivate a spirit of love, meekness and humility, that we may go forward more closely bound together to do a greater work for the Savior whom we love and endeavor to follow.

Respectfully submitted,
Mrs. Floyd Sibert
Mrs. Harry Staub
Mrs. L. O. McCartneysmith.

The report was adopted as read, and all committees were thanked for their work and discharged from their duties.

Session closed with the W. M. S. Benediction.

Friday afternoon's session opening i the usual manner and Dr. L. L. Garbe was presented, who spoke for a few minutes complimenting the study of hymn for the year. He offered free books o poems to a leader of each society and fo ten cents to others.

Mrs. Bowman gave her fourth messag on the very important subject "The An chor of Service."

Officers for the ensuing year were in stalled by the Moderator of the Confer ence, Brother J. Garber Drushal.

Joan Eccard of Dayton, Ohio, sang ver beautifully "A Memory."

Mrs. Eugene Beekley, West Alexandria Ohio gave a very inspiring message "Ca a Woman Rob God?" and a beautiful impressive Memorial service was present ed by the Ardmore W. M. S. depicting th victory in Christ in death.

Conference closed with the W. M. S Benediction.

No report would be complete withou speaking of the W. M. S. luncheon. It wa in charge of the Smithville society an was held Wednesday noon at the Churc of the Brethren in Ashland, and was on of the most enjoyable events of the con ference. One hundred seventy-one mem bers attended and the program was i charge of Mrs. Maude Rutt of Smithvill The theme was "Under Two Flags" an Christian and U. S. flags were displaye in many ways, making very effective dec orations and favors. The Jr. W. M. S. Ashland had charge of reservations an menu arrangements.

Mrs. L. E. Lindower was the very en tertaining hostess who introduced the fo lowing program:

Song: "Onward Christian Soldiers."

Prayer—Mrs. J. Allen Miller.

Ladies Quartette—Smithville.

Reading—Mrs. Joyce Saylor.

Solo—Mrs. Beulah Amstutz.

Address: "By This Sign Conquer—Mr Addie Sibert.

Song—America.

Pianist—Mrs. Hazel Long.

Joyce K. Saylor, Gen. Secy. W. M .

The S. M. M. Conference Minutes

The twenty-ninth National Conference f the Sisterhood of Mary and Martha of he Brethren Church opened its sessions n the Y. W. C. A. Room in Founder's Hall, Ashland College, Ashland, Ohio, on Tuesday morning at 8:00 o'clock, August 5th. Ruth Clapper of Louisville, Ohio, vas in charge of the song service with Irma Joyce Thomas of Ashland, Ohio, at he piano. The group sang "Fairest Lord esus."

The President gave unofficial greetings o the group and made the necessary an- ouncements. She appointed the following ommittees:

Social: Margaret Lang, the Benson sis- ers, and Maxine Jensen.

Auditing: Betty Showalter and Loris ibbs.

Credential: Ellen Bennett and Joan Rid- le.

Nominating: Margaret Lowery, Veda iskey, and Dorothy Carpenter.

Literature: Mary Ellen Dietrick, Ruth Volford, and Mary Musser.

The special music of the morning was lovely brass duet by Bernice and Bea- rice King of Ashland. Ruth Clapper read he scripture from the 35th Chapter of saiah. Ruth Royer led in prayer.

Rev. John Locke, Pastor of the Bethle- em and Mt. Olive Brethren Churches, a., gave his first address on the theme f the week "Victory Through Christ" un- er the title of "Mirages and Pools." It ealt with making our dreams come true. Ve can have victory in our individual ves.

The session closed with the Sisterhood enediction.

1:00 P. M.

The afternoon session opened with Ruth lapper leading the girls in singing. It as the afternoon for official welcomes. Irs. Ronk, our Honorary Patroness, was ot able to be present but sent the fol- owing greetings:

reetings to the Sisterhood assembled at Conference 1942:

I regret I cannot be with you this year in person, for our Conference fellowship has ever been dear and inspiring to me.

However, I can be with you in spirit as I visualize you in that "upper room" with eager, upturned faces listening to our work during the past year.

I am sure all who are privileged to attend will receive a great blessing from thinking upon the splendid theme that has been chosen: "Victory Through Christ." How thankful we can be that Christ does give us victory over the trying affairs of life. "Let us therefore be steadfast, unmoveable, always abounding in the work of the Lord, for we know that our labor is not in vain in the Lord."

May these words—steadfast—unmovable—abounding—victory—be enshrined in our hearts and bear rich fruit during the coming year. This is my message and my prayer.

Yours as ever in the work.

((Mrs. Geo. T.) Rua Ronk

Mrs. E. M. Riddle, our Patroness greeted us with words of encouragement admonishing us to check carefully all our work to see if it meets His standards. We must be soldiers on His side.

Ruth Clapper, Vice President, welcomed the girls and added words of encouragement and personal greeting. The President, Sybil Saylor, gave greetings as an alumnus of the college and thanked the girls for their fine work during the past year and urged that we dare not let the Lord's work slip now.

Our Financial Secretary, Dorothy Carpenter, gave her greeting in the form of her report. Her fine report was as follows: Books closed Aug. 17, 1942:

Total Receipts

Good Neighbor Fund$	408.52
National Dues	562.55
Thank Offering	231.84
1941 Delegate fees and reg.	22.85
Miscellaneous	9.46
	$1,235.22

Balance reported last year	$ 454.44
Total	$1,689.66

Expenditures

1941 Conference expenses	$ 53.24
Salary of General Secretary, including 4 months' back pay	560.00
Postage and printing	27.34
Scholarship and gift	125.00
Reupholstering Dorm furniture	67.00
Outlook	50.00
Dues refunded	1.80
Check fees and miscellaneous	6.47
Total	$ 890.85
Balance	$ 798.81

The balance shows $408.52 more than we can count upon for the money has not yet been sent to Dr. Yoder for Our Good Neighbor Gift, but will in all probability be on its way by the time this reaches you.

Our Treasurer, Marie Miller, gave her greeting as the Financial Secretary as follows:

Total Receipts	$ 888.95
Expenditures	
Secretary's salary	$ 560.00
Conference Expense	44.30
Dorothy Carpenter (Gift as Fin. Sec.)	25.00
Brethren Publishing Co.	22.78
Genevieve Warner (Freight on bandages)	3.92
Ashland College Scholarship	100.00
Y. W. C. A. (Use of Room)	15.00
Paul Witmer (Reupholstering Dorm furniture	67.00
Paid out for Checks	.90
Gift to Outlook	50.00
Total Expense	$ 888.95
Balance	$ 000.00

Janet King, Literature Secretary, was not present but sent the following report as her greeting:

Balance August 25th $ 5.10

The acting General Secretary, Sybil Saylor, presented the following report:

As we convene for our twenty-ninth National Conference of the Sisterhood of Mary and Martha, many things have happened to deplete our ranks since last year. Many girls are working and can not leave at this time, gas rationing has its effect, too. Of course we are sorry that this i the case, but they are things beyond ou control. We can indeed be proud and hap py that we can convene and that such fine group are here.

You undoubtedly have noticed a chang in the Outlook, in the last six month errors in getting material out, discrepan cies along many lines, etc. Please accep my due apologies for all. Miss Whitte was taken seriously ill the first of Febru ary, and consequently the change in mid stream, so to speak. We miss her greatly

In the past year we have been studyin about the armor we need in this great bat tle for Christianity and I feel Miss Clap per has chosen a fitting theme and speak er for our conference. "Victory Throug Christ." Thanks to you, Ruth, for plannin this conference for us.

I trust everyone will become better ac quainted this week and find real fellow ship among our ranks. We hope all thos staying in the Dorm will enjoy their sta there. All plan now to attend the Get-Ac quainted party Wednesday night.

Now to take a look at our National set up of which every society is a definite par and every individual an important mem ber. We had 75 societies listed this yea but have reports from only 57. This num ber includes 7 new societies. For these w are extremely happy. Although this show a loss in the number of active societies w are still 2 ahead of last year's report o active societies. By districts we have th following actively reporting: Southeaster 6; Pennsylvania, 7; Ohio, 15; Indiana, 2; Central, 3: Mid-west, 1. We quickly ac that several societies not reporting ar undergoing reorganization and that Lo Creek society was active this winter bu discontinued this spring. It may be r sumed this fall.

In going over the reports, I was d lighted to find that there were 24 societi eligible for awards, 20 societies were hon and 4 were banner. This shows great ca and work has been done by these societie Many others just missed the goal by on or two tiny points, such as sending du late or neglecting some minor detail their work. To these we say "Try a litt harder next year." It makes us very pro to see that 35% of our active societies ha completed their work so fully. Let's see all can't be award societies next year.

We know that much has been accomplished in our Bible reading goal for only 2 or 3 societies failed to fulfill the goal. Your financial reports show work, too. Dorothy Carpenter's report shows that clearly. We are especially thrilled over our "Good Neighbor Fund." You are truly to be commended on your fine response to our project this past year. You're to hear a letter from Dr. Yoder at our luncheon Thursday.

You know statistical blanks are due only once a year, so be sure to send them in on time. Send one whether you are banner or honor, whether you are active or have disbanded, whether you are large or small. That is the only way we have to keep track of the National work. It is important, too, that you fill in the names of the new officers with their complete addresses. Then we can let you know what is going on, but if we don't have names and addresses we are at a loss to know how to reach you. Please make a note of that. Here I wish to insert due thanks to the District secretaries for their splendid work in compiling their reports for me. They are necessary people in our organization and we all should apppreciate them greatly.

"For the duration"—Have you heard that before? Yes, everywhere you turn. That is what happened to our visitation trip. We are sorry but the Cabinet felt in view of everything it would be best to abandon the trip this year, hoping of course, Indiana can be visited next year.

When we view the year as a finished product we can not help being proud of the progress we have made. Our "Good Neighbor Fund" has been indeed a gesture of friendliness to our South American sisters and brothers. But we must not be satisfied with small rewards for service. We must continue to grow, reclaiming some of our lost societies and with our active societies continuing their grand work. We must never become weary of well doing. Let this coming year be a challenge to all of us to "Do God's Will" in a better and bigger way.

Sybil Saylor, Acting General Secretary

The credential committee reported 9 delegates and 9 registrations.

A motion prevailed and carried that the reports of these officers was accepted as read.

The following District reports were read by representatives of their districts:

Southeast District

No. of S. M. M. in district	7
No. of S. M M. reporting	6
New societies this year	1
S. M. M. members in district	67
Honor and Banner	3
Balance in District Treasury	$47.50

Pennsylvania District

No. of S. M. M. in district	14
No. of S. M. M reporting	7
New societies this year	4
S. M. M. members in district	136
Honor and Banner	6
Balance in District Treasury	$18.00

Ohio District

No. of S. M. M. in district	16
No. of S. M. M. reporting	16
New societies this year	2
S. M. M. members in district	179
Honor and Banner	6
Balance in District Treasury	$39.69

Indiana District

No. of S. M. M. in district	29
No. of S. M. M. reporting	25
New societies this year	0
S. M. M. members in district	312
Honor and Banner	8
Balance in District Treasury	$472.96

Central District

No. of S. M. M. in district	6
No. of S. M. M. reporting	3
New societies this year	0
S. M. M. members in district	34
Honor and Banner	1
Balance in District Treasury	$ 7.65

Mid-West District

No. of S. M. M. in district	3
No. of S. M. M. reporting	1
Reorganized societies	1
S. M. M. members in district	14
Honor and banner	0
Balance in District Treasury	$ 6.50

A motion prevailed that these district reports be accepted as read.

The afternoon session was dismissed with the Sisterhood Benediction.

Wednesday, 8:00 A. M.

The Wednesday morning session of our conference opened with Miss Clapper leading the group in an inspirational song service. The President then made the necessary announcements. Before the speaker of the morning Loris Hibbs and Georgia Eikenberry had charge of the morning devotional period, which was built around the word "VICTORY." John Lindower favored the group with a very lovely piano solo.

Rev. Locke brought us his second message of the week on the theme "While Dinner Waits" based on the story of Mary and Martha, Luke 20.

The meeting closed with the Sisterhood benediction.

1:00 P. M.

The Wednesday ofternoon meeting opened with a short song service and the necessary announcements.

The credential committee reported 13 delegates and 18 registrations.

The yearly awards were given to the Honor and Banner societies. The award was the certificate of service with small flags in the upper corners. They went to the following societies.

Southeastern District: Honor—Maurertown, Sr.. Banner: Hagerstown, Sr. and St. James, Jr.

Pennsylvania District: Honor—Berlin, Sr.; Johnstown, 3rd. Jr. and Sr.; Pittsburgh, Sr.; Vinco, Jr.; and Summit Mills, Jr.

Ohio District: Honor—Ashland, Jr.; Louisville, Jr. and Sr.; Mansfield, Jr.; Smithville, Sr.; and Williamstown, Sr.

Indiana District: Honor—Center Chapel, Sr.; Elkhart, Jr. and Sr.; Huntington, Sr.; Roann, Jr. and Sr. Banner—New Paris; Warsaw, Sr.

Central District: Honor—Waterloo, Sr.

Mid-West District: None.

The nominating committee then re-read the slate of nominees that had been presented at the morning session and acted as tellers after the voting was done by written ballot.

The afternoon program was planned by the Vice President, Ruth Clapper, and presented by the Louisville, Ohio, Junior and Senior societies.

The musical pageant, "Let Your Lig Shine," was composed and directed Mrs. Ruth Royer, Patroness of the Loui ville Sr. Society.

Two small Heralds, Jane Royer a Avonne Snyder with Barbara Pasco trumpeter announced the opening of God Great Book, the Bible. They read of God Creation after which Sybil Saylor read t scripture and Veda Liskey led in praye

The pages of the Bible were then turne and the Herald read how Enoch Walk With God. In keeping with the scriptur Joan Riddle gave a reading.

Again the pages of the great Bible we turned and the Herald read concerning T Upper Window. Mother and daughte Ruth and Nina Royer sang a duet.

The next reading from the Bible was Mary and Martha. The group then sa Spirit of Sisterhood.

Of Christ's birth read the Herald a Mrs. E. J. Thomas played Christmas Me ley as a piano solo.

From the Great Book read the Hera the Teachings of Jesus.

Jesus Betrayed and Crucified was t reading of the next Herald. Mary Ell Dietrick read a poem in keeping with t theme.

Of the Resurrection and Mary Magd lene read the other Herald. Then a quart sang of the Resurrection. The quartet w Joan Riddle, Ruth Clapper, Ruth Roy and E. J. Thomas.

The Great Commission was read by t Herald and a musical reading was giv by Carol Snyder.

The Herald read of the Gift of the H Ghost and the Group sang "Holy Gh with Light Divine."

The Heralds read the Final Admonit from the Great Book: "If you know th things, happy are ye if ye do them." T group closed the program by sing "Into My Heart" and prayed the Sist hood benediction.

We thank the Louisville group for t wonderful program. Its inspirational peal will linger long with all who heard

9:30 P. M.

After church that evening the ann Get-Acquainted Party was held in the C lege Social Room and was in charge

he standing conference Social Committee. The group quickly got acquainted through inding names whose first letters would pell out their own name. Then they were ivided into groups and each performed a ittle stunt for the group. While the group unched refreshments an enjoyable song est was enjoyed by all.

After the little party the group adurned to the chapel for the annual Canle Light Service. The candle of Christ hown against the lovely background of Holman Hunt's great masterpiece, "The ight of the World." Miss Clapper, Miss arpenter, and Miss Saylor served as readrs during the impressive service that tressed the idea that all no matter their tation in life can receive strength and erve the Risen Christ. Members of the roup were representatives of the differnt groups and in closing all lighted their andles from the Christ candle and the mpressive service closed with the group inging "Into My Heart."

Thursday, 8:00 P. M.

The morning devotions were in the form f favorite hymns and scripture verses. he President made the necessary anouncements.

"Life is a Risky Business" was the heme of Rev. Locke's inspirational adress. Victory over trouble through Christ vas the idea conveyed from the last verse f John 16.

This session closed with the Sisterhood enediction.

Friday, 8:00 A. M.

Our Friday morning session opened ith an inspirational song service. The resident made the necessary announceents and presented the Senior Mission udy book "Rim of the Caribbean." This ook is a study of the Latin American ountries dealing with their physical, cultural, financial, and, of course, spiritual ake-up. It should prove an interesting s well as informative study.

The devotional period of the morning as in charge of Mary Ellen Dietrick and oan Riddle.

From the Beatitudes Rev. Locke gave e prescription for happiness that Jesus t down. His theme was "Who Shall Be appy." Living our lives according to ese rules is a sure way to victorious, appy and successful lives.

The group prayed the Sisterhood benediction in closing.

1:00 P. M.

"Your Favorite Religious Number" might well have been the heading for Friday afternoon's program arranged by the Vice President. She had all list their favorites earlier in the week and tried her best to fill as many requests as possible including several stories of the more familiar hymns. The group sang verses of "He Keeps Me Singing," "Open My Eyes That I May See," "What a Friend we Have in Jesus," "Living for Jesus," "Now the Day is Over," "Constantly Abiding," "The Old Rugged Cross," "One Day," and several others. The group was favored with a violin solo by Jean Rowsey who played "The Rosary." Joan Eccard sang the favorite "Beyond the Sunset." The program closed with the group singing "Spirit of Sisterhood."

At the business session much important business was taken care of. The credential committee reported 19 delegates and 25 registrations. The committee appointed by the President to advice on revision of the Sisterhood Manual reported that they advised some minor changes that have come about in the last few years but would not advise a reprint since we have a sufficient supply on hand at present. The motion prevailed that this report be accepted. (The changes noted will be listed in the Outlook at a future date. Watch for them.)

The General Secretary then presented the Plans and Policies for 1942-43, as follows:

That Sybil Saylor be appointed general secretary for the year 1942-43.

That Dorothy Carpenter be retained as financial secretary for the year 1942-43.

That Marie Miller be retained as treasurer for the year 1942-43.

That Dorothy Custer be appointed literature secretary for 1942-43.

The motion prevailed that this be accepted.

That Indiana be the field of visitation in view of the fact that it was not visited this year because of prevailing conditions.

The motion prevailed that this be accepted.

That the project be to raise at least $400.00 (four hundred dollars) for the sal-

ary of a native missionary in South America.

The motion prevailed that this be accepted.

That the following be the local goals for the coming year:

Senior Goals:

1. Twelve devotional meetings.
2. Mission Study with the use of an approved text.
 Seniors—"The Rim of the Caribbean."
 Juniors—"The Traded Twins."
3. One-half members cover assigned Bible reading: Seniors, the Parables of the Bible. Juniors: Studies on Women of the New Testament.
4. Active interest in gaining new members.
5. Annual cabinet meeting.
6. "Sewing Bee"—One or more meetings for sewing for benevolent purposes. Suggestion — sewing for Kentucky. (Watch the Outlook for suggestions of what to sew.)
7. Benevolent work done other than sewing.
8. Statistical report sent to district secretary by July 31st.
9. National dues of $1.00 per member for seniors, and 50 cents a member for juniors, each year. The dues may be paid for the full year in January, or submitted half by January 31 and the other half by July 31st.
10. Thank offering received in April and sent to Financial Secretary by July 31st.
11. Gift to "Our" Missionary.
12. District dues of 15 cents per member sent to District Secretary by May 31st.

Junior Goals:

All local goals except No. 12.

Honor Goals for Seniors:

1. A delegate to either district or national conference.
2. Thank-offering turned in by ¾ of the members.
3. Outlook in the homes of ½ of the members, with active interest in getting all the girls to read it completely.

Honor Goals for Juniors:

1. Thank-offering boxes turned in by ¾ of the members.
2. Outlook in the homes of ½ of th members, with active interest in ge ting all the girls to read it completel

District Goals:

1. One District Meeting.
2. All societies sending statistical r ports.
3. Two-thirds of societies banner or ho or.
4. District project decided upon by th district. Urged that each district assi in the conference expenses of the di trict secretary.

The motion prevailed that these be a cepted.

That the following budget be accepte

To the W. M. S. for Outlook$	100.0
Scholarship to Ashland College ..	100.0
Salary for General Secretary ..	420.0
Traveling Fund	50.0
Kentucky Fund	67.0
Special Project—Dr. Yoder—yet to be sent	408.5
Administration Fund:	
Gift to Y. W. C. A.	15.0
Programs, awards, etc.	6.0
Luncheon	3.0
Party	3.1
Gift to Financial Secretary	25.0
National Officers Conference Exp.	
Sybil Saylor$	8.0
Ruth Clapper	8.0
Marie Miller	2.5
Janet King	2.5
Mrs. Riddle	8.0
Gift to Olive Whitted	10.0
Stationery	5.0
A Treasurer's book	1.0
Check charges	1.2
Bonding	10.0
Postage on Bandages	10.0
Postage this year	12.0
Total$	1,274.9

The motion prevailed that this budg be accepted.

That the following district officers accepted:

Southeastern: Pres. Dorothy Rittenhour.
Sec.-Treas., Jane Etzler.
Pat., Margaret Lowery.

Ohio: Pres., Joan Riddle.
Sec-Treas. Jane King.
Pat., Mrs. Ray Klingensmith.

Indiana: Pres., Rosemary Roose.

Sec-Treas, Ellen Bennett.
Pat., Mrs. Milton Bowman.
ennsylvania: Sec-Treas., Genevieve Crick.
Pat.,
entral: Sec-Treas., Faith Benshoff.
Pat., Mrs. W. S. Bell.
lid-West: Sec-Treas., Dorothy Lichty.
Pat., Mrs. Loren Lietsch.
The motion prevailed that these be ac-
epted.
That the following program plans be
ccepted for the coming year:
enior Theme: The "Whatnot" of Life.
he Bottom Shelf
Christ's Example of a full life.
Choosing Our Place.
Our purpose in Relation to Christ's.
he Helping Shelf
Christ Healing the Afflicted.
Why administer to physical ills?
Nursing, a healing profession.
he Social Service Shelf
Christ helping the poor and needy.
Christ's promises to the poor who re-
ceive His Word.
Social Service Work, a helping profes-
sion.
he Teaching Niche
Christ, the Great Teacher.
The place of religious education.
The teaching profession, a service pro-
fession.
he Secretarial Shelf
Our Bible the work of Scribes.
Recording Christ's Life in the Gospels.
Secretarial work, keepers of history.
he Homemaker's Shelf
Christs' home.
The purpose of Christian homes in the
world.
Making a Christian home.
The Beauty Niche
The Beauty of a Christian Life.
"Beauty is only Skin Deep."
Cosmetology, and aid to balanced life.
he Missionary Shelf
"Go ye into all the world and preach the
gospel."
Missions begin at home.
The life of a missionary.
he Education Shelf
The value of education in a Christian
environment.
Education pays large dividends.
Christ was an educated man.
he Top Shelf
Christ and the vocations.
Belief in Christ.
Belief in yourself to succeed.

Junior Theme: "The Women of the New Testament."

The motion prevailed that these be accepted.

That the money in the Riverside Bus and School fund be sent to Lost Creek for painting and repairing the interior of the Girl's Dorm. The motion carried.

That the Myrtle Mae Snyder Scholarship to Ashland College be awarded to Mary Ellen Dietrick of Bryan, Ohio.

The motion prevailed that this recommendation be accepted.

Miss Dietrick who was present acknowledged the receiving of this scholarship before the group.

To close the afternoon session the General Secretary gave a short review of the Junior Mission Study Book, "The Traded Twins." This book deals with a boy's experiences as the guest of a Mexican missionary. It is really a very thrilling book.

The group prayed the Sisterhood benediction in closing.

Saturday, 8:00 A M.

The closing session of the Sisterhood conference opened with a song service led by Miss Clapper.

The final reports of committees were given.

Credential Committee reported 19 delegates and 25 registrations.

The Literature Committee reported a balance of $13.14.

The Auditing Committee reported the books of the Financial Secretary, Treasurer, and Literature Secretary to have been checked and found correct.

The motion prevailed that these reports be accepted and these committees together with the other standing committees be dismissed with a vote of thanks.

It was voted to send greetings to Mrs. Ronk from the conference and notes of thanks to the New Lebanon girls for the song books, Pleasant Hill girls for the luncheon decorations and to the Ashland Junior girls for the S M. M. badges they made for conference.

Mrs. Riddle then had charge of an impressive installation service for the newly appointed officers that were present. They had not been accepted in time to be installed at the Luncheon.

The special number of the morning was a violin solo by Joan Dalton of Ashland.

In Rev. Locke's closing address he summed up his entire week's wonderful addresses by answering the question, "What is Christianity?" Based upon Acts 17:19. If we are to have victory with Christ we must be witnesses for him. "There is not a pessimistic line in the New Testament for the Christian. Jesus Christ will win. Let us witness for Him by doing what th Sisterhood has summed up in its state ment, "Do God's Will."

The conference closed with the singin of "Spirit of Sisterhood" and the prayin of the Sisterhood benediction.

Respectfully submitted,
Sybil Saylor, General Secretar

The National Ministerial Association

Tuesday, August 25

The Association met for its first meeting in Room Fifteen of the Library Building of Ashland College, at 8:00 A. M., with President Dyoll Belote in charge. Brother L. V. King led in the singing of "O Worship the King." President Belote read Phil. 4:1-8 and made some remarks about the expulsive power of a great ideal. Prayer was offered by Brother J. W. Porte.

Memorials were made the first order of the day, and Secretary Delbert B. Flora announced that the only death in the Association during the year was that of Brother Wm. S. Baker. Among those who spoke in his memory were Brethren I. D. Bowman, W. S. Crick, D. C. White, E. L. Miller, H. M. Oberholtzer, Freeman Ankrom, C. C. Grisso, Elmer Keck, Dyoll Belote. Brother Baker received very high approbation.

The Secretary announced that he had application blanks for prospective members and asked that the Vice Presidents get what they needed. He also had distributed mimeographed copies of the Constitution and By-Laws.

Brother C. A. Bame presented a request from George Kem, Chairman of the Fraternal Relations Committee, to make a report of its work to this Association for consideration before the report is taken to the Conference floor. A motion prevailed that the Association meet in executive session tomorrow morning at 8:00, and that this matter be the first item of business.

It was suggested by President Belote that a Committee be appointed to ask of Mrs. J. Allen Miller the use of Dr. Miller's notes for print to be made available to the ministers of the Church. Several Brethren spoke in favor of the suggestion.

The meeting was adjourned with prayer by Brother E. M. Riddle.

Wednesday, August 26

The meeting was called to order by President Belote and the Brethren joined in singing "Come, Thou Almighty King." Brother C. C. Grisso led the devotions with reading from 1 Thess. 1. He pointed out a number of things about the Thessalonian Church: It was a saved church, a laboring church, a church sound in the faith and joyful, an exemplary church, a missionary and evangelistic church, a church separated wholly unto God. He led the meeting in prayer.

According to the last motion in yesterday's session, this meeting was constituted an executive session, and the first order of business was Mr. Kem's report. Mr. Kem spoke at some length in reporting the work of the Fraternal Relations Committee, touching on denominational problems. He read from correspondence with Rev. M. R. Zigler, of the Church of the Brethren, on the question of representatives of the two denominations meeting to discuss co-operative efforts. He asked for a resolution from this Association as to whether the Association thinks this work should continue. A number of men spoke.

The following resolution was presented by Brother Claud Studebaker, and properly seconded: "Be it resolved that the Ministerium favor the election of a Committee of 10 members by the Conference in session to encourage fraternal relations and co-operation in brotherly kindness of all Brethren bodies to preserve and increase the influence of our common heritage."

A motion was made by Brother J. G. Dodds and seconded by Brother J. Milton Bowman and carried ordering that the resolution be tabled until 4:00 o'clock this afternoon when the Association shall continue in session.

The meeting was adjourned with prayer by Brother N. V. Leatherman.

Wednesday, August 26, 4:00 P. M.

The meeting was called to order by President Belote and prayer was offered by Brother S. M. Whetstone.

The President announced that speakers would be limited to five minutes each for the first speech. Quite a number of men spoke on the resolution. Some of the comments and questions ran along the line of the following: What would be the influence on Brethren work in the world, if we have more co-operation with the Church of the Brethren? Although it is reported that the Church of the Brethren has joined the Federal Council of Churches, we could work in co-operation with them and still hold uncompromisingly to our own opinions and beliefs. We are in favor of co-operation, but no merger. We are in favor of this resolution as stated. We are not yet in favor of a merger, because there are some things among them that we do not want, but we are strongly in favor of cooperation in work. The committee on Peace finds itself limited in work with Church of the Brethren for Conscientious Objectors because there is no ground for co-operation, therefore we must have further knowledge of more denominational co-operation. What would be the difference between the Committee mentioned in this resolution and the one of Five set up by the Conference? We are heartily in favor of co-operation, but just as heartily in disfavor of organic union at present. We are persuaded that there are great differences between the two bodies. We are in favor of dealing with the immediate present, not looking too far in the future; it is well to favor going out to meet people. The greatest difficulty will be in providing committees properly orthodox; we will not unite if there is to be compromise, but we do want friendly relations. (Each of the foregoing sentences is intended to reflect the opinion of one separate speaker).

The question was called to vote, the voting being done by standing, and was almost unanimously carried.

A motion prevailed that the executive session be resolved into a regular calle meeting of the Association.

A recommendation was presented fro the Pennsylvania Ministerial Associatio which called upon the National Associatio to prepare life decision cards for youn people of our denomination in order t discover material for the Ministry. A mo tion was carried ordering the appointmen of a Committee of three to prepare suc cards for use in Sunday School, Youn People's Training Camps, etc., and also t prepare Ordination certificates. The Com mittee selected by the Association is co stituted by Brethren M. A. Stuckey, J. Ra Klingensmith, and Dyoll Belote.

The meeting was adjourned with praye by Brother A. E. Whitted.

Thursday, August 27

With the officers in their respectiv places, the meeting was begun with th singing of "Savior, Like a Shepherd Lea Us," directed by Brother E. J. Beekley The devotions were conducted by Brothe L. A. Myers who read Psalm 1 and le in prayer.

The Minutes of the previous meetin were read. They were adopted by prevai ing motion.

The Annual Report of the Secretar Treasurer was read. It was adopted by motion that was carried. The report is follows:

"Report of the Secretary-Treasurer f the year 1941-42.

"To the Officers and Members of t National Brethren Ministerial Associatio Greetings in the Lord Jesus:

"Your present Secretary-Treasurer new in the Office and craves your ind gence and patience as he submits his fi report.

"One of the foremost questions you m have in reference to the standing of yo Association very likely concerns the Me bership. First, the blessing and favor our Heavenly Father have rested upon during the year in that only one meml was lost by death. Elder Wm. S. Bak

ose last pastorate was at St. James, ., passed to his heavenly home on Jan- y 6, 1942. Brother D. C. White imme- tely informed the Secretary and the al check for $200 was on its way the t day. Brother Baker had been a mem- since 1905, and was about 73 years when he died. This was death number , which called for assessment number

Second, some information of general ure about our Membership. Seventy- men responded to call number 84. hty men paid assessment number 83, ch was levied because of the death of er Beachler. We have, therefore, re- ved $308 from these two assessments, ereas we disbursed $400 in benefits. re about this later. There were eighty- members who paid their annual dues the year. Ninety men paid something ing the year. Some are behind in death essments, but have paid dues; some e paid dues, but no assessments; and, course, some are honorary members do not pay assessments. Frankly, I not know how many members we ac- lly have. How do I distinguish between elinquent member and one who has for- ed membership altogether? When is a mber not a member? Sixteen of the ire list turned over to me by the re- ng Secretary-Treasurer, Brother W. E. nk, did not pay anything during the r. It is my understanding, therefore, t their membership has entirely lapsed.

Now, relative to the finances: The re- t for the fiscal year, ending July 31, 2, is as follows:

Assets reported by W. E. Ronk at last Conference	$6,319.13
Receipts:	
Assessments	$308.00
Dues	25.00
Initiation Fees	2.00
Interest on Investments	156.70
	$6,810.83
Disbursements:	
Refund	$ 2.25
Death Claim	200.00
Postage, Stationery	4.40
Cash and Journal Books	1.30
Printing	5.75
Pastors' Handbooks	180.00
Secretary's fees	20.00
	$ 413.70
Balance for the Year	$6,397.13

Location of Assets:

Ashland Church, Bal on Note	$2,000.00
Ashland Building and Loan	525.67
American Loan and Savings Assn.	424.67
Gem City Building and Loan	1,101.79
Checking Account	2,345.00
Total Assets, July 31, 1942	**$6,397.13**

"You will immediately notice the reduction of the note of the Ashland Church from $4,000 of one year ago to $2,000. Since the close of the year another payment of $500 has been received, so that the balance at this date is $1,500. The checking account contains, therefore, more than $2,800. The Secretary-treasurer feels that it would be advisable to invest a portion of that amount in good securities such as Government bonds.

"Note, also, that the assessments received amounted to only $308.00 on two levies, considerably less than the $400.00 benefits paid. We are in no danger at present, but we should not allow this to continue too long. On August 28, 1940, 'it was moved and seconded that when the active membership falls below 100 members, a regular assessment be levied against any death in the association.' However' a motion to defer action for one year carried.' If it does not seem presumptuous to you, the Secretary-Treasurer desires to recommend that this question be re-opened, and that some such motion be adopted to amend or revise Article X of the By-Laws.

"Respectfully submitted,
"Delbert B. Flora, Secretary-Treasurer."

The Committee on Ministerial Handbooks reported in the person of President Belote that 180 copies of the Handbook have been printed in loose-leaf form at the cost of $180.00, and that 41 have been

sold up to date, leaving 139 copies on hand. A motion was passed extending a vote of thanks to the Committee.

The Committee on Membership Standing reported in the person of Brother W. I. Duker that there were no communications necessary to care for or problems to deal with. A motion was passed that the Committee be continued. The following Brethren constitute the Committee: W. I. Duker, chairman; G. H. Jones, C. D. Whitmer, J. F. Locke, and W. E. Ronk.

Brother W. S. Crick requested the cooperation of all pastors in sending in the annual statistical reports.

Brother D. C. White spoke relative to making some move to guarantee the name of the Brethren Church. It was pointed out by others that Conference officials are proceeding under legal advice in these matters.

President Belote called for election of officers as the next order of business. A motion unanimously prevailed that the rules be suspended and that the present officiary be continued. The President for the next year is Dyoll Belote and the Secretary-Treasurer is Delbert B. Flora.

The election of Vice-Presidents resulted as follows:

South East District, E. L. Miller; Pennsylvania, N. V. Leatherman; Ohio, C. A Stewart; Indiana, G. L. Maus; Central, W. C. Benshoff; Mid-West, Cecil H. Johnson; Northern California, J. W. Platt; North West, none; Southern California, none.

The meeting was adjourned with prayer by Brother Freeman Ankrum.

Friday, August 28

The meeting was called to order by President Belote and prayer was offered by Brother W. C. Benshoff.

The Minutes were read, and approved by prevailing motion.

President Belote reported that a total of 49 Handbooks have now been sold.

He spoke again about editing and printing Dr. J. Allen Miller's notes. A motion by Brother George S. Baer asked that "a Committee be appointed to approach Mrs. J. Allen Miller about the use of Dr. M ler's note books for publication, to inv tigate the amount of material that see desirable to publish, and to check on probable cost of publication." The moti was seconded and passed. The Commit was appointed as follows: George S. Ba chairman; L. V. King, G. C. Carpenter

Brother E. D. Burnworth stated that had been invited to speak in a Church the Brethren Conference at Lanark, this autumn, and that he desired to kn whether he should represent himself only a personal speaker or whether might carry a message from this Assoc tion. A motion prevailed that we send felicitations of this Association, and r ommend him to their consideration of good will.

The Vice-Presidents recommended following men to Beneficiary Members in the Association: Wm. Harry Gilbert, J. Beekley and Arthur R. Baer. A mot was passed that these Brethren be cepted into the Association.

A paper was read by Brother Clare Fairbanks, pastor at Fremont, Ohio, the subject, "Foundations for a Just Lasting Peace." He referred to the f points, the Sociological Problem, the E nomic Problem, the Political Problem, the Religious Problem. By the Religi Problem he referred specifically to Ch tianity. He stated such opinions as: dare not hate our enemies and win war, for we will then lose the peace ference. The key note of the New Tes ment is love our fellow men. But how we kill a man unless we hate? The swer, is God's judgment of sin. We not turn the other cheek in time, and we must fight. What can we do in est lishing a just peace? We must repent, of the war, for it is too late for that, of the sin that caused it. We must re-e cate with Christian education, and we m pay the price to do it. We must hav revival, not of so-called old time ev gelism, but revival of Biblical and spiri teaching, and revival of apostolic hous house evangelism. "Roll up our sle and go to work."

A vote of thanks was extended for the per.

The meeting was closed with prayer by other C. Y. Gilmer.

Saturday, August 29

President Belote called the meeting to ler and asked Brother F. C. Vanator to d in prayer.

The Minutes of the previous meeting re read and approved.

The Secretary called attention to the d for a carrying case for records and respondence. A motion was passed thorizing him to purchase a suitable e of good quality.

The Secretary-Treasurer again called ention to the large amount of money Association has lying idle in the ecking account. Brother Claud Studeker made a motion that an invesement mmittee of three work with the Secrey-Treasurer in this matter of investnt. The motion was seconded and ssed. Brother R. R. Teeter moved that e Committee be composed of the Presint, the Secretary-Treasurer and one er whom the President should name. e motion was seconded and passed. esident Belote named Dr. Martin Shive as the third member of the Committee.

The Secretary again suggested that the ferred action of August 28, 1940, be reonsidered, i. e., that when the active embership falls below 100 members, a gular assessment shall be levied against y death in the Association. Brother R. R. Teeter moved that the deferred motion be revived. The motion was seconded and passed. After some discussion a motion was carried that when the membership is not above 100 members a regular assessment shall be levied against any death in the Association. The motion was made by Brother F. C. Vanator and seconded by Brother R. F. Porte.

The Vice-Presidents reported another candidate for Beneficiary Membership, Brother Evert Black. A motion prevailed that he be accepted into the Association.

Brother Frank Gehman spoke with reference to a young man of the Lathrop, California, church, Robert Palmer, by name, who has been ordained to the Ministry. He is dependable and doing a good missionary work among the lumber jacks.

A motion prevailed that Brother A. B. Cover's paper which was to have been read by another before the Association in his absence shall become the property of the Association and shall be submitted to the Brethren Evangelist for printing.

It was called to the attention of the Association that only three charter members of the Association were on the Conference grounds: Brethren I. D. Bowman, Martin Shively and R. R. Teeter. Brethren W. C. Perry and G. W. Rench are the only other living charter members.

The meeting was closed with prayer by Brother I. D. Bowman.

Thus another Conference of the National Brethren Ministerial Association was concluded.

Respectfully submitted,
Delbert B. Flora, Secretary-Treasurer.

National Conference Organization

Moderator—J. Garber Drushal
541½ S. Drexel Columbus, Ohio

Vice-Moderator—C. A. Stewart,
109 S. Wilson, Bryan, Ohio

Secretary—L. E. Lindower,
520 Samaritan Ave., Ashland, Ohio

Assistant Secretary—L. V. King
931 College Blvd., Ashland, Ohio

Treasurer—D. F. Benshoff
152 Wilson St., Johnstown, Pa.

Statistician—W. S. Crick
186 Spring St., Johnstown, Pa.

COMMITTEE ON COMMITTEES

E. L. Miller, R. F. Porte, E. M. Riddle

EXECUTIVE COMMITTEE

Central District—W. C. Benshoff

Indiana District—H. H. Rowsey
A. E. Whitted

Mid-West District—Cecil H. Johnson

Northern California—Frank Gehman

Ohio District—C. A. Stewart,
M. A. Stuckey

Pennsylvania District—D. F. Benshoff,
Elmer Keck

Southeastern—E. L. Miller
Edwin Boardman, Jr.

BRETHREN PUBLISHING COMPANY

Directors

1943—W. E. Ronk; Freeman Ankrum (Missionary Board), J. G. Dodds; N. G. Kimmel, Rt. 2, West Alexandria, Ohio

1944—J. E. Stookey, 242 W. Liberty St., Ashland, Ohio; M. B. Ridenour, 1115 Oak Hill Ave., Hagerstown, Md.

1945—C. G. Wolfe, North Liberty, Ind.

Organization

President—W. E. Ronk
Vice-President—J. E. Stookey
Secretary-Treasurer—J. G. Dodds
Prudential Committee:
W. E. Ronk, chairman
J. G. Dodds, J. E. Stook

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1947—F. C. Vanator, Martin Shive
Charlie Kern, Oakville, Ind.
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(Advisory from National W. M. S.)

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Active President—F. C. Vanator
First Vice-President— John Eck
Second Vice-President—E. M. Riddle
Secretary C. G. Wolfe
Treasurer—L. V. King
Executive Committee—
John Eck, chairman Charlie Ke
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Vice-President—John Eck, New Leban Ohio
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Corresponding Secretary—Carl Mohl 141 College Ave., Ashland, Ohio

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1943—W. I. Duker; M. A. Stuckey; Chester Zimmerman; C. H. Rohrer, 811 Oak Hill Ave., Hagerstown, Md.

1944—E. L. Miller; George Jones; Vera E. Laughlin, Greencastle, Pa., Rt. 3

1945—Edwin Boardman, Jr.; H. H. Rowsey; D. B. Flora; N. V. Leatherman; L. E. Lindower

Organization

President—W. I. Duker
Vice-President—E. L. Miller
Treasurer—L. E. Lindower
General Secretary—N. V. Leatherman

Divisional Superintendents:

Administration—H. H. Rowsey
Children's—Vera E. Laughlin
Young People—George Jones
Adult—L. E. Lindower

Departmental Superintendents:

Educational—M. A. Stuckey
Citizenship—Edwin Boardman, Jr.
Missionary—Chester Zimmerman
Home—C. H. Rohrer
Tract—D. B. Flora

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1943—W. S. Benshoff; W. Clayton Berkshire.. Vera Laughlin, Greencastle, Pa.; Clarence Blazier, Gorgas St., Louisville, Ohio

1944—Cecil Johnson; M. P. Puterbaugh, Ashland College; Ellen Bennet Clark St., Warsaw, Indiana; Margaret Lowrey, Fairplay, Md.

1945—Smith Rose; Frank Gehman; Vernon D. Grisso; Olive Whitted, 541½ S. Drexel, Columbus, Ohio; Mildred Furry, 626 Somerset St., Johnstown, Pa.

Organization

President—Vernon D. Grisso
Vice-President—Mildred Furry
Extension Director—W. Clayton Berkshire
Secretary-Treasurer—Olive Whitted
Topic Editor—W. S. Benshoff

Superintendents:

Missionary—Cecil H. Johnson
Quiet Hour—Frank Gehman
Stewardship—Smith Rose
Lookout—Margaret Lowrey
Citizenship—M. P. Puterbaugh
Junior—Vera E. Laughlin
High School—Clarence Blazier
Young People—Ellen Bennett

THE MISSIONARY BOARD OF THE BRETHREN CHURCH

1943—C. C. Grisso; U. J. Shively; J. W. Platt; W. S. Bell; George F. Kem, 401-402 Gas & Electric Bldg., Dayton, Ohio

1944—Claud Studebaker; John F. Locke; C. A. Stewart; R. F. Porte; G. L. Maus

1945—Freeman Ankrum; W. C. Benshoff; J. Ray Klingensmith; W. E. Ronk; S. M. Whetstone

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Budget Committee:

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Christian Education Committee:

E. G. Mason; R. R. Haun; John F. Locke; M. P. Puterbaugh; C. L. Anspach, 409 S. College St., Mount Pleasant, Mich.

Church Government & Procedure:

I. D. Bowman; W. S. Crick, M. P. Puterbaugh

Conference Membership Committee:

C. A. Stewart; F. C. Vanator; Smith Rose; Frank Gehman; J. Milton Bowman, S. M. Whetstone

Finance Committee:

D. F. Benshoff; Fred W. Eccard; M. B. Ridenour

Fraternal Relations Committee:

1943—George F. Kem, chairman

1944—C. A. Bame; Claud Studebaker

1945—I. D. Bowman; Floyd Sibert

Additions for Committee of Ten: W. S. Bell; W. E. Ronk; R. F. Porte; J. Ray Klingensmith; W. I. Duker

Goals:

J. C. Dodds; G. L. Maus; Floyd Benshoff, 148 Wilson St., Johnstown, Pa.

Moderator's Address:

W. S. Crick; H. H. Rowsey; D. C. White

Committee on Peace:

R. R. Haun; E. M. Riddle; Chester Zimmerman

Resolutions Committee:

C. Y. Gilmer; A. E. Whitted; Edwi Boardman, Jr.

Rules and Organization:

Dyoll Belote; W. C. Benshoff; J. G. Dodds George F. Kem, adviser

Spiritual State of the Churches:

J. Garber Drushal; R. F. Porte; Cec Johnson; J. W. Platt; Freeman Ankrum A. B. Cover; W. S. Benshoff

Steering:

J. Garber Drushal; C. A. Stewart; L. I Lindower

Ways and Means Committee

Geo. S. Baer; H. M. Oberholtzer; E. Beekley

Young Peoples' Loyalty:

George Jones; W. Clayton Berkshire; Mr J. Garber Drushal, 541½ S. Drexel, C lumbus, Ohio

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President Edward G. Mason

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Marshall Clark	City of Ashland	Countryside, Ashland, Ohio
Philip Lersch, (unexpired term of O. M. Garber)	City of Ashland	1116 Grant St., Ashland, Ohio
R. A. Hazen	Ohio	1106 Grant St., Ashland, Ohio
Gus Schmeidt	N. Calif.	Manteca, Calif.
George F. Kem	Ohio	401-404 Gas & Elec. Bldg, Dayton, O.
Frank S. Lichty	Midwest	Falls City, Nebr.
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Clyde Wharton, O.D.	At large	304 Sandusky St., Ashland, Ohio
Rev. Thoburn Lyon	Southeastern	8814 Reading Rd., Silver Spring, Md.

Term Expiring 1944

W. H. Schaffer, Sr.	Pennsylvania	626 Washington St., Allentown, Pa.
Rev. R. R. Teeter	Ohio	725 Edgehill, Ashland, Ohio
J. Garber Drushal	Ohio	541½ S. Drexel, Columbus, Ohio
Fred Eccard	Ohio	644 Yale Avenue, Dayton, Ohio
Rev. W. I. Duker	Indiana	Shipshewana Lake, Shipshewana, Ind.
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Rev. H. L. Miller	City of Ashland	Maurertown, Virginia
Curtis Ginn, Jr.	Southeastern	Countryside, Ashland, Ohio
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Term Expiring 1945

Harvey Amstutz, Sec'y.	Ohio	Smithville, Ohio
T. W. Miller, Jr.	City of Ashland	Countryside, Ashland, O.
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Samuel Flickinger	Midwest	Morrill, Kans.
Rev. Frank Gehman	North Calif.	1716 American St., Stockton, Calif.
Albert Schwab	Ohio	Louisville, Ohio
N. G. Kimmel	Ohio	Gratis, Ohio
Rev. John F. Locke	Southeastern	Maurertown, Virginia
Mrs. Guy C. Myers	City of Ashland	503 Center St., Ashland, Ohio
Rev. Geo. T. Ronk	Central	1718 - 7th Ave., S. E. Cedar Rapids, Iowa
Rev. Floyd Sibert	Pennsylvania	5002 Dearborn St., Pittsburgh, Pa.

District Conference Organization

SOUTHEASTERN DISTRICT CONFERENCE ORGANIZATION

Conference Officers:

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Vice Moderator—Edwin Boardman, Jr.
Secretary-Statistician—John F. Locke
Assistant Secretary—Mark A. Logan
Treasurer—H. A. Logan

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E. L. Miller; Edwin Boardman, Jr.; John F. Locke; D. C. White, C. H. Messler

District Mission Board:

L. A. Myers, 1943, President, Secretary-Treasurer, E. L. Miller 1944; Charles H. Messler 1945; A. B. Cover, 1944; Walter Koontz 1943; Braden Ridenour, 1945

Ministerial Aid Board:

T. C. Lyon L. A. Myers
John Smith

Board of Property:

W. E. Shaver Charles Messler
J. S. Swartz

Ministerial Examining Board:

E. L. Miller 1944 A. B. Cover 1943
John F. Locke 1945

National Executive Committee Members:

E. L. Miller, Edwin Boardman, Jr.

Nominees For College Trustees:

Thoburn Lyon, W. D. Furry

Resolutions Committee:

Edwin Boardman, Jr.; Miss Margaret Lowery; C. H. Messler

Conference Time & Place Committee:

Romeo Jasper Finks, H. R. Garland, A. B. Cover

Camp Committee:

E. L. Miller Miss Margaret Lowry
D. C. White John F. Locke
Miss Catherine Bowersox, Miss Veda Liskey
Edwin Boardman, Jr., Mrs. C. H. Rohrer

Sisterhood of Mary and Martha:

President—Dorothy Ritenour
Woodstock Virginia
Sec.-Treas.—Etta Belle Cushen
126 S. Mulberry St., Hagerstown, Md.
Patroness— Margaret Lowery
Fairplay, Md.

Woman's Missionary Society

President—Mrs. John F. Locke
Maurertown, Va.
Vice President, Mrs. Braden Ridenour, 1115 Oak Hill Ave., Hagerstown, Md.
Sec.-Treas.—Mrs. H. A. Logan
R. No. 1 Harrisonburg, Va.

Laymen's Organization:

President—M. Brayden Ridenour
Hagerstown, Md.
Treasurer—Romeo J. Finks
Woodstock, Va.
Secretary— H. A. Logan
R. No. 1 Harrisonburg, Va.

PENNSYLVANIA DISTRICT CONFERENCE ORGANIZATION

Executive Committee:

Moderator — Freeman Ankrum, Masontown
Vice Moderator—Chester F. Zimmerman, New Kensington
Secretary—Floyd S. Benshoff,
148 Wilson St., Johnstown, Pa.
Ass't Secretary—Mrs. Walter Wertz,
310 4th. St., Conemaugh, Pa.
Statistician—Mrs. C. Y. Gilmer,
R. D. 1 Conemaugh, Vinco, Pa.

BOARDS AND COMMITTEES

District Executive Board:

Freeman Ankrum, Chairman; Chester F. Zimmerman, Vice Chairman;
Floyd S. Benshoff, Secretary
C. Y. Gilmer, Asst. Sec., Everett J. Black

District Mission Board:

943—N. V. Leatherman, J. L. Bowman
944—Harry L. Berkshire, Wm. S. Crick
945—Harry W. Darr, 212 Worth St., Johnstown
945—John A. Rishel, 1130 Sheridan Ave., Pittsburgh

linisterial Examining Board:

943—Floyd S. Sibert
944—Freeman Ankrum
945—C. Y. Gilmer

istrict Sunday School Board:

943—Walter Wertz, 310 4th. St. Conemaugh
944—N. V. Leatherman
945—Floyd S. Sibert

istrict Christian Endeavor Board:

ildred Furry, 626 Somerset St. Johnstown
enevieve Crick, 186 Spring St. Johnstown
ilma Leidy, R. D. 1, Conemaugh, (Vinco)
hester Zimmerman, New Kensington

ollege Trustee Nominees:

. V. Leatherman, Freeman Ankrum

ommittee on Committees:

. F. Benshoff, 152 Wilson St., Johnstown
. M. Singer, Floyd Sibert, Wm. S. Crick, yoll Belote

redential Committee:

hester Zimmerman, D. C. White, John W. Fitt, 766 Highland Ave., Johnstown

Rules and Organization Committee:

Dyoll Belote, C. Y. Gilmer, Arthur Baer, E. M. Keck

Resolutions Committee:

Mrs. Arthur Baer, Mrs. Leona Wallace, N. V. Leatherman, Freeman Ankrum

Committee on Moderator's Address:

Mrs. Floyd Sibert, Mrs. C. Y. Gilmer, Dyoll Belote

Auditing Committee:

Floyd Hibbs, Uniontown, Pennsylvania
Charles G. Lenhart, R. D. 1, Conemaugh, F. H. Myers, Berlin

Boys' and Young Men's Brotherhood Committee:

J. Edgar Berkshire, Walter C. Wertz
David Dysert, 150 Wilson St. Johnstown,

Laymen's Organization:

President—R. M. Singer, Mt. Pleasant
Vice President—Harry L. Berkshire
Secretary—Floyd S. Benshoff
Asst. Sec.—Ray Pheasant, Corrine St., Johnstown
Treasurer—Charles G. Lenhart

Woman's Missionary Society:

President—Mrs. D. C. White
Vice-President—Mrs. C. Y. Gilmer
Sec.-Treas—Mrs. Walter Wertz

OHIO DISTRICT CONFERENCE ORGANIZATION

xecutive Committee:

oderator—L. V. King, 931 College Blvd., Ashland
ice-Moderator—L. E. Lindower, 530 Samaritan Ave., Ashland
ecretary-Treasurer-Statistician—M. Riddle, Louisville, Ohio
sst. Sec.-Treas.—W. Clayton Berkshire, New Lebanon
ntertaining Pastor—Vernon D. Grisso, 32 Marie St., Dayton

BOARDS AND COMMITTEES

onference Board of Trustees:

942—Louis P. Clapper
1943—J. E. Stookey
1944—Glenn Clayton

(Note—No trustee was elected at conference, an oversight. By virtue of this Mr. Clapper holds over until successor is elected.)

District Mission Board:

President—C. A. Stewart, 109 E. Wilson St., Bryan
Vice-President—L. V. King, 931 College Blvd., Ashland
Secretary-Treasurer—Monroe Snider 521 Westwood Ave., Dayton,
1945—E. F. Miller
1943—G. S. Baer, Harvey Amstutz

Ministerial Examining Board:

1943—W. E. Ronk
1944—F. C. Vanator
1945—Geo. C. Carpenter

District Sunday School Board:

1943—R. R. Haun
1944—M. A. Stuckey
1945—E. M. Riddle

Nominations for College Trustees:

C. L. Anspach, R. A. Hazen, Geo. Kem, H. J. Riner, Roy Bever, L. P. Clapper
(3 to be elected)

National Conference Executive Committee:

C. A. Stewart, M. A. Stuckey

Credential Committee:

L. E. Lindower, Vice Moderator, Mrs. J. H. Amstutz, C. S. Fairbanks, Clifford Mast

Auditing Committee:

Smith Rose, Vernon Grisso

Church Comity Committee:

E. G. Mason, M. J. Shively, C. A. Bame

Resolutions Committee:

R. R. Teeter, Geo. C. Carpenter, Clayton Berkshire, Mrs. Ruth Phillips

Woman's Missionary Society:

President—Mrs. W. H. Teeter,
215 Kenwood Ave., Dayton, Ohio
Vice-President—Mrs. J. G. Drushal
541 1-2 S. Drexel Ave., Columbus
Sec.-Treas—Mrs. Harvey Amstutz
Smithville, Ohio
(Assist)—Mrs. Clarence Fairbanks

Sisterhood of Mary and Martha:

President—Joan E. Riddle, Louisville
Sec.-Treas.—Jane King, 931 College Blvd. Ashland
Patroness—Mrs. J. R. Klingensmith
335 College Ave., Ashland, Ohio

INDIANA DISTRICT CONFERENCE ORGANIZATION

Executive Committee:

Moderator—Delbert B. Flora
Vice-Moderator—Bert Hodge
Secretary-Treasurer—A. E. Whitted

BOARDS AND COMMITTEE

Conference Board of Trustees:

1943—Everett Miller
1944—Mrs. Albert Hartman
1944—Mrs. U. J. Shively
1944—Defoe Leedy
1945—Clarence Cripe
1946—G. L. Maus
1947—Charles Colip

District Mission Board:

1943—Treasurer, C. G. Wolf
1944—W. I. Duker
1945—C. C. Grisso

Ministerial Examining Board—

Claud Studebaker, G. L. Maus, J. Milton Bowman

College Trustee Nominees:

J. Raymond Schutz, C. G. Wolfe

National Conference Executive Committee:

Delbert B. Flora
A. E. Whitted

Committee on Committees:

G. W. Rench, G. L. Maus, Mrs. S. M. Whetstone

Credential Committee:

J. M. Bowman, Chairman, W. R. Deeter, Arthur Tinkle, Delbert B. Flora

Resolutions Committee:

Bert Hodge, A. R. Tinkle, Mrs. W. I. Deeter

Conference Placement Committee:

Mrs. Martha Wray, Corinth; Mrs. Rosalie Garrett, Muncie; Mrs. Hazel Warner, Goshen

Auditing Committee:

Paul Naff, Mrs. D. A. C. Teeter

Committee for Naming Delegates-at-Large—

G. L. Maus, R. F. Porte

Ministerium:

President—G. W. Rench
Secretary-Treasurer—G. L. Maus

. M. S. Officers:

esident—Mrs. Russell Rodkey, Rt. 1, Kokomo, Indiana

ce President—Mrs. Francis Neff, Milford, Indiana

Secretary-Treasurer—Mrs. D. A. C. Teeter, Winona Lake, Ind.

Laymen's Organization:

President—Fayette Shoemaker, Peru, Ind.

Secretary-Treasurer—H. D. Hunter, Rt. 2, North Manchester, Ind.

CENTRAL DISTRICT CONFERENCE ORGANIZATION

xecutive Commission:

oderator—W. S. Bell

ce-Moderator—E. D. Burnworth

cretary—Russell Tallman, Lanark, Ill.

easurer—Ora Powell, Udell, Iowa

atistician—H. B. Puterbaugh, Lanark, Ill.

strict Trustees:

43—Ray Emmert, Des Moines, Ia.
44—Bert Holms, Waterloo, Ia.
45—W. W. Fike, Milledgeville, Ill.
46—Oscar Tallman, Lanark, Ill.

strict Mission Board:

43—H. B. Puterbaugh, Treas., W. S. Benshoff
44—G. T. Ronk, E. D. Burnworth
45—Clyde Smith, 622 Grant Ave., Waterloo, Ia., Pres; H. A. Gossard, Vice Pres.

Ex-officio—L. O. McCartneysmith

Member National Conference Executive Committee:

W. C. Benshoff

Ashland College Trustees—

1943—W. S. Bell
1944—Mrs. L. O. McCartneysmith
1945—G. T. Ronk

Nominees—W. S. Bell, W. S. Benshoff, H. B. Puterbaugh

Board of Evangelists:

W. S. Benshoff, E. D. Burnworth, L. O. McCartneysmith

Church School Board—

1943—Russell Tallman
1944—Mrs. Mae Lenhart, Milledgeville, Ill.
1945—Mrs. Pauline Wisner, Waterloo, Ia.

MID-WEST DISTRICT CONFERENCE ORGANIZATION

nference Officers:

oderator—Cecil H. Johnson, 2303 Lane Street, Falls City, Nebr.

ce-Moderator — Charles E. Johnson, Carleton, Nebr.

cretary-Treasurer and Statistician — Clarence W. Yoder

BOARDS AND COMMITTEES

strict Mission Board:

G. Lemon, N. P. Eglin, Cecil H. Johnson

Nominees for College Trustee:

Frank Lichty, C. W. Yoder

Ministerial Examining Board:

J. D. Kemper, N. P. Eglin, Cecil H. Johnson

Church School Supervisor:

Mrs. J. D. Kemper

Young People's Supervisor:

Mrs. Raymond Landes

Member General Conference Executive Committee:

Cecil H. Johnson

Woman's Missionary Society:

President—Mrs. Mary E. Rieger, Rt. 1, Falls City Nebraska.

Vice-President — Mrs. Cecil H. Johnson, 2303 Lane St., Falls City, Nebraska

Secretary-Treasurer — Mrs. Ella Noyes, 1307 Lane St., Falls City, Nebraska

Sisterhood of Mary and Martha:

Secretary-Treasurer — Dorothy Lichty Falls City, Nebraska

Patroness—Mrs. Loren Leitsch, Carleton Nebraska

The 1943 Mid-West Conference will b held at Morrill, Kansas.

NORTHERN CALIFORNIA DISTRICT CONFERENCE ORGANIZATION

Board of Directors:

Moderator—Frank Gehman, 1716 S. American St., Stockton
Vice-Moderator—J. W. Platt, Rt. 1, Ripon
Secretary—Merle Johnson, Manteca
Treasurer—Estelle M. Huse, R. D. 1, Box 75 Ripon,.
Statistician—Chester Liddicoat, Manteca

"Without Port-folios":

Elmer Gall, Rt. 1, Box 191, Ripon
Peter Tacata, Box 84, Lathrop
Harold Wolfe, 440 E. Ninth St., Stockton
Esther Askland, Manteca
Lester Liddicoat, Sutter Creek

District Mission Board:

President—J. W. Platt, Rt. 1, Ripon
Secretary—Virgil Ingraham, 1535 W. Flora St., Stockton
Treasurer—Artie Detling, 208 Vermont Ave., Turlock
Paul Larson, Rt. 2, Box 202, Stockton
Wilbur Wolfe, Lathrop

District Evangelists:

J. W. Platt, Robert Palmer, Groveland

Member National Conference Executive Committee:

Frank Gehman

Nominees for College Trustees

Roger Darling, San Jose
Frank Gehman, Stockton

Brethren Berean Band:

President—Robert Larsen, Manteca
Vice President—Virgil Ingraham, Stockto
Secretary—Marjorie Liddicoat, Manteca
Treasurer—Hazel Crom, Manteca
Pianist—Laberta Fishback, Manteca
Asst. Pianist—Ella May Johnson, Mantec
Chorister—Robert Palmer, Groveland
Pastor Counsellor—J. W. Platt, Ripon

Woman's Missionary Society:

President—Mary Schmiedt, Manteca, Calif.

Vice President—Margaretta Larsen, Rt. Box 2, Stockton

Secretary-Treasurer—Bernice Smith, Rt. 6, Box 178, Stockton

Church List by Districts

SOUTHEASTERN DISTRICT

Name of Church	Location	Membership	Pastors & Addresses	Secretary
Bethlehem Brethren	Harrisonburg, Virginia 1 mile out Dayton Pike	78	John F. Locke, Maurertown, Virginia	Mrs. P. G. Wenger, Rt. 4, Harrisonburg, Va.
Cumberland Brethren	Cumberland Maryland 4th and Semour Sts.	159	Harold D. Garland, (Licensed) Rt. 4	Miss Laverne Greenawalt, 917 Maryland Ave., Cumberland, Md.
Hagerstown First Brethren	Hagerstown, Maryland Antietem and Mulberry	553	Edwin Boardman, Jr., 104 S. Mulberry St. Hagerstown, Maryland	Theodore W. Fahrney, 122 So. Potomac St., Hagerstown, Md.
Liberty Brethren	Quicksburg, Virginia 1 mile beyond village	57	John Dodson, Quicksburg, Virginia	Annie Kirby, Quicksburg, Va.
Linwood Brethren	Linwood, Maryland On hill overlooking town	179	A. B. Cover, Linwood, Maryland	Mrs. S. S. Englar, Linwood, Md.
Lost Creek Brethren	Lost Creek, Kentucky	349	George E. Drushal, Lost Creek, Kentucky	
Mathias Brethren	Mathias, West Virginia	416	Guy F. Ludwig, Mathias, W. Va.	
Maurertown Brethren	Maurertown, Virginia	222	E. L. Miller, Maurertown, Virginia	W. P. Spiggle, Middletown, Va., R. D.
Mt. Olive Brethren	Village of Pineville, P. O. McGaheysville	309	John F. Locke, Maurertown, Virginia	Mrs. Vallie Bowman, McGaheysville, Va.
Oak Hill Brethren	Oak Hill, West Virginia	180	L. A. Myers, Oak Hill, W. Va.	
St. James Brethren	In town whose P. O. is Lydia, Maryland	218	D. Clark White, Lydia, Maryland	
St. Luke Brethren	4 Miles west of Woodstock, Virginia	36	John Dodson, Quicksburg, Virginia	Glenn Coffman, Woodstock, Va., R. D.
Washington, D. C.	Present site, Friendship House	140	Clarence S. Fairbands, Anacostia, D. C. 4238 Suitland Rd.	Ross Totten, 6906 New Hampshire Ave., Tacoma Park, Md.

PENNSYLVANIA DISTRICT

Name of Church	Location	Membership	Pastors & Addresses	Secretary
Accident Brethren Church	Accident, Md.	57		
Aleppo Brethren Church	Aleppo, Pa.	83		
Allentown Brethren Church	632 N. 5th. St. Allentown, Pa.	113		
Altoona Brethren Church	Maple Ave. and 30th St. Altoona Pa.	136		
Berlin Brethren Church	Berlin Pa.	353	N. V. Leatherman Berlin, Pa.	Margaret Gouchenour, Berlin, Pa.
Brush Valley Brethren Church	10 mile N. E. of Kittanning, Pa.	141	Chester F. Zimmerman, New Kensington, Pa.	Mrs. Thomas Leslie, Adrian, Pa.
Calvary Brethren Church	Near Pittstown, N. J.	49	Everett J. Black Hampton, N. J.	Miss Ruth Merrell, Ringoes, N. J.
Cameron Brethren Church	Cameron, W. Va.	23	Arthur Baer, 142 Waynesburg Ave., Cameron, W. Va.	Ethel McCracken, Rt. 1, Cameron, W. Va.
Conemaugh First Brethren Church	2nd and Oak St. Conemaugh, Pa.	416		
Grafton Brethren Church	Grafton, W. Va.	72		
Highland Brethren Church	4 Mi. East of Marianna, Pa.	78		Mrs. Mildred Dague, Scenery Hill, Pa.
Johnstown First Brethren Church	Napoleon and Dibert Sts. Johnstown, Pa.	920		
Johnstown Second Brethren Church	Grove Ave. & Bond St. Johnstown, Pa.	94	W. S. Crick, 186 Spring St., Johnstown, Pa.	Mrs. Earl Ely, Jr., 709 Highland Ave., Johnstown, Pa.
Johnstown Third Brethren Church	Spring St. & Grape Ave., Johnstown, Pa.	268	W. S. Crick, 186 Spring St., Johnstown, Pa.	Miss Rhoda Vickroy, 210 Barron Ave., Johnstown, Pa.
Juniata Park Brethren Church	7th. Ave., Juniata, Pa.	77		
Kittanning First Brethren Church	Kittanning, Pa.	251		
Leamersville Brethren	On route 220, 5 miles S. of Duncansville, Pa.	139		
Listie Brethren Church Church	Listie, Pa.	142		
Martinsburg Brethren Church	Martinsburg, Pa.	110		
Masontown Brethren Church	Masontown, Pa.	278	Freeman Ankrum Masontown, Pa.	Mabel Wilson, Masontown, Pa.
McKee Brethren Church	McKee, Pa.	125		

Meyersdale Brethren Church	Meyersdale, Pa.	81		
Mt. Olivet Brethren Church	6 mile south of Georgetown, Del.	43	S. E. Christiansen, R. D. 1 Georgetown, Del.	Mrs. Alfred Richardson, Georgetown, Dela., Rt. 4
Mt. Pleasant Brethren Church	N. Shupe St., Mt. Pleasant, Pa.	60	Ralph Singer, Mt. Pleasant, Pa.	Charles Etling, 200 Smithfielyd St., Mt. Pleasant, Pa.
New Kensington First Brethren Church	New Kensington, Pa.	31	Chester F. Zimmerman New Kensington	Miss Ann Allen, 7th St. Ext., New Kensington, Pa.
Philadelphia First Brethren Church	10th & Dauphin Sts. Philadelphia, Pa.	426		
Philadelphia Third Brethren Church	Ella & Tioga Sts., Philadelphia, Pa.	316		
Pike Brethren Church	Routes 219-220, Munday's Corner, Pa.	247		
Pittsburgh First Brethren Church	5000 Dearborn St. Pittsburgh, Pa.	195	Floyd Sibert, 5002 Dearborn St. Pittsburgh, Pa.	G. M. Garland, 2252 Chalfant, Wilkinsburg, Pa.
Quiet Dell Brethren Church	Cameron, W. Va.	30	Arthur Baer, 142 Waynesburg Ave., Cameron, W. Va.	Mrs. George Hieronimas, Cameron, W. Va.
Raystown Brethren Church	On route 26 near Saxton, Pa.	22		Mrs. H. Ervin Hines, Rt. 1, Hopewell, Pa.
Sergeantsville Brethren Church	Sergeantsville, N. J.	51	Everett J. Black Hampton, N. J.	M. H. Wilson, Sergeantsville, N. J.
Sugar Grove Brethren Church	McCracken, Pa.	24		
Summit Mills Brethren Church	Summit Mills, Pa.	125		Mrs. Ellen Hemmings, Rt. 1, Meyeredale, Pa.
Uniontown First Brethren Church	Union and Bryan Sts., Uniontown, Pa.	304		
Uniontown Second Brethren Church	Uniontown, Pa.	92	Dyoll Belote, 47 Lawton Ave., Uniontown, Pa.	Mrs. James D. Umbel, 79 Highland Ave., Uniontown, Pa.
Valley Brethren Church	Jones Mills, Pa.	66	J. Edgar Berkshire, Smithfield, Pa.	Mrs. Pearl Stahl, Jones Mills, Pa.
Vandergrift Brethren Church	N. Vandergrift, Pa.	98	Elmer M. Keck N. Vandergrift, Pa.	Miss Thelma Fish, Box 62, Vandergrift, Pa.
Vinco Brethren Church	Vinco, Pa.	135	C. Y. Gilmer, R. D. 1 Conemaugh, Pa.	Mrs. Herman Varner, Rt. 1, Conemaugh, Pa.
Waynesboro Brethren Church	Philadelphia & 4th Sts.,	306		
Waynesboro Brethren Church	Waynesboro, Pa.	50	D. C. White, Lydia, Md.	Mrs. Charles Linebaugh, Waynesboro, Pa.

PENNSYLVANIA DISTRICT (Continued)

White Dale Brethren Church	Near Terra Alta, W. Va.	30	N. V. Leatherman, Elder, Berlin, Pa.	Mrs. Frank Arnold, Rt. 4, Terra Alta, W. Va.
Yellow Creek Brethren Church	Near Hopewell, Pa.	36		

OHIO DISTRICT

Name of Church	Location	Membership	Pastors & Addresses	Secretary
Akron Brethren Church	Akron, Ohio			
Ashland First Brethren Church	Park Street Ashland, Ohio	325	L. V. King, 931 College Blvd., Ashland, Ohio	Philip Lersch, 1116 Grant St., Ashland, O.
Bryan First Brethren Church	Cor. Main & Wilson Sts., Bryan, Ohio	336	C. A. Stewart, 109 E. Wilson St., Bryan, Ohio	
Camden First Brethren Church	Central Ave. & Lafayette Sts., Camden, Ohio			
Canton Brethren Church	Third Floor, Y. M. C. A. Canton, Ohio	108	L. E. Lindower 520 Samaritan Ave., Ashland, Ohio	Mrs. Edgar L. Heist, Rt. 5, Canton, O.
Columbus Cooperative Brethren Church	W. 3rd Av. & Oregon St.	97	D. R. Murray, 495 Tibet Road, Columbus, Ohio	Mrs. Sylvia Crouse, 2615 Elliott Ave., Columbus, O.
Dayton Brethren Church	North Main & Hillcrest Dayton, Ohio	408	Vernon D. Grisso, 32 Marie St., Dayton, Ohio	Laura M. Prevo, 636 Yale Ave., Dayton, O.
Fairhaven Brethren Church	Route 301 6 miles south of West Salem, Ohio	91	Robert Cowan, 103 W. 11th St., Ashland, Ohio	Welker Rutt, Rt. 5, Wooster, O.
Fairview Brethren Church	Washington C. H., Ohio		No Pastor	Ida Himiller, Washington Courthouse, O.
Fremont First Brethren Church	S. St. at Wood Fremont, Ohio	90		Mrs. Arthur Burkett, 111 Fenimore St., Fremont, O.
Glenford Brethren Church	Glenford, Ohio	76	Geo. S. Baer	Raymond Gall, R. D., Glenford, O.
Gratis First Brethren Church	Gratis, Ohio	213	Virgil Myer, Gratis, Ohio	Mrs. Howard Smith, Eaton, Ohio
Gretna Brethren Church	Route 1 Bellefontaine, Ohio	40	James Ault, 726 Center St.,	A. J. Neer, Bellefontaine, Ohio

			Louisville, Ohio	
Mansfield First Brethren Church	490 N. Bowman St., Mansfield, Ohio	75	Elmer Carrithers, 513 N. Bowman St., Mansfield, Ohio	Mrs. K. S. Gatton, 546 Woodland Ave., Mansfield, O.
Mount Zion Brethren Church	Logan, Ohio	35		Estella Blackstone, Rt. 1, Bremen, O.
New Lebanon First Brethren Church	Church & Franklin Sts., New Lebanon, Ohio	420	Clayton Berkshire, New Lebanon, Ohio	Mrs. Hazel Landis, New Lebanon, O.
North Georgetown First Brethren Church	West side of Main Highway, North Georgetown, Ohio	65	Archie Martin, Ashland, Ohio	Marion Heestand, N. Georgetown, O.
Pleasant Hill First Brethren Church	N. Church & Walnut Sts., Pleasant Hill, Ohio	230	After January Floyd Sibert	Mrs. Ruth Miller, Pleasant Hill, O.
Rittman Brethren Church	Rittman, Ohio	21	No Pastor	
Smithville First Brethren Church	Smithville, Ohio	235	J. G. Dodds, Smithville, Ohio	
West Alexandria First Brethren Church	E. 3rd Street, West Alexandria, Ohio	98	E. J. Beekley, West Alexandria, O.	Mrs. Wm. Hendrickson, Rt. 2, West Alexandria, O.
Williamstown Brethren Church	Williamstown, Ohio	112	James Ault, 726 Center St., Ashland, Ohio	Josephine Wolford, Williamstown, O.

INDIANA DISTRICT

Name of Church	Location	Membership	Pastors & Addresses	Secretary
Akron Cooperative Brethren Church	Akron, Indiana	54	William Overholtser, Akron, Indiana	
Ardmore Brethren Church	Ardmore Heights, South Bend, Indiana	123	A. E. Whitted, R. D. 3, South Bend, Ind.	Lloyd F. Chamberlain, Rt. 2, South Bend, Ind.
Brighton Brethren Church	Howe, Indiana	109	Harry Gilbert 708 James St., Elkhart, Indiana	Ben F. Fenzel, R. D., Howe, Ind.
Burlington Brethren Church	Burlington, Indiana	148	W. R. Deeter, Burlington, Indiana	Mrs. Roy Brubaker, Burlington, Ind.
Cambria Brethren Church	Cambria, Indiana	73	W. R. Deeter, Burlington, Indiana	Mrs. James McQueen, 556 N. Clay St., Frankfort

INDIANA DISTRICT (Continued)

Center Chapel, Brethren Church	Peru, Indiana Northeast of Peru	140	Harley Zumbaugh, Rochester, Indiana	Harry Jones, Rt. 1, Peru, Ind.
College Corner Brethren Church	Wabash, Indiana Southwest of Wabash	102	C. C. Grisso, Bunker Hill, Indiana	Florence Bowman, Rt. 2, Wabash, Ind.
Corinth Brethren Church	Twelve Mile, Indiana south and east of Twelve Mile	171	William Overholtser Akron, Indiana	Joseph A. Tracy, Twelve Mile, Ind.
County Line Brethren Church	LaPaz, Indiana (1 mile north of LaPaz on Rt. 31)	60	Winona Lake, Ind. H. E. Eppley	Russell Warren, Rt. 1, Lakeville, Ind
Denver Brethren Church	Denver, Indiana	154	G. L. Maus, Twelve Mile, Ind.	Mrs. Carl V. Maus, Rt. 1, Macy, Ind.
Dutchtown Brethren Church	Warsaw, Ind. N. E. of city.	122	R. F. Porte (Supply)	Rella Mauzy, Rt. 1, Warsaw, Ind.
Elkhart First Brethren Church	Middleburry Street, Elkhart, Indiana	711	Delbert B. Flora, 1101 Middleburry St. Elkhart, Indiana	Charles E. Shoup, Elkhart, Ind.
Flora First Brethren Church	Flora, Indiana	250	Bert Hodge, Flora, Indiana	Mrs. Susie M. Landis, Flora, Ind.
Goshen First Brethren Church	Goshen, Indiana Clinton Street	801	H. H. Rowsey, 213 Clinton Street, Goshen, Indiana	Frances E. Bair, 209 N. Indiana Ave., Goshen
Gravelton Brethren Church	Gravelton, Ind.		George Pontius Elkhart, Ind.	
Huntington First Brethren Church	East State and Whitestine Streets, Huntington, Ind.	90	H. M. Oberholtzer, 725 Whitelock St. Huntington, Indiana	Mrs. Doris Harrell, 717 Wright St., Huntington, Ind.
Loree Brethren Church	Loree, Indiana	306	C. C. Grisso Bunker Hill, Indiana	Edw. Lippold, Rt. 1, Bunker Hill, Ind.
Mexico First Brethren Church	Mexico, Indiana (on State Highway 31)	131	Arthur Tinkle, Wabash, Indiana	Mrs. James L. Kraining, Rt. 3, Peru, Ind.
Milford Brethren Church	Milford, Indiana	110	W. I. Duker, Goshen, Ind.	Mrs. Hattie Groves, Milford, Ind.
Muncie First Brethren Church	1401 Kirby Avenue, Muncie, Indiana	219	George H. Jones, 1317 Kirby Ave., Muncie, Indiana	Miss Edna Garrett, 234 N. Vine St., Muncie, Ind.
[illegible]	Walnut Street		I. Milton Bowman,	Thelma M. Tobias,

North Liberty Brethren Church	North Liberty, Indiana	194	Geo. Pontius, Elkhart, Ind.	Thelma Hay, North Liberty, Ind.
North Manchester First Brethren Church	5th and Sycamore Sts., North Manchester, Ind.	316	J. Raymond Schutz, North Manchester, Ind.	Grace M. Ebbinghaus, 116 N. Main, N. Manchester, Ind.
Oakville First Brethren Church	Oakville, Indiana	288	S. M. Whetstone, Oakville, Indiana	Charlie S. Kern, Oakville, Ind.
Peru First Brethren Church	Corner Clay & East Main Streets, Peru, Indiana	157		Mrs. Inez F. Wray, 159 E. 2nd St. Peru
Roann Brethren Church	Roann, Indiana	182	Smith Rose, Roann, Ind.	Oren E. Leedy, Roann, Ind.
Roanoke Brethren Church	Roanoke, Indiana	59	S. C. Henderson, Roanoke, Indiana	Larena Zent, Roanoke, Ind.
Sidney Brethren Church	Sidney, Indiana	82	Arthur Tinkle, Wabash, Ind.	Grace Sellers, Rt. 3, Warsaw, Ind.
South Bend First Brethren Church	South Bend, Indiana South Michigan St.	407	Claud Studebaker, 1214 S. Michigan Street, South Bend, Indiana	Agnes Archambeault, 218 E. Broadway, S. Bend, Ind.
Teegarden Brethren Church	Teegarden, Indiana	93	H. E. Eppley, Winona Lake, Ind.	Mrs. Nellie M. Smith, R. D., Walkerton, Ind.
Tiosa Brethren Church	Tiosa, Indiana	85	O. C. Lemert, Walkerton, Indiana	Mrs. Doris E. Long, Rochester, Ind.
Warsaw Brethren Church	Warsaw, Indiana	318	R. F. Porte, 1603 E. Center St.	Mrs. Joyce K. Saylor, Winona Lake, Ind.

CENTRAL DISTRICT

Name of Church	Location	Membership	Pastors & Addresses	Secretary
Cerro Gordo, Brethren	Cerro Gordo Ill.		L. O. McCartneysmith, Cerro Gordo, Ill.	Lenora Vielamott, Cerro Gordo, Ill.
Lanark Brethren Church	Lanark, Illinois		E. D. Burnworth Lanark, Ill.	Russell Tallman, Lanark, Ill.
Milledgeville Brethren Church	Milledgeville, Illinois		W. St. Claire Benshoff Milledgeville, Illinois	W. W. Fike, Milledgeville, Ill.
Udell Brethren Church	Udell, Iowa		G. T. Ronk, (supply), 1718 7th Ave., Cedar Rapids, Iowa	Mrs. H. B. Spring, Udell, Iowa
Waterloo Brethren Church	Waterloo, Iowa W. 6th and Wellington		W. C. Benshoff, 1530 W. 2nd St. Waterloo, Iowa	Mrs. Clyde A. Smith, 622 Grant Ave., Waterloo, Iowa

*Not reported

MID-WEST DISTRICT

Name of Church	Location	Membership	Pastors & Addresses	Secretary
Beaver City Brethren Church	Beaver City, Nebraska	126		
Carleton Brethren Church	Carleton, Nebraska	96	C. E. Johnson Carleton, Nebraska	Mrs. Chas. Rachow, Carleton, Nebr.
Falls City Brethren Church	Falls City, Nebraska	341	Cecil H. Johnson, 2303 Lane Street, Falls City, Nebraska	
Ft. Scott Brethren Church	Fort Scott, Kansas	104	Woodrow Brant (summer)	Roy Barnum, 1501 Ransom St., Ft. Scott, Kans.
Hamlin Brethren Church	Hamlin, Kansas	86		
McLouth Brethren Church	McLouth, Kansas	25		
Morrill Brethren Church	Morrill, Kansas	158	J. D. Kemper Morrill, Kan.	C. Y. Yoder, Morrill, Kans.
Mulvane Brethren Church	Mulvane, Kansas	52		
Portis Brethren Church	Portis, Kansas	348		

NORTHERN CALIFORNIA DISTRICT

Name of Church	Location	Membership	Pastors & Addresses	Secretary
Lathrop Brethren Church	Lathrop, Calif.	98	Fels Lam (summer) Ashland College	Mrs. Agnes Elliott, Lathrop, Calif.
Manteca Brethren Church	Manteca, Calif.	200	J. Wesley Platt Ripon, Calif. Box 249A, Rt. 1,	
Stockton Brethren Church	Stockton, Calif.	37	Frank Gehman 1716 American Ave., Stockton, Calif.	
Turlock Brethren Church	Turlock, Calif.	60	No Pastor No church building	

The Ministerial List

LIST OF ACTIVE PASTORS

e	Address	Church and Address
ms, Samuel J.	Pleasant Hill, Ohio	~~First Brethren Church~~
rum, Freeman	Masontown, Pa. 202 Washington St.	First Brethren Church
, James icensed)	Ashland, Ohio 726 Center St.	Gretna Brethren Church, Bellefontaine, O. Williamstown, O. Brethren
ley, Eugene	West Alexandria, O.	West Alexandria, Ohio Brethren
, Arthur	Cameron, W. Va. 142 Waynesburg Ave.	Cameron and Quiet Dell Brethren
, Geo. S.	Ashland, O. 622 Chestnut St.	Second Brethren Church Glenford Brethren
te, Dyoll	Uniontown, Pa. 47 Lawton Ave.	
hoff, W. C.	Waterloo, Ia. 1530 W. 2nd. St.	First Brethren Church, W. 6th. & Wellington Sts.
hoff, W. S.	Milledgeville, Ill.	Milledgeville Brethren
shire, Clayton	New Lebanon, Ohio	First Brethren Church
shire, J. Edgar icensed)	Smithfield, Pa.	Valley Brethren, Jones Mills, Pa.
dman, Edwin Jr.	Hagerstown, Md. 104 S. Mulberry St.	First Brethren Church, Antietam & Mulberry Sts.
k, Everett J.	Hampton, N. J.	Sergeantsville, N. J. Brethren and Calvary Brethren, near Pittstown, N. J.
man, J. Milton	Nappanee, Ind.	First Brethren Church
worth, E. D.	Lanark, Ill.	First Brethren Church
ithers, Elmer icensed)	Mansfield, Ohio 513 N. Bowman St.	Brethren Church 490 N. Bowman St.
stiansen, S. E.	Georgetown, Dela. R. D. 1.	Mt. Olive Brethren 6 Mi. S. of Georgetown
r, A. B.	Linwood, Md.	Brethren Church
an, Robert icensed)	Ashland, Ohio ~~103 W. 11th St.~~	Fairhaven Brethren West Salem, O.
, Wm. S.	Johnstown, Pa. 186 Spring St.	Third Brethren Church Spring St. & Grape Ave.
		Second Brethren Church, Grove Ave. & Bond St.
er, W. R.	Burlington, Ind.	Burlington Brethren and Cambria Brethren
ls, J. G.	Smithville, O.	Brethren Church
on, John W.	Quicksburg, Va.	Quicksburg Brethren and St. Luke Brethren, 4 Mi. W. of Woodstock
hal, George E.	Lost Creek, Ky.	Riverside Brethren
r, W. I.	Goshen, Ind.	Brethren Church, Milford, Ind.
ey, Elmer	Winona Lake, Ind.	Teegarden and County Line, Ind.
anks, Clarence	Anacostia, D. C. 4238 Suitland Rd.	Washington, D. C. Friendly House
a, Delbert B.	Elkhart, Ind. 1101 Middlebury St.	Elkhart Brethren Church Middlebury St.
nan, Frank	Stockton, Calif. 1716 American St.	Stockton Brethren

Gilbert, Harry	Elkhart Ind. 708 James St.	Brighton Brethren Church Howe, Ind.
Gilmer, Clarence Y.	Conemaugh, Pa. R. D. 1.	Vinco Brethren Church
Grisso, C. C.	Bunker Hill, Ind.	College Corner Brethren, Wabash, Ind., and Loree Brethren Church
Grisso, Vernon D.	Dayton, O. 32 Marie St.	Dayton Brethren Church, N. Main at Hillcrest
Henderson, S. C.	Roanoke, Ind.	Roanoke Brethren
Hodge, Bert	Flora, Ind.	First Brethren Church
Johnson, Cecil	Falls City, Nebr. 2303 Lane St.	First Brethren Church 19th. & Lane Sts.
Johnson, Charles E.	Carleton, Nebr.	Carleton Brethren
Jones, Geo. H.	Muncie, Ind. 1317 Kirby Ave.	First Brethren Church, 1401 Kirby Ave.
Keck, Elmer	Vandergrift, Pa. 54 Highland Ave., (Riverview)	Vandergrift, Brethren North Vandergrift
Kemper, J. D.	Morrill, Kans.	Morrill Brethren
King, L. V.	Ashland, Ohio 931 College Blvd.	Ashland Brethren Church Park St.
Leatherman, N. V.	Berlin, Pa.	Berlin Brethren Church
Lemert, O. C.	Walkerton, Ind.	Tiosa Brethren
Lindower, L. E.	Ashland, Ohio 520 Samaritan Ave. Ashland Theological Seminary	Canton Brethren, 3d. floor Y. M. C. A., Canton, O.
Locke, John F.	Maurertown, Va.	Bethlehem Brethren Harrisonburg and Mt. Olive Brethren, McGahevysville.
Ludwig, Guy F.	Mathias, W. Va.	Mathias Brethren Church
McCartneysmith, L. O.	Cerro Gordo, Ill.	Cerro Gordo Brethren
Martin, Archie (Licensed)	Ashland College	North Georgetown Brethre
Maus, Gilbert L.	Twelve Mile, Ind.	Denver Brethren
Miller, Edward Lewis	Maurertown, Va.	Maurertown Brethren
Mills, Maynard	Mansfield, O. R. D. 4	United Presbyterian Churc East Mansfield
Murray, D. R.	Columbus, Ohio 495 Tibet Road	Columbus Cooperative Brethren, W. 3d. Ave. & Oregon St.
Myer, Virgil (Licensed)	Gratis, Ohio	Gratis Brethren Church
Myers, L. A.	Oak Hill, W. Va.	Oak Hill Brethren
Naff, Paul M.	Cumberland, Md. 414 Seymour St.	Cumberland Brethren
Oberholtzer, H. M.	Huntington, Ind. 725 Whitelock St.	First Brethren Church
Overholtser, Wm. E.	Akron, Ind.	Akron Cooperative and Corinth Brethren, Twelve Mile, Ind .
Platt, J. Wesley	Ripon, Calif. Box 249A, R. D. 1.	Manteca Brethren Church Veach & Yosemite Aves.
Pontius, George	Elkhart, Ind.	Gravelton and North Liber
Porte, Robert F.	Warsaw, Ind. 1603 E. Center St.	Warsaw Brethren Church. Bronson & E. Center Sts.
Rench, G. W.	New Paris, Ind.	New Paris Brethren
Riddle, E. M.	Louisville, O. 1033 E. Main St.	First Brethren Church
Rose, Smith	Roann, Ind.	Roann Brethren

. Ronk	Cedar Rapids, Iowa 1718—7th Ave.	Udell Brethren (Supply)
ey, H. H.	Goshen, Ind. 213 Clinton St.	First Brethren Church
tz, J. Raymond	North Manchester, Ind. 503 College Ave.	First Brethren Church 5th. & Sycamore Sts.
t, Floyd S.	~~Pittsburgh, Pa.~~ ~~5002 Dearborn St.~~	~~First Brethren Church~~ 5002 Dearborn St.
er, Ralph ay)	Mt. Pleasant, Pa.	Mt. Pleasant Brethren Church N. Shupe St.
art, C. A.	Bryan, O. 109 E. Wilson St.	First Brethren Church Main & Wilson Sts.
baker, Claud	South Bend, Ind. 1214 S. Michigan St.	First Brethren Church Paris & S. Michigan Sts.
art, Wayne	Spencer, Ohio	Ripley Congregational Church, Greenwich, O.
e, Arthur H.	Wabash, Ind. R. D. 2	Sidney, Ind. Brethren and Mexico, Ind. Brethren
stone, S. M.	Oakville, Ind.	First Brethren Church
e, D. C.	Lydia, Md.	St. James Brethren, Lydia, Md. and Waynesboro, Pa. Brethren
ted, A. E.	South Bend, Ind. R. D. 3, Ardmore Heights	Ardmore Brethren, Ardmore Heights, South Bend.
r, Chas. F.	Cordoba, Argentina, S. A. 230 Bulevar Centenario	Missionary to South America under The Missionary Board of the Brethren Church.
erman, Chester	New Kensington, Pa. Box 405, 7th St. Ext.	New Kensington and Brush Valley, Adrian, Pa.

LIST OF MINISTERS WITHOUT CHURCHES

Only the names of those ministers without churches have been listed which have certified by the District Secretaries. If your name does not appear and you think ould appear, contact your **District Secretary**, and, when your District Secretary ies your name to the General Conference Secretary it will appear in a future of **The Evangelist** in such a form that it may be clipped and pasted in this Annual.

e	**Address**	**Church Membership If Reported**
d, Emma	Mulvane, Kan.	Mulvane Brethren
, C. A.	Cleveland, O. 3498 Fairmount Blvd.	South Bend, Ind.
W. S.	Milledgeville, Ill.	Milledgeville Brethren
, N. V.	West Alexandria, O.	First Brethren Church
nan, I. D.	Howe, Ind.	
nan, J. L.	Hollidaysburg, Pa. R. D.	
nan, J. M.	Harrisonburg, Va. R. D. 1.	Bethlehem Brethren
nan, John S.	Jordan Mills, Va.	Covington, Va.
er, J. W.	Warsaw, Ind. R. D. 1.	Warsaw Brethren
ett, Paul censed)	Fremont, O.	Fremont Brethren Church
ard, Sam H.	Vandergrift, Pa. 914 Cooper St.	Vandergrift Brethren
s, Alvin	Canton, Ohio 1020 Clarendon Ave., N. W.	North Georgetown, O. Brethren
enter, Geo. C.	Ashland, O. 1122 Grant St.	Park St. Brethren

Chambers, G. W.	Rhoadesville, Va.	Mt. Olive Brethren
Darling, Roger	San Jose, Calif. 471 E. Santa Clara	Turlock Brethren
Dodds, Gilbert (Licensed)	Boston, Mass. 158 Longwood Ave.	Ashland Park Street Brethr
Duker, E. A.	South Bend, Ind. 213 E. Dubail Ave.	First Brethren Church
Duncan, John	Oak Hill, W. Va.	Oak Hill Brethren
Eglin. N. P.	Hamlin, Kans.	First Brethren
Flora, Earl	Menlo Park, Calif. 321 El Camino Real	Manteca Brethren
Furry, W. D.	Sharpsburg, Md.	First Brethren Church, Hagerstown, Md.
Garland, Harold (Licensed)	Cumberland, Md.	Old Town Road Brethren
Gillen, J. L.	Madison, Wisc.	First Brethren Church Waterloo, Ia.
Gossard, H. A.	Lanark, Ill.	First Brethren Church
Hang, S. L.	Louisville, O.	First Brethren Church
Helser, Carl	Glenford, O.	Glenford Brethren
Imboden, H. R.	Logan, Ohio	Mt. Zion Brethren
Ingraham, Virgil (Licensed)	Manteca, Calif.	Manteca Brethren
Johnson, W. Frank	Berne, Ind.	Berne Brethren
Klingensmith, J. Ray	Ashland, Ohio 335 College Ave.	Park St. Brethren Executive Secretary, Missionary Board of the Brethren Church
Lam, Fels (Licensed)	Ashland College	Mt. Olive Va. Brethren
Liddicoat, Chester (Licensed)	Manteca, Calif.	Manteca Brethren
Lyon, Quinter M.	Minot, S. Dakota	Ashland Park Street Bretl
Lyon, Thoburn C.	Silver Spring, Md. 8814 Reading Road.	Washington, D. C. Brethre
Myers, M. C.	Pittsburgh, Pa.	First Brethren Church
Nichols, Mrs. Edna	Elkhart, Ind. McDonald St.	First Brethren Church
Palmer, Melvin C.	Monterey Park, Calif. 323 N. Florence Ave.	Lathrop Brethren Church
Palmer, Robert	Groveland, Calif.	Lathrop Brethren Church
Pontius, Peter	Elkhart, Ind.	First Brethren Church
Porte, John W.	Stockton, N. J.	Sergeantsville, N. J. Bretl
Reitz, H. H.	Waterloo, Ia.	First Brethren Church
Ronk, Albert T.	~~North Manchester, Ind.~~	Akron Cooperative Brethr
Ronk, Willis E.	Ashland, O. 130 Samaritan Ave.	Park St. Brethren Dean, Ashland Theological Seminary, Ashland Colleg
Sands, M. L.	Denver, Ind.	
Schmiedt, Lester Alan (Licensed)	Manteca, Calif.	Manteca Brethren
Shively, Martin	Ashland, O. 1014 Grant St.	Park St. Brethren Bursar, Ashland College
Stuckey, M. A.	Ashland, Ohio 523 Samaritan Ave.	Louisville Brethren Professor, Ashland Theolo gical Seminary
Teeter, R. R.	Ashland, O. 725 Edgehill Ave.	Park St. Brethren
Vanator, F. C.	Ashland, O. 141 College Ave.	Park St. Brethren Managing Editor, Brethre Publishing Company.
Webb, Mrs. Maude	Goshen, Ind. 315 S. Eighth Ave .	First Brethren Church

mer, C. D.	South Bend, Ind. 217 E. Dubail Ave.	First Brethren Church
ck, A. T.	St. Petersburg, Fla. 319 5th Ave. N.	
ght, I. A.	North Manchester, Ind. 207 W. 4th. St.	First Brethren Church
er, Frank B.	Glendale, Calif. 1239 E. Harvard St.	Glendale Brethren

Y O U T H is not a ti
matter of ripe cheeks,
the will, a quality of th
a freshness of the deep

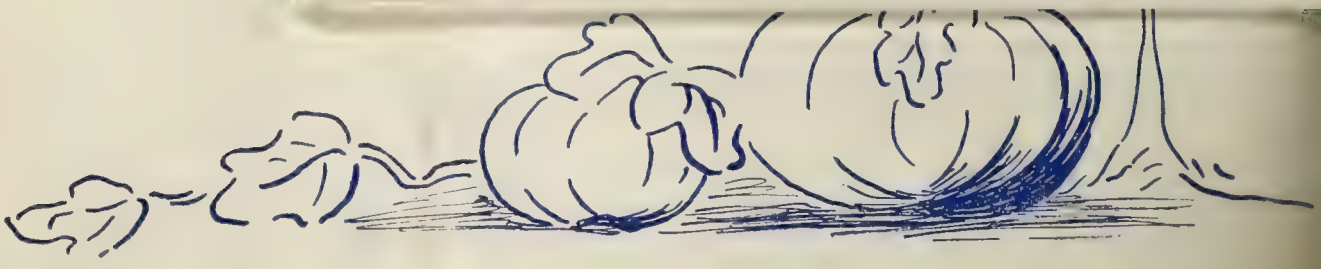
Youth means a temper
idity, of the appetite
exists in a man of fift

Nobody grows old by n
old only by deserting
give up enthusiasm w
fear and despair—thes
and turn the growing

Whether seventy or six
of wonder, the sweet a
and thoughts, the un
childlike appetite for w
You are as young as y
your self-confidence, a
as old as your despair.

In the central place of
as it receives message
and power from the ea
are you young.

When the wires are all
is covered with the sn
then are you grown ol
soul.



The Brethren Evangelist

ol. LXIV, No. 48 December 5, 1942

"White Gift Number"



The Monument at the Entrance of
The Brethren Retreat
Shipshewana Lake, Indiana
Camp Site of the First Camp for Brethren Youth

Official Organ
of The Brethren Church

The Brethren Evangelist

Published fifty weeks of the year at

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ASHLAND, OHIO

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INTERESTING ITEMS

100 PER CENT CHURCHES

1. Vinco, Pa. (Second Year) C. Y. Gilmer, Pas
2. New Lebanon, Ohio W. C. Berkshire, Pas
3. North Manchester, Indiana .. J. Raymond Schutz, Pas
4. Ashland, Ohio L. V. King, Pas
5. And now WHO answers to this number? ? ? ?

Two notations about the above good news:

1. Brother L. V. King came into the office of the edi last Friday morning and said, "Can Ashland still rate as 4 in the 100% column for **Evangelist** subscriptions?" We w glad to inform him that Ashland could. He then said, "T Church Board voted on Wednesday night to put **The Ev gelist** on the budget. I can't give you the complete num of subscriptions as yet, but it will be well over the 100 mar Of course we were delighted to fill the vacant space oppos No. 4.

2. At practically the same time a bulletin arrived fr Vinco, Pa. containing the following quotation:

"The Brethren Evangelist is to be placed another year in the homes represented on our active membership list. A one wishing to re-imburse the church treasury for the amo of the subscription, which is $1.50, may do so at any ti He does not need to wait until **'Brethren Evangelist D** Just label your envelope **'For the Evangelist.'"**

Thanks, Vinco. And "Many Happy Returns" on your Sec Birthday.

* * *

SINCE THIS ISSUE IS TURNED TO THE WORK The National Sunday School Association for their White material, we find that the wealth of copy which they sented makes it necessary to crowd out many church rep and other regular matter. However next week's issue contain a number of church reports and the regular colu as usual.

* * *

THE CONFERENCE ANNUAL NUMBER of **The Ev gelist** is ready for the mail as this is being written. We t it will be of value to each reader, and especially to the rious Boards. If you find errors in the lists or addresses, you kindly contact the General Conference Secretary, Dr E. Lindower, who will gladly make corrections through fut columns of **The Evangelist.**

* * *

THERE WILL BE BUT TWO MORE ISSUES of **Evangelist** in the present year—one the regular issue of week, and the Missionary Number the issue of December 1 which is edited by Brother Klingensmith. This will comp the 50 issues of Volume LXIV. We appreciate all the things that the readers of **The Evangelist** have written expressed by word of mouth to the Editorial offices du the year. Thanks, brethren, for your encouraging words.

Promoting Good Will With White Gifts

Dr. W. I. Duker, President National Sunday School Association

"Peace on Earth and Good Will towards Men" sounds like some strange fantastical message to the World in 1942. It seems as though the world had a message that sounded beautiful and was admired for its idealistic approach, but was not intended to be of any practical value. It seems to be much like the man who offered his prayers with regularity and fervor but saw no relationship nor desired no relationship between his prayer and his daily life. Prayer was beautiful and "folks usually were expected to pray," so he PRAYED!

Thus many of the people of the world look toward Christmas this year. When the mails soon are filled with Christmas cards bearing the message of "Good will and good Cheer," in altogether too many instances they will fall into the same class with much of our mail that calls our attention to some new type of "Soap" or other commodity and with one fleeting glance we toss it into the waste basket. Of course since these cards bearing the message of Christ have cost money and have come from a friend we will not toss them into the waste basket, but we will pile them upon the center table where their message is lost and where they accumulate dust and are forgotten.

Surely we desire to do more than that in the work of our church. Surely we still take the message of the Christ seriously. So we come to our Sunday Schools with the opportunity of giving to the cause of our youth. We call our gift at this time a "WHITE GIFT." White to indicate the purity of Christ. We believe that if the Sunday School approaches the time and place of the gift, the hearts of all givers will be quickened and warmed. The first great benefit will be the blessing to the child who made the gift. If your Association did not believe that it is "more blessed to give than receive," they would call off all White Gift offerings and close the work and field of National Sunday School relations to our Seminary and our Summer Camps.

Brethren, in this sorry world—with the hearts of men and women turned to war and hate—let us come with renewed effort to our White Gift. May we hope and pray that it may create a spirit of good will among men. May our Churches feel the warmth and the glow of the message that will not be dimmed by any force of the adversary of the souls of men. May we attempt to create the love of God in the hearts of men in spite of all that may be done to dampen and kill the Spirit of Christ. If there ever was a time when the Sunday Schools of our beloved denomination should seriously attempt to maintain the Spirit of Christ it is today. May we repeat again and again, "Peace on Earth and good Will toward men" until the Lord comes.



Shipshewana Camp Named After this Chief

WHITE GIFT PROMOTION

Rev. N. V. Leatherman
General Secretary

This issue of the Brethren Evangelist is given largely to the National Sunday School Association of the Brethren Church for the promotion of the White Gift offering. The Association thanks the Brethren Publishing Company for this privilege. Knowing that our interest is in common, we have purchased enough extra copies as usually done, for the Publishing Company to mail to the churches, that each fam-

ily in the church might have one. The pastor or superintendent of the Sunday School will please pass them out wisely to their families when they are received.

White Gift offering envelopes will be mailed the pastors or superintendents for equal distribution among their classes, teachers and pupils. If these envelopes do not appear for distribution by Sunday, December 13 please write the General Secretary at Berlin, Pa.

Let each pastor, each superintendent and each teacher explain to the Sunday School pupils what this offering is for and there will be the usual fine response. Last year the offering exceeded the amount budgeted. But your association is conservative with the amount budgeted. When we have the actual funds we can budget more. Our people have always shown a fine loyal spirit and interest in promoting the projects of this their Sunday School Association as outlined in this issue.

Mail your offerings early to Dr. L. E. Lindower, 520 Samaritan Avenue, Ashland, Ohio. Thank you.

The Educational Task of the Sunday School

By M. A. Stuckey
National Educational Superintendent

The educational task of the Brethren Sunday Schools in our modern age must concern itself, for one thing, with the introduction of pupils to the contents of the English Bible. Christians as a rule are poorly informed in Bible knowledge of even the most general sort. To correct this prevailing ignorance, in part, the Sunday School has a splendid opportunity to acquaint its members with the more salient features of the Bible. Emphasis should be laid on general mastery of the Scriptures. Only thus may full-orbed Christian thinkers be produced in our local schools.

For another thing, it is the business of the Sunday Schools to produce leaders who will be able to serve efficiently in all the phases of the program of the church. Elders, deacons, evangelists, lay workers, and organizational leaders of various types, the Bible School can and must train. This responsibility rests squarely upon the shoulders of the pastors, the teachers, and the parents. If they fail to do the work which needs to be done, then every interest of the church will suffer greatly. It is simply a question of educating or perishing.

Again, the Brethren Summer Camps have been aiding our youth to achieve bigger and better things



Hawkeye Group and Meeting Place

educationally and spiritually for themselves and the churches at large. The work has grown progressively through the years and has been efficiently conducted for the most part by many leaders from all of the District Conferences. It is one of the most useful and heartening phases of our entire denominational program. It can be maintained only by men and women of vision and courage, by leaders who will neither allow religious indifference nor secular defeatists to overtake them.

The past summer has witnessed our most successful effort in Camp life and work. If you White Gift supporters think our youth program slackened its pace last summer because of gas rationing, scarcity of rubber for tires, and inconvenient traveling facilities, kindly look at the statistics listed below. There was no failure or retrenchment in this Christian edu-



Blackhawk Faculty

cational program. However much others may have failed, this one under God did not fail.

Camp Registration Figures

Camp Peniel—Young People	27
Juniors	22
Camp Juniata—Young People	36
Junior-Intermediate	40
Camp Black Hawk—Young people and Intermediates	39
Camp Hawk Eye—Young People and Intermediates	57
Camp Shipshewana—Young People	52
Older Intermediates	105
Younger Intermediates	103
Total	481

In addition, our Brethren Sunday School leaders must stress Brethren principles and practises even more wisely and attractively than our fathers have done. If they have failed somewhat because of emphasizing non-essentials instead of essentials, littleness instead of greatness, division instead of unity, place-seeking and place-getting instead of meritorious service and honest promotions, need we also fail by wallowing in so deep an abyss of mire? Let the Bible Schools help to give us a bigger and better Brethrenism.

Let the giving of White Gifts this Christmas season be dedicated anew to the educational task of the Brethren Sunday Schools everywhere. Perhaps our Magi White Gifts of gold, frankincense, and myrrh may accomplish in the Saviour's hands more than our minds have thought and our hands have wrought.

Ashland, Ohio.

Our $3,000.00 Budget

Dr. L. E. Lindower,
National Treasurer

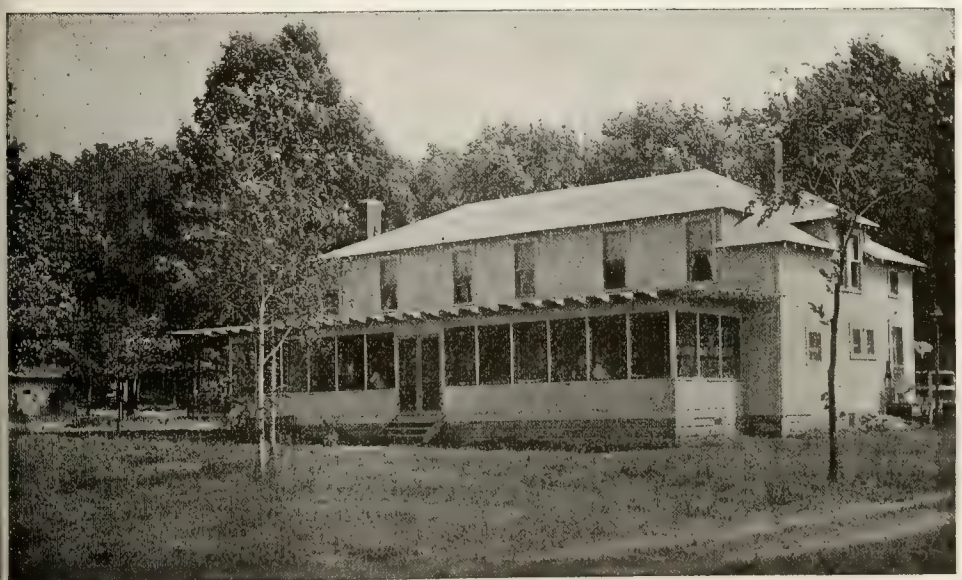
Last year for the first time, your National Sunday School Association asked the churches for $3,000.00 to assist Ashland College, run our Young People's Camps and carry on our general work. We have been very much gratified to receive just $223.53 *above* our goal. We believe this indicates an active interest on your part, in this important work of our churches. *We therefore assume that you will still be interested in it more than ever this year, and will again make it possible for us to continue an increased program.*

Of course we do not know what will happen because of the war, but the only sensible thing to do in these days is to go on as usual until we must change our plans. We do not expect our plans for Camps to be changed. But if they should be, your Association will still be interested in doing something special for our Young People, *which will cost money. This is no time to hold back on giving.*

Here are two interesting reports indicating the leading fifteen churches for last year's White Gift Offering. They challenge others.

FIFTEEN HIGHEST CHURCHES

1.	Ashland, Ohio	$198.68
2.	Hagerstown, Md.	148.05
3.	Nappanee, Ind.	124.54



HOTEL

Brethren Retreat

Shipshewana

Lake,

Indiana

4. Waterloo, Ia.	107.52	
5. Lanark, Ill.	105.80	
6. Smithville, Ohio	105.45	
7. New Lebanon, O.	100.01	
8-9. Louisville, O.	100.00	
8-9. North Manchester, Ind.	100.00	
10. Ardmore, Ind.	80.63	
11. Meyersdale, Pa.	76.75	
12. Washington, D. C.	76.00	
13. Milledgeville, Ill.	75.83	
14. Canton, Ohio	69.90	
15. Oakville, Ind.	69.37	

It looks like Brethren churches believe in our work, when nine of them give one hundred dollars or more! But sometimes the smaller churches are neglected in these honors just because they have small membership. Compare the following report of the leading fifteen churches in per capita offerings:

Church		*per capita*
1. Rittman, O.	21 members	$1.19
2. Waynesboro, Pa.	30 "	1.01
3. Meyersdale, Pa.	81 "	.95
4. Uniontown, Pa.	67 "	.67
5. Ardmore, Ind.	123 "	.66
6. Ashland, Ohio	311 "	.64
7. Canton, Ohio	122 "	.57
8. Roanoke, Ind.	59 "	.48
9. Hamlin, Kans.	86 "	.47
10. Smithville, Ohio	242 "	.44
11. Bethlehem, Va.	81 "	.44
12. Vinco, Pa.	115 "	.40
13. Louisville, Ohio	277 "	.36
14. New Kensington, Pa.	31 "	32
15. N. Manchester, Ind.	316 "	.32

(Membership figures based on last year's Annua

Several other loyal groups gave liberally, but sin we have no record of their membership, we cann report a per capita offering for them. Thank y again. Your humble Treasurer eagerly awaits yo checks again this year.

Ashland Theological Seminary.

Using Our Campers In Our Churches And Sunday Schools

By Edwin Boardman, Jr.

The young people who attend our summer camps are a good cross section of "the Church of Tomorrow." By their help we must prepare that succession of leaders who will step into the front ranks of the Church when our present trusted leadership is gathered with the Faithful of the ages. These young people must be the seed plot from which C. E. officers, Sunday School teachers and officers, church officers and—mayhap—ministers must come in the years ahead. Hence it is right that they should be trained and used in Kingdom Service.

The experience which opened the eyes of the Royal Air Force officers during Germany's air attack on England in September, 1940 was the extreme youth of many of the captured German aviators whose planes were forced down. To the amazement of the Englishmen they learned that German flyers of 18, 19, 20 years of age had already had four five years of real training for their task. The truth is pl to Church and Christian leaders. If the human spearhead Christian missionary service is to be the power it ought be in the days ahead we will have to take these young peo of our Junior and Senior camps and permit them to get further training and experience they need to become capa leaders.



Blackhawk Group

These young people gather in our district camps and given a "birds-eye view" of the gains of the past and tasks of the future. It is too much to expect that in a f camp weeks over a period of years these young people w become experts, but it is true that they do get some gra of the tasks before the church. It is our prerogative to p them to work.

Places must be opened for them in committee work C. E. and Sunday School class. They can be used to form t nucleus of the membership of the Junior Church. This act ity of the church is couched in terms of worship and usef ness for Juniors especially. The regular church service gauged to the capacity of the older members of the cong gation. Many ministers strive to meet Junior obligations "Junior" sermons. It appeals to me as the more sensible mo to actually establish a Junior Church in the care of a capa superintendent and meeting at the same hour as the old type service. In such an organization our young people the Junior Camps could be taught somewhat the responsibi ties of real church membership. They could be taught r erence, and the fine arts of worship and meditation. Th could furnish the music, the ushers, the special officers. Th too, they could be taught the joys of actually having Jun Envelopes and honestly supporting the group of which they a part.

The Senior Campers should be encouraged to find their place in the full work of the church by having part in the definite activity prescribed by their church body. This would involve an increasing share in home contact and visitation, in public testimony for Christ, in social activities, and in the acceptance of a real share of the church's life.

Two special angles of approach can be made to our youth —both of which look beyond the mere coddling of young people. Youth likes to criticize age in the church. This may be good, but let youth also get down to cases and show us what they are going to do to change conditions. The two things we can do to challenge our youth are:

(1) They should be charged actually to surrender definite portions of spending money to the cause of Christ. Too often and for too long a time the cost of church upkeep has been the case of the adult. This position was predicated on the idea that young people had no income of their own. That day is past now, and today we find our youth able to buy amusement, "pop," candy, and a multitude of good times. Yet they still face their responsibilities to their Lord on the basis of pennies, nickels, and dimes. A nickel pays for a small "coke" or a bottle of "pop." Twenty to forty cents is the cost of a "movie" admission. Our young people need to be told that they must support the church in its extension work on a ratio above the "pop" and "fizz" stage. Our youth can be used as "stewards" of the Lord.

(2) A mighty important thing our Campers could be encouraged to do would be to attend the worship services and prayer hours of the church. This cannot be achieved simply by giving the young people offices or parts in every program. It must begin with the young people themselves. There is little, if any, reason for a lot of absenteeism from divine worship. Lessons in the evening will not stop a healthy youngster from hiking out to a party or a "movie," and they shouldn't stop them from finding their way to the House of God for stated meetings. This fact is true: i. e.—We can find a way to do the thing we really want to do. Whether we use our Campers in Church or Sunday School, or not, there should be such elementary faithfulness infused into their lives that they would want to be faithful to Christ and the Church.

Citizenship Superintendent,
Hagerstown, Md.

The Use of Tracts In Brethren Camps

Delbert B. Flora
Tract Superintendent

It is agreed that the power of the printed word is almost impossible of over-estimation. There are stories of the salvation of sinsick people who have had placed in their hands a few printed Bible verses or a Gospel tract just when all seemed gone. Sects, organizations of all kinds, and enemies of the American way of government and life propagate their doctrines by broadcasting multiplied tons of printed matter and leaflets. Nations at war drop thousands of copies of bits of propaganda on the people of their enemies to contribute toward the breakdown of their morale. So can we use tracts in our Brethren Young People's Training Camps to the instruction of our Campers and the strengthening of our Brethren Church.

One of the purposes of our Camps is that of making Brethren young people more genuinely Brethren, fully indoctrinated in the Gospel of our wonderful Lord, and adequately taught in the things the Brethren Church stands for and practices. The use of tracts in the Camp classes would be of untold value in such courses, or so it seems to the present writer. Note-taking is very worthwhile, but few Campers record the pith and substance of any course unless the instructor dictates the exact outline, and then here is little or no time left for clinching the matter in the mind of the student. Consequently the Camper has either a very restricted or a much confused view of the subject. Tracts could be distributed, read and discussed. The Camper would see the outline with his own eyes and he would hear the various points elaborated. He would also have in his possession an integrated article on the particular subject.

Our Publishing Company has available a number of good Brethren tracts. Two of them on the Communion were recently announced in the Evangelist. They are "The Night of Holy Fellowship," by Dr. George S. Baer, and "Feet-Washing—A Church Ordinance," by Dr. J. L. Gillin. One on bap-

CAMPER'S DELIGHT

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The Bathing Beach



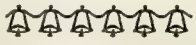
In the Blue Shipshewana



CAMP JUNIATA YOUNG

tism was announced, "The Law of Baptism," by J. B. Wampler. Another by Prof. M. A. Stuckey is in the printing, entitled "Biblical Baptism," and will soon be available. Another on Anointing for Healing is in preparation and will be ready some time in the beginning of 1943. Others will be forthcoming during the next year.

We have, then, a considerable amount of Brethren literature which can and ought to be placed in the possession of Brethren young people, and also older. The Sunday School Association has a tract department. A part of your White Gift offering will be assigned to that department for the purpose of printing Brethren tracts. Do your part in training and teaching our young people.



YOUTH TODAY

George H. Jones

Today's youth is our hope of tomorrow. Vice woos it. Pleasure lures it. Adventure challenges it. Religion inspires it. Who will win is often in doubt, and the winner determines the future of the nation. Sin paints its face to deceive. Pleasure insinuates itself so easily, and self-control with its possible sacrifices, fights at a disadvantage. Too often it looks as if the forces for good were waging a losing war.

The youth of today faces a changing age. Long periods of history pass by without much of a change, then almost in the twinkling of an eye, events ripen so suddenly, into a stormy change, that we marvel at the contrast. At such times decisions must be made quickly. There is no time for special preparation, the die must be cast and the penalties exacted. Immediate action brooks no delay. The fate of a life, of a state, or of a nation hinges on the wisdom displayed. There is time only for consultation with God. And if there has been no pioneering, there is no divine guidance.

Today's youth needs the mothering of the Church. Too many homes lack religious instruction. The duty of such an obligation is rarely discharged. The matter is left to the chance of occasional Sunday School attendance. Here in qualities of character are taught and efforts made to imp the importance of Christian living to the youth. Teachers important. The lesson is important. Its manner of prese tion is important, but how awaken the careless and the different to the opportunity. The kind of mother a Churc makes its power and usefulness a matter of perpetuatio its elimination a matter of necessity. Youth needs the n ering of the Church.

Today's youth needs the teaching of the Church. We

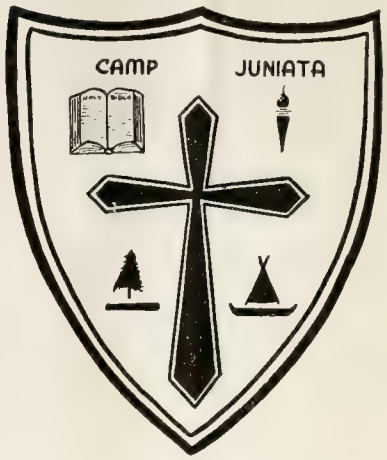
C

These Are Future Church Leaders In The Making





CAMP JUNIATA



COAT of ARMS

)PLE

pete with commercialized amusements and recreation and our only investment is too often the consecrated Sunday School teacher who senses the cost of defeat in the ruin of senseless movies and loose social gatherings. The appeal of character construction competes with the subtle nature of sex perversion, parodies belittling virtue, and the ridicule of nobility, until the marvel is that youth in a conflict of the real with the pretended hardly knows the true from the false. With highly paid propaganda for smoking, drinking and loose-living, the youth of today faces Movie, Radio and Libertine, militantly opposing and discrediting decency calle "Puritanism" and cleanliness called "Bigotry" until one i amazed that so many are clean and decent.

Today's youth needs the training of the Church. Men an women of mature age find the most difficult task in life, th restraining of themselves in new habits. Many old habits ar not regarded as harmful, until dire penalties have to be paic in body, mind and spirit. Too often these habits have grow from youthful indulgence. Athletes must learn and practic without letup, new and proper habits to fit themselves fo

JUNIATA JUNIORS AND INTERMEDIATES



conquest in their chosen field. How easy to indulge in things that delight one and find eventually the damage done by thoughtless habits and practices are become a burden to the nature man or woman. The training of the Church is best recognized when too late.

Today's youth needs the challenge of the camps. On every side are appeals that aim at enlisting the loyalty and enthusiasm of youth. Often interdenominational groups whose appeal is partly religious. Social and welfare organizations with national and state-wide activities. To our Brethren Youth, in the face of these conflicting interests and appeals, we bring the accomplishments of our Brethren Camps. Launched some fifteen years ago, we have nine centers, where the National Sunday School Association aims to have administered by their own local spiritual leaders, the best kind of a modern camp for today's youth in every Brethren Conference. Let us discover that we can indeed promote and administer one of the most vital forces in spiritual America, where, in the face of a changing age, we can mother, we can teach, we can train and we can challenge, Brethren youth to the highest kind of Character and Faithfulness a changing age needs.

Why Have Junior Camps?

The characters of our boys and girls will be built out of what they see and hear during their years of development. Their elders are responsible for the kind of building material they have furnished. From the screen, the comics and radio, the child frequently learns the tricks of thief, robber, murderer and the broken home. These things they practice in play. Therefore at an early age, because they lack spiritual depth of character, they are ready to do business. Is it strange that these children, so trained from infancy, go wrong?

Your National Sunday School Board realizes that the church of tomorrow cannot be left to chance. Jesus said, "Occupy till I come." Luke 19:13. Surely the Junior camp program of the church is obeying the command in part, in planning and training its boys and girls.

Let us keep in mind the fact that our chief purpose in Christ's work is to reach, to hold the interest and inspire the children for Christian living and service.

A leader was addressing a convention when he was interrupted by the insistent voice of a child saying, "Pardon me, Sir, I've lost my father. Will you help me find him?" Our children are seeking their heavenly Father and we want to win them for Christ and the church.

Today many people are preparing for definite fields of work in various professions, but few prepare for service in the church. Many activities of camp are used to discover and develop leadership for the local church. Especially is this possible when the children are grouped with others of their own age.

We believe in advocating a Junior Camp because the young child is very impressionable. It is possible to emphasize the religious aims and obligations of our church. When the child sees the reasonableness of these obligations and his love for Christ is appealed to, most always he will respond.

The class work in camp furnishes a challenge to serve the Master and His Church and supplies useful knowledge through Bible dramas, stories and scripture memorization.

Every provision is made for developing devotional attitudes and practices. Bible study under skilled leaders, the Morning Watch, Vespers, Candle-lighting service and group devotions just before taps—each makes a lasting contribution to the life and character of our children. To believe that our boys and girls with this basic training will be better fitted to face life problems. Especially is this true when sympathetic companionship encourages close contact with the Master Teacher, Jesus.

Campers, parents, lay members, teachers and ministers, let us not say we are too busy to boost for our White Gift Offering. Perhaps we are busier than God means us to be. If we are doing His work, we need to plan definitely and not for this gift.

Let us, as Jesus says, "Occupy till I come," by giving the largest possible White Gift this Christmas season.

Vera E. Laughlin, Superintendent Children's Division,
Greencastle, Pa.

Missions in Youth Camps

One of the most promising aspects of our young people's camps is the splendid missionary spirit pervading the entire curriculum. There is usually a universality of missionary and



Shipshewana Lakeside Vesper scene



Hawkeye Cooks

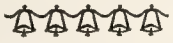
vangelistic teaching regardless of the type of course. This pirit is also manifest in the large number of conversions nd baptisms in the camps. Such would not be the case if the eaders did not stress this type of Christian work. The unsual part of the story is that practically all of the confesions are obtained by the young people themselves.

The Christian Endeavor courses stress the service aspect of his organization, especially in Evangelism and Missions. There are courses in Missions in General and also particular ourses dealing with our Brethren missionary program. These re just a few of the practical courses emphasizing the missionary work.

These courses have shown their values in that we have ad an increased interest all over the brotherhood in young eople's activities especially Christian Endeavor which is ssentially an extension organization. There has also been noteworthy increase in the whole work of the Church both ocal and denominationally. The youth camps deserve a fair hare of the credit for this.

You may rest assured that your White Gifts will further he fundamental missionary spirit among the young people nd the Church.

Chester F. Zimmerman.



THE CONTRIBUTION OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION TO BRETHREN CAMPS

I speak from the angle of a former camper and as a member of the District Sunday School Board that sponsors Camp Juniata in Pennylvania. As a young fellow I appreciate the opportunity of attending such a Camp as our National S. S. Board endorses. It is true I had had camping experiences before, but certainly not as that offered by a Christian Institution. Young people's camp is, in my mind, one of the best objectives that could be offered growing youth. Of course, as a camper I didn't realize just how much the National S. S. Association did for the Camps. I knew they had a representative at the Camp, who in my first year of camp, was Professor M. A. Stuckey. It was our privilege to be in the first group of campers back in 1933, and as I look back over those years, many of the things learned in that molding period of youth will never be forgotten. I feel that my Christian experience and training was greatly enriched by my camp training. I have been rather regular in S. S. attendance but still the training I received at Camp was so much more thorough and complete.

One appreciates the Camp more if he has had the chance to be there either as a student or an observer and sees what really is accomplished for Christ with youth.

As a member of the District S. S. Board the financial angle enters in more. For certainly with this help from the National S. S. Association through the Brethren giving to the White Gift Offering it has made it possible for us to get people into our Brethren training camps at a relatively low cost to the Camper.

Brethren people should be grateful that they can have a part in this great Camp movement. Even though you cannot attend Camp yourself, you can help make it possible for others to attend by giving a large White Gift Offering at this Christmas Season to the National Sunday School Association of the Brethren Church.

Walter C. Wertz, Conemaugh, Pa.

Words of Appreciation

IN APPRECIATION OF CAMP BLACKHAWK

I feel deeply honored to be given the opportunity to say a few words about the camp. I feel that this camp, known in our vicinity as Camp Blackhawk, offered me many opportunities to broaden my mind, intellectually and spiritually. As a student in my second year, I have brought to my attention many facts about the Bible which I never understood.

One of my most interesting experiences was that tribes would be divided up and then they took their turn at peeling potatoes. My personal attitude about the camp is that anyone wanting a more clear understanding of God's Word and also to have a fine Christian fellowship is to go to Camp Blackhawk or any camp which sponsors such fine Christian feeling.

Hal McArthur, Jr., Waterloo, Iowa.

IN APPRECIATION OF CAMP JUNIATA

As you know, I graduated this year from Camp Juniata, this meaning that I have completed three years training. I appreciate the work that the camps are doing so much, that I intend to return next year as a postgraduate. I am writing this letter, hoping that I might influence some young person that has never had the opportunity to go to Camp, to go. I'm sure that if they go, they won't regret it. In my three years of Camp Life, I learned more about the Bible, met interesting people, and enjoyed the sports immensely. And now, I am sending out my appeal to all you young people to start saving your pennies that you would ordinarily spend for candy, and come to Camp next summer. If you happen to be in my district, you'll see me there, and I'm looking forward to seeing you there too.

Yours for a better camp this year,

Betty Solomon, Camp Juniata District.

SOUTHEASTERN DISTRICT APPRECIATION

Truly the churches of the Southeastern District have many things to thank the Lord for this year, for He has richly blessed them not only materially but spiritually. Certainly they should be grateful that so many of their young people were able to attend Camp Peniel to receive training in Christian living and Brethren doctrines.

We rejoice that the National Sunday School Association has so generously contributed funds, workers, and suggestions for the training of youth in summer camps. We are thrilled to know that many of our young people find it such an inspiration and treat to attend Brethren camps. The returns of such investments are far beyond visible and tangible measurements. The money spent for Brethren camps can never be counted again in dollars; the returns are too great.

Our Brethren camps are made possible by a large White Gift offering. Today it is doubly important to contribute to it, supporting the National Sunday School Association in the splendid work it is doing. It seeks not only to give out the gospel, but to train youth for Christ and the church. So contribute generously to the White Gift offering this year that our churches may reap greater blessings.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

Southeastern District Camp Chairman.
Margaret E. Lowery,

A CAMPER'S APPRECIATION

Our camp, Camp Peniel, has only been in operation for three years. I am very glad to say that I have been fortunate enough to attend each year. It gives one a thrill and a great inspiration to spend a week there. I am looking forward with great anticipation to attend next summer, to take the post graduate course.

I am sure that all the young people that have attended this camp, have gone back to their churches and have become active Christian workers. Because of their camp training they have a better understanding of the church and its work as well as a greater knowledge of the Bible. At least it has prepared me to become a more active church worker.

Each camper is indebted to the National Sunday School Association for helping to make camps, such as Camp Peniel possible, as they are a great benefit to every young person that has been able to attend one of the Brethren camps.

Ida Ruth Sperow,
St. James Brethren Church,
Lydia, Md.

ANOTHER CAMPER'S APPRECIATION

It gives me great pleasure to answer your request in regard to our camp and its program.

"Songs of praises" may be sung about our young people's camps, but these songs can never be too praiseworthy or long enough to completely relate the benefits of a week spent in a summer church camp. This opportunity which is presented each summer to our young people results in a week spent in spiritual, recreational and educational uplift and inspiration.

The part of our camp program at Camp Shipshewana, Shipshewana, Indiana, which inspired me most and for which I am most appreciative is the early morning watch and the evening vespers. These worship periods give you an opportunity for thoughtful self-meditation.

This year in camp I learned facts which more firmly established my faith in God and the Bible than all my years spent in Sunday School and even in my college course in Bible Survey. In this year's camp under the capable direction of Prof. M. A. Stuckey we were informed on the subject of "The Bible and the Spade." In this class Prof. Stuckey sought to provide concrete evidence of so called Biblical "miracles" of the Old Testament. These evidences were reports of the results of unearthed archeological remains of very early civilization. These concrete examples renewed and confirmed beyond doubt my faith in God. Others equally capable directors were Rev. Delbert Flora in Church History, Rev. J. G. Dodds in Sunday School Organization and Rev. E. M. Riddle in Teaching in the Sunday School.

However, not all of the week is spent in classes. The truly vacational part of the program is the afternoon recreational program. In these programs we learn cooperation, sportsmanship and have wonderful Christian fellowship. A well organized plan carried out by competent leaders provides a wealth of recreational relaxation and physical recreation.

If anyone wants to give me a vacation with a small investment and double-fold returns, let him send me to spend a week in spiritual, educational and physical recreation at a church camp.

I thank you very much for the opportunity to repay in this small way for my week this year and others spent in camp.

Norma Frances Fowler,
North Manchester, Indiana.

CENTRAL DISTRICT APPRECIATION

We of the Central District are much appreciative of th assistance given to Camp Blackhawk by the National Sunda School Association of the Brethren Church. Of course w understand that the financial support which this associatio gives to us each year would not be possible were it not f the liberal giving of the Brethren Church in the White Gi offering at Christmas time.

Our District benefits from our Brethren Training Cam in many ways. Here our young people meet young peopl from other churches of the District. From them they lear about the Brethren people in the other places. Friendship are formed which greatly knit and unite Brethren efforts i a district where the Churches are widely scattered. In cam our youth are privileged to meet leaders of the Brethre Church who are there to instruct them in scriptural truth which Brethren hold dear. Lives are consecrated to the Ma ter's service in our Camp. From this group will come th leaders and ministers of our Church tomorrow.

It is important to the survival of our Brethren Church i this District that we maintain this Young People's Camp eac year, for here is the unifying and progressing power whic keeps churches separated by hundreds of miles in harmon with the Brethren Church at large.

Without the financial assistance given to our Camp by th Sunday School Association of our Church it would be pra tically impossible to hold such a Camp. And were this Ass ciation to suddenly withdraw its support from all of ou Camps in all districts, we would shortly find ourselves as Denomination coming "out of the little end of the horn." W cannot afford to risk even one percent of retrenchment. Ou youth need the training they can receive in our Camp. Ou Churches need these trained youth for the leaders of the t morrow years.

There is one easy way for us to give the assurance tha our Camp program can be continued, and that one way i for each of us to support to the best of our ability, the Whit Gift Offering this Christmas.

Let us be as liberal as possible this Christmas, and the when Camp time comes around next summer, and Camp is ad vertised, then we shall know that we have had a definit part in the continuance of the Camp in our District. By ou dollars of White Gift we are educating our youth for th future of Christ's cause and gospel among men. We are de pending on you this Christmas for the assurance of ou Brethren Camp Blackhawk next summer.

W. St. Clair Benshoff, Milledgeville, Illinois.

IN APPRECIATION OF THE HELP GIVEN BY OUR NATIONAL SUNDAY SCHOOL ASSN. TO OUR MID-WEST YOUNG PEOPLE'S CAMP

It gives me pleasure to write a few words in appreciatio of the assistance given us by our National Sunday Scho Association for our new Camp. It is not an easy thing t organize a new Camp, to plan the program and to raise suff cient money to carry out the plans to a successful conclusio without some outside help. Our Committee worked hard t get the program in order and then we appealed to our Ass ciation for the further necessary help and we found the ready to supply the needed assistance.

This help is not confined to finances alone, important a that is, but includes administrative help, teaching help, ou lined course of study, grades to the students, granting of d plomas and other such things. To furnish these things to ou Brethren Camps is a most important part of the work o our National Sunday School Association, and they are doin a nice job of it.

ıe great value of our Summer Camps to our Church is beginning to be appreciated; and it is the writer's opin- that there is no investment in the work of the Lord that bring us greater returns, than that which we make when ;ive liberally to the work of our National Sunday School ɔciation. The work of these Young People's Camps is edu- ɔnal, spiritual, evangelistic and missionary. There are r values to be sure but these stand out in Camp life as evidenced by the results.

ur Camp this year has been a great help to our young ɔle, to our Churches, to our District and to ourselves for ch we are truly grateful to God.

Cecil H. Johnson, Falls City, Nebr..

MY APPRECIATION

ıe National Sunday School Association of the Brethren rch does important, concrete things, for the church. We e no measuring stick or guage to compute with or cal- te the worth of this work among our churches. Therefore ɔroperly evaluate this fine service is a bit difficult.

oung people, intermediates and juniors from Ohio have ıifested genuine interest in the Shipshewana camps in ıana for several years. The set-up there is nearly ideal such training and spiritual uplift, which we aim for them eceive.

ersonally, I have noted three major reactions from camp programs—namely:

ellowship with others of like faith. Intermingling and ac- intance of our rising generation, in study and in play, as l as in devotional activities is valuable. What a privilege! a young man, I can yet recall that only on one or two asions that I had opportunity to meet any young people n other Brethren churches until I entered Ashland College.

ision of Leadership; leaders must usually be discovered. takes some field like Summer camps to discover certain ressions, in young people. These Christian training camps n the doors for people to find themselves.

reparation for greater service; A study of three or four ctical courses each year for three to four years, will make siderable contribution to the usefulness of a worthy fair- ıded student. At the end of such a course, a student ought know how to meet and attack certain problems. Also how to er upon a rather thorough study of God's Word, in order be able to present it to others, or to serve in some other d in the church program, with a greater sense of worth l responsibility.

hese reactions and many others of course, will continue urge me as a pastor to induce my people to further sup- t our Sunday School camp program, as well as the other e service rendered by this association.

A camper— E. M. Riddle.

STUDENT APPRECIATION

During this past summer I was privileged to spend two ıecutive weeks attending Young People's Camps, Camp ıck, and my own district camp in Kansas. This was the t year any real attempt had been made to provide for the ıng people of this district a week full of rich Christian ssings such as they enjoyed.

Camp does something to a person which is extremely diffi- t to explain, for you go away with a new zeal and a will- ness to put forth a greater effort in the accomplishment the great task which we as Christians have to perform. We must remember that the young people of today will be Church of tomorrow, therefore camp plays an important t in the developing of their lives.

he camp held in my district was the camp held in Clay ıter, Kansas—Mid-West district. Ruth Johnson.

Churches and Sunday Schools

H. H. Rowsey

You can help our camps when you send your young people to camp. We cannot have camps without campers. Therefore, you help our camps when you ENCOURAGE your young people to attend. Many young people need only a word of encouragement to send them on their way to the National Sunday School Association camps.

You help our camps when you make it possible for young people to attend by paying a part or all of their expenses. Many Sunday Schools help along this line.

You help our camps when you send young people with seriousness of purpose. Our camps are training schools. We seek to prepare your young people for larger leadership in your Church and Sunday School. If some of your young people are not interested in—"school" in the summer time —and want to attend camp merely for a "Vacation" or "good time" you help our camps by encouraging such young people to take their "vacation" elsewhere.

You help our camps by sending young people who are faithful in Sunday School even though they are not yet members of the church. In every camp period there are those who make the "good confession" and this brings joy to the hearts of other campers as well as to the hosts of Heaven.

You help our camps when you remember the Educational Director, the administrative officials and teachers, and all campers in prayer. "More things are wrought by prayer than this world dreams of . . . " The camp movement in our denomination has accomplished much. We need your prayers that the movement may continue to be of great service to the Cause of Christ.

You help our camps when you loan your pastor, your teachers and other local helpers to serve as workers in the camps. Some of the most talented workers of our denomination have served in the camps. This has been made possible through the cooperation of the Churches and Sunday Schools and the willingness of these individuals to serve.

You help our camps when you give campers an opportunity to tell your school or church something about the studies, devotional periods, recreational participation and special programs of the camp. This will inform and inspire both young and old.

You help our camps when you support the White Gift Offering. A certain sum is set aside in the National Sunday School Association budget for this work. So your gift at Christmas time will help to make it possible for your Sunday School Association to continue its splendid support of the camp movement in our denomination.

Goshen, Indiana.

YOUNG PEOPLE'S CAMPS

J. Raymond Schutz

Growing up in a day before Boys and Girls Camps were even thought of, I have had no personal experience in Camps from which to give an estimate of their value. But for a number of years now Mrs. Schutz and my daughter, Charlotte, have spent a week or two annually at Camp Shipshewana, and I know from their reactions and appreciation of their experiences there that the Camp has proven not only interesting, but tremendously worth while.

Their reactions are likewise shared by nearly a hundred young people from the North Manchester Church who like-

wise have had the benefits of the Camp. There has never been a young person from this Church that was not thoroughly enthusiastic over the entire program. It appeals to them because it is a balanced program and takes into account all of the interests and needs of the young people. There are other camps and other Organizations for young people but none of them make any provision for the spiritual needs of the youth like our Church Camps. There has not been a year since our young people have been going to Camp Shipshewana that there have not been confessions of faith and afterwards accession to the Church.

Yes, I am very enthusiastic about our Camps with the splendid leadership provided for them. With the wholesome surroundings and environment and the splendid course of study, where could we send our young people or where would we dare to permit them to go to receive anything like the thorough and wholesome training as well as a week of real vacation? Long live our Camps!

N. Manchester, Indiana.

C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for December 13, 1942

"HOW CAN WE IMPROVE OUR WORSHIP?

Psalms 100:1-5; 101:1-3

For The Leader

Worship is giving adoration and praise unto our eternal God. How we do this, and the results, depend largely on our attitude toward worship. We can worship our God anywhere at any time. The best and most important place to worship God is in Church.

Perhaps many times we have felt that our services have not had much in the way of spiritual worship. This happens so often, and the reasons are plentiful. Tonight we want to look into this matter and discover some ways in which we can improve our worship of God. There are great blessings in store for any person or congregation that is willing to worship God in the right way. If our worship services have lacked the dignity and warmth of a real Church service, then we will do well to expose the trouble in the meeting tonight.

QUESTIONS FOR DISCUSSION

1. What is the main purpose of Worship?
2. What is your right attitude in Worship service?
3. How can we increase reverence in our churches?
4. What can we do to improve the worship period?
5. What can we do to improve the effectiveness of the pastor's sermon?

DISCUSSION

PURPOSE OF WORSHIP. When people gather together in the Church services they need to be brought into a spirit of unity. There can be very little actual worship of God if a congregation is divided by petty jealousies, disagreements and unforgiven sins. For these things prohibit the Spirit of God from coming into that service. Our worship services are to unite the people in one spirit and one mind, so that the entire congregation, waiting before the altar of God sha seek Him.

The purpose of worship is to seek God for the forgivene of sin, and to give unto Him adoration and praise of o hearts. Christ is to be exalted when we worship. Throu all of eternity we shall be singing songs of praise and ado tion to Christ for His marvelous victory of Calvary. W should at least get into practice while we are on earth. U less every portion of our service—singing, prayer, scriptu offering, sermon—points to God and the adoration of Chri then it is not worship, and our time is wasted. This takes t united efforts of every person in the church service.

OUR ATTITUDE IN THE WORSHIP SERVICE. The p mary motive in coming to the church is to seek God. seeking Him we shall praise Christ. We shall desire God speak to us so that we might have help spiritually for anoth week. Our attitude should be one of expectancy. If we not expect to receive any help or blessing, we shall not, a we shall be just so much dead weight in a church.

In certain churches it is not hard to see the difference spirit between the morning and evening services on Sunda It seems that there is a different spirit of friendliness, fe lowship and worship on Sunday evening that is not present the morning service. The best answer we can give to this in the attitude of the people present. Sunday morning chur services, more largely attended than evening services, ha a certain group of people who are there only because th feel it is their duty to go to Church on Sunday. They ha no further interest in the service. They support but little, th do little praying and are never seen at any other service activity of the Church. Their attitude of "feeling obligate is not helpful to a wholesome worship service. But, when ev ning comes, people come to church because they love t Church and God. Singing is more inspirational, people a eager to listen, the Pastor senses the spirit of the service a can bring more helpful messages to his people.

If our attitude is just one of "duty," then we spoil t service. Our personal attitude should be that we are in t presence of God; that God has something for us; that must be in a reverent receptive mood to hear Him speaki to us.

IMPROVING THE WORSHIP PERIOD. Too many chur worship periods are like alarm clocks, set to go off at sta ing time Sunday morning, and unwind just like a clock. Th are purely mechanical. Organist, song leader, minister through their motions with no variations over the last we or the week before, or ever. There is no warmth or spi to the service. Audience reaction is the same. People are co tent to sit and let those in charge do everything for the Singing is dead, scriptures unheeded, standing for prayer agony, announcements drone, offerings embarrass, the cho and organ boom irreverently on the special, and the minist prays fervently to God for a miracle which will put the ho into a spirit of worship for the reception of the message.

Why must these things be?—they need not be. With t proper attitude, we will sing the songs of praise, paying a tention to the words of the stanzas. We will listen eager to the scripture, and close our eyes and listen during t prayer. The organist will play reverently, and the choir w sing accordingly. Our offerings will be piled high as unto t Lord, and our minister, inspired by what has gone before w have no trouble in filling our open hearts with God's me sage for us.

IMPROVING THE SERMON. This may be a bit unusu but there is much we can do to improve the Sunday messag from our minister. If week after week our minister me with envyings and strife, petty jealousies, selfishness, and s he cannot help but be discouraged and grieved when ti comes for him to choose sermon subjects and study the n

terial for his sermons. There is little inspiration to work up acceptable sermons for people who are inbred with selfishness and sin. Nearly every minister can point to people in his church and tell you that those people are a source of inspiration to him—simply because of their attitude of interest to his messages. The best way we can help our minister to bring us more helpful sermons each Sunday is to be interested in what he has to say when he is preaching. Every minister can, at a glance, look out over his audience and pick out those people who are there to listen, and those who would just as soon he wouldn't take up their time. What kind of listeners are we? Let's remember that the minister is a commissioned officer from God. He has a message for each of us from our God. Our worship can be improved if we are willing to do the things expected of us when we come to church.

With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

CHRISTIAN LAYMEN AND TOMORROW'S WORLD

A Message Delivered on Men and Missions Day, November 15, by Rev. C. Y. Gilmer

Acts 1:8—"Ye shall be My witnesses"—Jesus.

This subject has been assigned by the Laymen's Missionary Movement to the end that laymen in all churches be aroused in increasing numbers to a sense of their personal responsibility for the missionary enterprises of their respective denominations.

The Layman's Responsibility

Upon laymen rest the main obligation for the continuance and expanse of Christian missions. It is placed upon them by our Lord Himself in the Great Commission which embraces all Christians. Those who are unable or unqualified to go in person are required by implication to go by representation. This calls for money to send and to sustain others. For this Christ looks largely to the lay members of His Church. Christian laymen who are loyal, devout and sacrificial rejoice to do this financial feature of the Master's command. The assurance of such an investment far excells any earthly insurance known to men. To fail to make this investment is to lose all that one may work for in this world.

The Commission Not Open To Discussion

The command stands today unrepealed! It is not outmoded by the present crisis. It is in full force! The field is ripe unto the harvest and the workers are too few. "Why call ye me, Lord, Lord, and do not the things which I say?" Christianity is a world religion. Christ is the light of the world. The Church's higher loyalty to Jesus Christ makes her an international organism. Do not say that Christianity is too good for other nations. It is a faulty tolerance which says that one religion is as good as another so long as it is practiced. The Mohammedans live up to their religion, and behold the result of it! Besides, such tolerance does not understand the nature and the demands of exclusive Christianity. There are many religions, but only one Christianity. Religious people throughout the world are perishing for that Bread of which if a man eat he shall never hunger and never die. If your father left an inheritance for you and your brother, and your brother living at a distance could not receive it unless it was sent to him, would you be at liberty to decide whether you would send it to him or not? Has it ever occurred to you why the heathen are benighted and poor? It is simply because they have never received their share of the inheritance which the Father left us to give them, and which Christ commanded us to give them. We do not deserve any credit for obeying the Great Commission. What, then, will be the consequence upon us for our disobeying the Commission, our bounden duty?

Witness Or Die

We are Christ's representatives, His witnesses, His missionaries. If the Church refuses to witness she will die. "A Church which has ceased to witness is dead already." The world needs the Gospel. Rising taxes and prices do not cancel this fact nor our obligation. "Ye shall be My witnesses!" If giving is more difficult let it be more sacrificial. First things must come first. The price paid for Christian faith and witness is never in vain. Are you calling, "Come back!! charity begins at home?" Are you aware of the urgent necessity of the Christian Gospel for our contemporary world? Who are we to call "Come back" when the Lord says "Go?" The price is high at this time but the cost of refusal is even greater. Would that Christians in this generation would see how terrible has been the cost of their refusal to cooperate with Christ in evangelizing the world. We refused to multiply our missionary forces in Japan, and now we send them bayonets. We refused them Bibles and now we send them bullets. We did not even give enough of ourselves and our possessions to keep us spiritually healthy. It is obedience to the Great Commission or chaos. It is either Christian enlightenment or all mankind will go down in a dark night of tyranny, driven by a godless aggressive power.

Are Missions Done For?

Wherever Japanese influence extends Christian missionaries have either been killed, expelled or interned. Does that mean that Christian faith in these areas has been destroyed and our efforts wasted? Decidedly, NO! Christianity is not that easily stamped out. The native workers go on praying and directing the work. In Japan a ban against Christianity numbering at the time several hundred thousand adherents lasted for 300 years. And when the ban was lifted there stepped forth to the amazement of the Christian world 20,000 Japanese declaring their Christian faith. Missions have not folded up in China. World upheavals have always proved to be opportunities to Christianity. The modern Protestant missionary movement had its birth in a more difficult age than this. Despite the Reign of Terror William Carey sailed for India. During a world war the London Missionary Society was organized. When Napolean planned to invade Britain the British and Foreign Bible Society was instituted. When Britain blockaded the New England Coast in the War of 1812 Judson sailed for India. Christians true to their trust esteem this present time a great missionary opportunity. "When the world is at its worst, Christians are at their best." Christianity has survived worse things than wars. "We must see today the strength of Christianity in suffering." "This world set-back is a strategic retreat that we may gather our forces for a better, a more purified advance into the soul of humanity with the only thing that can save it,—the Gospel of Christ." The inner dynamic of Christianity will re-esatblish her on all fronts. Meanwhile, push the Gospel where the doors are not temporarily closed.

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays.—Selected.

News From Our Churches

MEETINGS AT VINCO, PENNA.

Veni, Vidi, Vinco. Yes, I came and I saw Vinco, and was I surprised? This is a wonderful community and growing fast. It was my first trip up the hill from Johnstown to this plateau community. Here I found Rev. C. Y. Gilmer on the job with his good wife and they surely have done a great work for the Lord and the Vincoites. He came into the community when the air was badly surcharged with division and all manner of possibilities. But with proper patience and tact he has managed to live down a lot of the ill will and after his church house burned down the folks got back of him in a real way and they now have one of the nicest church houses anywhere. It is beautiful, tasty, and thoroughly usable. And it is situated right in the midst of a community of loyal and likable folks. They surely treated the evangelist wonderfully during the two weeks he was in their midst. They are attentive and appreciative. They showed their appreciation in many ways for all of which the evangelist is thankful.

Brother Gilmer is one of the goingest pastors and he found in the evangelist one who liked the idea of getting out among the folks. This made for better attendance and also helped bring some folks to the decision they needed to make. There were various kinds of decisions, since things were much different there than at most places. Some who had become defectives when the recent division came about, were heartily tired and ashamed of their action in leaving the Brethren and they came back with deep regrets regarding the separation. They repledged themselves to the church and the Lord and were received into communion and fellowship with the church. Some who were in need of a new church home are coming with their letters or refellowshipping and others were first time confessions.

The Sunday following the close of the meetings was to be communion Sunday and those uniting were to be received into fellowship that day. So Brother Gilmer will let us know how they fared as to increase in membership.

I do feel that we had a great spiritual time together, and our prayer is that pastor and people may continue to live in the fine family manner that they seem to have developed. Brother and Sister Gilmer are God's particular gifts to the Vinco church. May God bless them as they further use their talents and abilities to His glory and the upbuilding of that church. I again say I think it is one of the finest parishes in the brotherhood and the opportunities for real growth are great.

This church has a nice group of young people, and the pastor and wife are doing worth while work with them. They have an orchestra that can be used in all kinds of meetings and a choir that is a real help in the church. I found the Sunday school up and going with Brother Geo. A. Leidy leading them places. All in all Vinco is just a fine place to be and the church folks are of the best. God bless and prosper you is my prayer.

The evangelist had his home at the Walter S. Mackall home and a real home it was. It has been a preacher's hotel for years and they know how to make one feel at home in the midst of strangers. The homes of the church were opened to us for meals during the protracted stay and again it is impossible to describe the excellent meals they served us. In fact Brother Gilmer had to cut out breakfasts owing to the pressure of extra fine eating at noon and evenings. We hope and look for his full recovery.

In leaving we just said au revoir for we do want to run back there again some day and renew the fellowship we so recently enjoyed. But the trip to Vinco shall never be forgotten, it is one of the brightest pages in our memory book. We hope we have been able to help some in sweetening the community which suffered so badly because of our late unpleasantness. It is now out on the main line for real growth in grace and determined loyalty to the Brethren church, their fostering mother. Again we say God bless the Vinco group of loyal Brethren.

E. L. Miller.

EAST MANSFIELD, OHIO TO ROANN, INDIANA

On September 30th we concluded a three-year pastorate at the East Mansfield United Presbyterian Church. Those three years were happy ones and very profitable in practical pastoral experience. We will never forget the generous attitude of the people toward us. On the concluding Sunday of our pastorate we received 11 into the membership of the church and were presented with a large cash gift which was very helpful in getting us started in our new pastorate. We are glad to report that Mr. and Mrs. Maynard Mills of Ashland College have followed us in the pastorate and recently moved into the parsonage. It is hoped that this church may continue to be an aid to our ministerial students and they likewise to the church.

We arrived in Roann on the evening of September 30th and spent the remainder of the week getting settled. We find the people very friendly and cooperative. In a sense it seemed like a homecoming to us for we were entering full-time work in our own church. At the reception we received an abundance of foodstuffs of all kinds for which we are very thankful.

After the first week we began to get acquainted and now we are beginning to get our plans mapped out for the future. November is a month of preparation for us. We are preparing for our coming communion service with a series of four messages on the scriptural background of this service. We trust that we may find a bountiful harvest of souls in our labors here and that we may be always found faithful not only to our church but also to our Lord.

Smith F. Rose, pastor.

LOST CREEK, KENTUCKY

It was Saturday evening, the supper had been done, and in our home we had practically settled for the evening's reading. There was a rapping at the door, and in answer to the welcome "come in" a young man and woman entered. The man's breath betrayed something of what he had been drinking. We did not recognize them, at least at first. They were from another county, and after talking with them found that the young man was from a home where we had baptized the mother in the home, and some of the children, and had visited there some.

In the conversation with these young folks, we found that the man had had trouble with the drink habit, and came here to join the church, and therein get away from his habit. After talking with them, we had prayer, and took his confession. We found that they were husband and wife, and the wife said that she also would come into our church, since she had before joined another. But she felt that both should be in the same church. Two weeks later we baptized both near their old home place in Troublesome Creek. Later we found that the young woman is a school teacher in this adjoining county above us, and husband is from a prominent family in this county.

Recently we visited in their home since they had not gotten out to our services. We found that the husband has not drunk intoxicating liquors since his confession and baptism which has been some months ago, for which thing we praise the Lord. We are looking to this home for a real witnessing for the saving power of the Grace of God.

G. E. Drushal.

ASHLAND COLLEGE

The Brethren Evangelist

Vol. LXIV, No. 49 December 12, 1942

Universal Bible Sunday

December 13, 1942



Read the Book More

and

Read More

of

The Book

Thy Word is a Lamp unto my feet,
And a Light unto my path.

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of The Brethren Church

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INTERESTING ITEMS

WE RECEIVED NOTE OF a planned Revival service at ths Cumberland, Maryland Church, of which Brother P. M. Naff is the pastor, but it came too late for us to place in **The Evangelist.** We are expecting a report of the meeting to be included in our "News From Our Churches."

WE BRING YOU THIS WEEK the last of the series of three articles from the pen of Dr. W. I. Duker, President of the National Sunday School Association. We urge that all officers and teachers of the Sunday Schools read it carefully.

UNDER THE CAPTION OF "Over the Top Once More" Brother H. H. Rowsey, pastor of the Goshen, Indiana, Church tells the good news of another victory in which in a drive to reach $1,800.00 the congregation "went over the top" with $2,158.75 on their Building Fund. Congratulations, brethren.

FROM SOUTH BEND, INDIANA, COMES WORD that they are having a course in Teacher Training, conducted on Monday night. Three courses are offered: 1, Basic Bible Course; 2, Popular Outline of Church History; and, 3, Teaching the Primaries in the Church School. High School age and above are eligible for these courses.

EVIDENTLY NOVEMBER 15TH WAS AN AUSPICIOUS DAY with the New Lebanon, Ohio, Church. The regular Bulletin for that day carries a frontis which announced "Woman's Day," while within was enclosed another program sheet which announced the dedication of their new organ. At the morning service the Woman's Missionary Society provided the program and the Dedication service for the organ was held at 3:30 o'clock in the afternoon. Mrs. Virgil Meyer of Gratis, Ohio, was the speaker of the morning. The organist for the afternoon service was Mrs. Velma Kenney. The readers of **The Evangelist** will be looking for a full report of this day's activity. Brother W. C. Berkshire is pastor of the New Lebanon Church.

BROTHER L. O. McCARTNEYSMITH, pastor of the Cerro Gordo, Illinois, Church sends us a bulletin announcing the Harvest Home Service which the church observed on November 15th. It took the nature of an All-Day meeting with basket dinner at the noon hour. A Pageant entitled, "Thanksgiving" was presented at the afternoon service by the young people of the church, under the direction of Miss Lenora Vulgamott. At the evening hour Holy Communion was observed.

THIS IS JUST A SAMPLE OF THE ENCOURAGING NEWS that comes with almost every report that comes to the Editorial Office. We quote from a recent bulletin of the Bryan, Ohio, Church, of which Brother C. A. Stewart is the pastor: "Last Thursday evening we baptized three and received them into the church . . . this brings the total received into the church since January 1st to twenty." "And the Lord added to the church daily such as were being saved."

Since this issue is the last regular issue of the present year, the next being the Missionary number, the Staff wishes to take this opportunity to extend to our readers

The Season's Greetings



EDITORIALS

"WATCH YOUR SCRIPTURE READING"

By Francis C. Stifler

Editorial Secretary American Bible Society

Universal Bible Sunday will be celebrated widely on Sunday, December 13, in the churches of this country, and many other countries around the world. For over two decades the American Bible Society has been sponsoring this observance. It is largely because our fighting men have been doing so much reading of God's Word and thinking and believing that the theme chosen by the Society for this year's celebration of Universal Bible Sunday is "Watch Your Scripture Reading."

Because our nation was born of the devotion of our Puritan ancestors to the teachings of the Bible, Americans sometimes think of the Bible as peculiarly their own. But the Bible is not an American book. It is the world's book. It so far outstrips all other books in every respect that it may rightly be called The Book. The Bible, either in part or as a whole, has been translated into 1055 languages and dialects, including all the principal languages of the world. For many years now it has consistently surpassed any other book in its sales approximating each year 25,000,000 copies.

Here in our own country the Bible is just now in demand beyond anything known for many years. Book stores handling the Bible are maintaining their stocks with great difficulty. Publishers of the Bible are running their presses overtime. Demands for the Book are coming from quarters that hitherto have been indifferent to God's Word. The American Bible Society, which for more than 127 years has been the largest publisher of Bibles in the country, issued more Bibles, Testaments, and Gospel portions in the first ten months of this year than in any entire year in its long history.

The war, of course, accounts for much of this demand. Parents, churches and friends are buying Bibles and Testaments to present to the men entering the nation's services. For the thousands who enter the ranks without a copy, the chaplains are distributing them free to all who ask for them. The interest shown by the men is creating a demand that is unprecedented. Last summer, the skilled mechanics in one of the departments of a great plant in Chicago making airplane parts sent six dollars to the American Bible Society with the request that Testaments be sent to General MacArthur's men in Australia. The books were sent in care of the Chief Chaplain of the Southwest Pacific forces with the offer of more which the Society would furnish free if needed. A few weeks ago the Chaplain's reply was received. He wrote: "Your offer to send us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies."

The American Bible Society's printers have set up a special assembly line for the production of these books. For the past five months they have been turning them out at the rate of 10,000 or more a day. The Society has just placed its second order for 2,000,000 of these books which are appropriately bound with the proper insignia for the Army, Navy, Air Force, Marines, Coast Guard, and the Merchant Marine. In addition to the text of the New Testament, the handy little volume with a durable, moisture-proof cover, contains supplementary material so complete that if a detachment of soldiers found themselves without a chaplain they could, by the use of their Testaments, conduct a service of worship together.

There is abundant evidence that in this, as in other mobilizations of armies of the United States, the Bible is being read by the men.

A chaplain in one of the great camps in Georgia wrote recently when ordering an additional supply of Testaments from the Bible Society:

"My spiritual life is enriched to see the results of the Gospel already in this camp . . . One of the men accepted a Testament in the hospital, promising to read it. Later, when visiting him, I found him halfway through it the second time—and this was his first experience at all with the New Testament. Next he read the entire Bible and marvelled at what he read. Countless numbers are for the first time in their lives reading God's Word."

America is probably better supplied with Bibles than any nation on earth. The Bible has been the best seller in our country every year since the year 1800. Last year again, as in all recent years, the sales exceeded 5,000,000 copies of the Bible or parts of it. These were purchased in sixty-four different languages. The distribution this year will undoubtedly

(Continued on page 13)



When Thou Prayest

Matthew 6:5-13

Rev. Dyoll Belote

In my former pastorate, during a Wednesday evening prayer service, one of my parishioners asked me the question, "Brother pastor, how do you pray?" The question came as a sort of a "stunner" in the midst of a meditation that was not concerned with the subject of prayer. I rememmer that I countered with a question, "Just what do you mean? Do you mean how do I feel when I pray? Or do you mean what does prayer mean to me?" My recollection has it that the latter statement of the question was accepted by my questioner as embodying the import of her question.

In reading over the Sermon on the Mount I came to the verses which stand at the head of this article, and somehow the experience of former years came to mind again as I perused verse five especially. "When thou prayest"—what does it mean to you? As I continued the reading down through the verses noted it came to me that there is a very fine answer to my parishioner's question, and some fine suggestions as well, contained in this passage. I offer here some of the thoughts which came in a closer study of the verses.

"When thou prayest, thou shalt not be as the hypocrites are:" There is, then, such a thing as hypocritical praying. And hypocritical praying is not pleasing to the Heavenly Father—for the Master warned against such an example. And there must be an attitude of heart that makes petition to God an exercise that brings answer from above in blessing and strengthening. I do not believe that we dare be too critical as to the prayers of our fellows, for we cannot see the hearts of men. But on the other hand we all reveal something of the purpose and sincerity of our prayers by the time and place chosen for presenting the petitions. Here, again, the matter of public and private prayer comes into consideration. My personal conviction is that the matter of the condition and attitude of the petitioner's heart determines the acceptability and value of the prayer, rather than the fact of whether it was uttered audibly in public service, or in private "prayer trysting-place," or inaudibly from a heart seeking fellowship with the divine, in any place and at any time at which the prompting to pray arises.

This raises the question as to whether all people find praying an easy act of devotion. Can all people pray with equal ease? Can everyone offer prayer in public? Is it true that some people never can offer audible prayer anywhere? To the first I would say No. Not everyone engages in ordinary conversation with equal alacrity and facility. Too many folks act as if prayer must be voiced in classical language, and with exact modulation, and each need in proper order of presentation. And because they feel they cannot meet this imaginary ideal they demur at trying to pray at all in public. I do not say that it will come as easily to some as to others to voice their soul's desires audibly in the presence of their fellows. But I do believe that "trying" has helped many a timid worshipper to overcome fear and confusion and to be able to "speak a gude word for Jesus Christ" in public prayer.

"They have their reward." It may be that some look upon prayer as a performance engaged in for the purpose of wheedling the Heavenly Father into granting desired favors to the petitioner. And to impress others with the familiarity and closeness of their relations with the Almighty, they follow the pattern suggested in our Scripture passage and publicize their praying and communion (?) with the Father. The Scripture says they do it "to be seen of men," and then adds the laconic after-thought—"They have their reward."

To be sure, in a choice of two forms of devotion through prayer, the Master commended private prayer. And He assured His hearers that God will incline His ear to the petitions of those who approach the throne in humility and honesty. But the pronouncement of blessing upon private devotions does not do away with the necessity of public prayer, nor yet does it invalidate the worth and need of public expression of men's soul's outreach toward the Divine. It is a wonderful privilege for Christians to be able to bear their own needs and those of others

to the throne of grace in audible petition. And it creates a bond of fellowship to hear our friends joining their pleas with ours for the bestowal of grace and strength for our hours of need. And it softens the petitioner's heart toward his fellows in the very act of pleading their needs along with his own.

"For your Father knoweth * * * before ye ask Him." I am sure that all thoughtful people recognize the difference between importunate (earnest, agonizing, imploring) petition, and childish, teasing, insistent, reiterated demands upon God. Men need to learn that prayer was not instituted in order that men might get God into the notion of granting and bestowing blessings upon them, but the rather to get them into the frame of mind and spiritual attitude that makes them worthy to receive a measure of the divine favor. It seems quite evident from the reading of our Scripture passage that the matter of "long" prayers was a familiar experience in the days of Christ's sojourn on earth. A "long" prayer is not "long" if the petitioner refrains from repetition and mere "mouthing of words" and voices simply and directly the desires of the heart. I have heard some prayers that lasted for ten minutes, and yet I was held in a worshipful spirit throughout, while again I have felt like the little boy said of the preacher's sermon, when asked by one waiting on the outside if the preacher was about through with his sermon, "yes, he was through long ago, but he won't quit." The point in Christ's admonition in this connection is that of the Father's foreknowledge, "for your Father knoweth what things ye have need of before ye ask him." God is not to be inveigled into giving us our requests by shrewd and devious "sales talks." The best salesman has an article in which he believes, and he mentions its good points briefly and frankly and then gives his customer a chance to ask questions and state objections. But since God knows what we need before we ask Him, it still remains true that He is more deeply impressed by the sincerity of our manner than by the number of our words.

"Our Father * * * the glory, Amen." The epitome of prayer. Take this "pattern prayer" of the Master's; analyze it, and there isn't any point that could be imagined as necessary to perfect prayer that isn't contained in it. "Our Father which art in heaven, Hallowed be thy name"—acknowledgment of the sovereignty of God, and the expression of a desire that His name shall be ever revered. "Thy kingdom come"—an echo of the Jewish yearning for the setting up of God's kingdom on earth (with the Hebrew people ruling in that kingdom) but referring here to the final establishment of Christ's rule upon earth, a wholly rational and desirable consummation. "Thy will be done * * earth, * * in heaven"—The devout worshipper utters this petition because he believes this Will to be perfectly loving and righteous, that this Will desires our sanctification, because He does not will that any should perish. And to enforce the thought, mention is made of those who occupy the glory of God's presence, and so must be thought of as being always in accord with the Divine mind and will. "Give us this day our daily bread" —it is God who supplies our temporal needs. And He will not forget to send sunshine and rain and to further the germination of the seed that harvests may be garnered and bread supplied for our bodies. But may there not be also the implied appeal for the Father's sustaining of the spiritual life also. And of the two may the intention be that we shall be more interested in the latter than the former? So when we pray "give us this day our daily bread" we mean not temporal, material bread only, but "the bread from heaven, which giveth life unto the world."

"And forgive us our debts * * * debtors"—"Debt" and "Duty" comes from the same root formation. A duty unfulfilled is a debt unpaid. "Our debts" is an expression representing sins of omission, and "trespasses" represents sins of commission. Right relations with our neighbor contributes mightily toward spiritual health, and so sins against our neighbors are debts which we have incurred to God; and as the past cannot be undone, they are debts which we can never pay. But the confession of the debt was enough to insure its remission, which was to be followed by the grateful love of a forgiven heart. It is to be noted also that a proof of the gratitude of the forgiven heart is to have forgiven others? The temper that does not forgive cannot be forgiven, because to do otherwise is to fail to realize the amount of the debt we owe. Forget the ten thousand talents of our debt as we exact the hundred pence of our neighbor's obligation to us, and in the act of exaction we bring back the burden of the greater debt upon ourselves.

"And lead us not into temptation, but deliver us from evil." One can hardly read this clause without remembering the terrible struggle with Satan through which the Lord had so recently passed in the wilderness encounter, and in His tender love for His followers He bade them pray that they might not be led into anything so awful. Those who are conscious of their weakness are unable to shake off the thought that they might fail in the conflict, and the cry of that conscious weakness is therefore, "Lead us not into such trials." And the answer may come either directly in actual exemption from the trial, or in "the way of escape," or in strength to bear it. We may lawfully pray to be delivered from temptation and as well to be kept from the power of Him who is the author of evil and the source of its power.

And so in a few brief words the Lord sets forth all that a man may with reason expect to receive from the most generous of potentates; and since God is "Our Father who art in heaven," we shall receive

our petitions if in humanlity and contrition we come with the Master in the Garden, pleading, "Nevertheless not as I will, but as Thou wilt." Yearning, longing, desiring the things for which we pray, but desiring more the consummation of the divine will for our lives, and willing to forego the former by the latter. "When thou prayest," what?

—Uniontown, Pa.

White Gift Support to the Chair of Christian Education

Rev. E L. Miller

The work of the Sunday school is educative. The institution exists for hardly any other reason than that the Word should be better taught and the youth of our churches and communities be better informed about spiritual and moral things. The National Association stands for the very same things. But the local schools are not enough for the highest preparation of our youth for service to Christ and the church. So the National Association heads the larger work, such as camps, extension courses, and the chair of Christian Education in our College at Ashland. That course in the College is open to all, and more than that, all are urged to avail themselves of its service. Over the years the Sunday School Association and the Women's Missionary Society have done valiant work in supporting the Seminary and Christian education in general at Ashland. Many young folks are on the firing line for God at present who received the benefits of the teachers of religion at Ashland, young folks who are able to take their places with the best, and all because the church and its auxiliaries have supported the work and workers at Ashland College.

Can you imagine a church doing its best work without trained and informed workers? No, and neither can I. So again we put ourselves to it to make possible the continuation of the work of Christian Education at our very own College and Seminary. And we will support the National Association by making our White Gift offerings this Christmas the very best possible. I am laying no stress on the fact that the government and other agencies are taking a heavy toll of our incomes, but I do stress the need of keeping faith with God and His church. So we will set aside God's proper share of our substance for furthering His work and the teaching teachers to teach His Word more and more efficiently and effectively. We dare not retrench in this work for it has never been too well supported. So bring in your White Gifts for Christian Education at Ashland College and Seminary.



With the Laymen

Prof. Allen R. Thompson, National President

Carl E. Mohler, News Editor

THE GREEN LIGHT FOR BRETHREN LAYMEN

By John E. Eck

National Vice President Laymen's Association

We are always anxious to get the EVANGELIST to see what the Laymen are doing in other parts of the Brotherhood. We have been rather disappointed that not more local Laymen are sending in their activities and programs to the Layman Editor, Brother Carl Mohler, Ashland, Ohio. Come on Brethren we have the GREEN light and need to be going forward with all the fine goals and projects the NATIONAL ASSOCIATION HAS SET FOR THIS YEAR. Have you, as one in your Church, done anything about getting the Brethren together to perfect an organization and set yourselves to meet some of the goals? If not, why not?

We believe now as never before the Laymen of the Brethren Church have the opportunity to serve the Church and the cause of Righteousness in a greater way; because we do have a definite program, the Church is needing more Laymen to take active leadership in her program, and the youth are looking to the Laymen as an example of how to live this separated life. What kind of an example are you for some young person to follow—up or down? Let it be said that the Laymen of your Church are living so close to the Christ of Calvary that no youth will miss the way by following in your path.

Laymen of Ohio, you need to be getting busy if you want to meet one of your goals on the FIVE YEAR PROGRAM, that of being organized and in full cooperation with National work. You say you don't know what the 5-year program is? Ask your neighboring church—they are already making some of the goals, and are going to make more of them till the end of the year.

It was the writer's privilege to visit some of the Churches in Ohio and he was glad to note that some are doing something very definite, while others are not getting up much steam. But we are hoping to hear that in the very near future your report will be sent to the National President with your dues, and a very definite program to be set going in your church.

When is your Father and Son banquet? Sure the Brethren at New Lebanon and other Churches have them every year. Why don't you try one? You will like such a fellowship with your son. The Brethren at New Lebanon, Ohio, enjoyed the fellowship of seventy fathers and sons of the church and community at their annual banquet, which was served by the Sisterhood girls—a fine chicken dinner and a good program was enjoyed with the feeling that next year we hope to have more fathers and sons present.

The day that we think of for giving Thanks will have passed when you read these lines, but we hope that you have done your best in giving to the Cause of Missions that more souls might find Christ through this means of spreading the Gospel in the home land. Certainly every Brethren Laymen should have a part in the spreading of this glorious GOSPEL.

May I suggest to you Laymen that you could increase your offering for all the different interests of the church by using God's plan, that of the TITHE, another part of the 5-YEAR program. Dare we suggest that you send a personal message to your loved ones and friends this holiday season instead of the custom of the usual cards? We are sure all would be glad to see your own hand writing again, and to give you a hint that some folks are doing that, on my recent visit to our College at Ashland that word is going around and a personal greeting is extended, and the price of cards are being given for missions and camps. If you do send cards we hope you will give as much or more for our WHITE GIFT OFFERING.

Just one more suggestion to you Brethren in order that you might find some one of all that we have dared to give you, and that is putting your church on the 100% roll for *The Brethren Evangelist*. How do you keep in touch with the activities of the brotherhood apart from this weekly visitor? If you do not support your own publications no other church will do that for you. So Laymen, let every one do his best to make this year one that shall make history for the Brethren Church and for HIM who gave HIS ALL that we might have the more abundant life here, and eternal life beyond this vale of tears.

In conclusion, Brethren, as your Vice President of your National Association may we urge you to do your best in carrying out this program as we have planned for this year—every church organized, and a member of the National Organization, with your church represented at the next General Conference. Get going and keep going for the Laymen of the BRETHREN CHURCH have the GREEN LIGHT all the time.

* * * *

ASHLAND LAYMEN MEET

The Laymen's Brotherhood of the First Brethren Church—Park Street, met on Tuesday evening, November 24th, at the church. Prof. Reid Thompson led the singing of hymns and

(Continued on page 10)

DR. W. I. DUKER, President
DR. L. E. LINDOWER, Treasurer
The National Sunday School Association of The Brethren Church
REV. E. L. MILLER, Vice President
REV. N. V. LEATHERMAN, General Secretary

The Value of a Standard of Excellence for Brethren Church Schools

Dr. W. I. Duker

Again I am speaking upon a subject that is very near to my heart and upon one in which one can easily misunderstood. Some way we must attempt to measure the value of our work. To work on and on, spending time and effort on a work without attempting to evaluate the same is not only unwise but surely foolish as well. Ofttimes we establish secondary standards and because of their relative ease in accomplishment we find ourselves after a while, regarding the standard of primary importance, and, as a result, we lower the aim and purpose of the effort itself. As a case in point we refer to the standard of *number* in our Sunday Schools. Now no one would ever say that the "number of students" in our Church Schools should not be of great importance and value. Certainly we ought to constantly work and pray that our schools should increase year after year. We ought to take pardonable pride in our report as we hang it upon the walls of our House of Worship. We are justified in having contests and "What not" to encourage and enthuse our pupils until we crowd out the walls. BUT IS THIS THE STANDARD OF FIRST IMPORTANCE? Did Christ place number *first* in His consideration of the work of the Church? Did He speak of the "broad road and the narrow road"? Valuable as is the crowd, is He not often found in the smaller group?

All that we have attempted to say thus far is for the purpose of provoking thought relative to the real purpose of the Church School. All too often we have forgotten the real purpose of our efforts and indicate our forgetfulness by the stress we place upon matters of secondary importance. We have watched Church Schools year after year and when we say that the infinitely greater part of our time and effort has been placed upon number rather than upon learning to know "Christ," we are but telling the truth and pointing out our failures. With the world in turmoil and society tossed to and fro with the terrible problems of today we are made to wonder relative to the work of the Church Schools in the lives of our men and women.

You will all recall, no doubt, how in the past we spent time and effort on getting out to the Brotherhood a "Standard of Excellence." At Conference we presented a list of reports from various schools and counted points and gave prizes. Possibly this failed to accomplish the complete results we had hoped to obtain. Often Schools after schools paid scant attention and consideration to what we were attempting to do. To many it was, of course, just so much lost effort. However, we are convinced that many of our schools took this matter seriously and made an honest effort and as a result brought their school into a higher plane of attainment. The plan was not dropped because of its failure but rather it was crowded out with other things of which I need not speak at this time.

In this "Standard of Excellence" we called attention to matters such as this: "Home extension—Missions—Leadership Training—Citizenship—Decisions" etc. Surely this was placing the emphasis where it by right belonged. Surely we would agree that as important as number is, it cannot compare with "Decisions for Christ." Would it not be a fine thing to at least place two bulletins upon the walls of our Churches. Let one continue to be a recital of the number today, last Sunday and a year ago. I am finding no fault with that alone. BUT LET US ALSO INDICATE OUR INTEREST IN REACHING OTHER GOALS SUCH AS WE HAVE INDICATED ABOVE.

Soon our Schools will be furnished with these indicated standards. Soon our secretary will be asking that we give time, increased time, to a serious consideration of their attainment and then may we give National attention to our accomplishments in these very fields of effort. Some of us have been in this field of our beloved Church for many years. One of these days we will be turning over to younger men the tasks of leadership in the work of Church School. Nothing could give us greater joy and satisfaction than to know and feel that "First things were placed first" and that we were following the plan of Christ in leading men in the way they should go. When you meet next, in your Sunday School teacher's meetings, what will you discuss as the hour moves along?

—Goshen, Indiana.

To do more we must be more. To be more we must see more of God. It is the divine appearing that liberates and reveals the forces of the soul. It breaks the claims which bind the spirit, whatever they may be.—W. Robertson Nicoll.

"LET ME TEACH"

Rev. N. V. Leatherman

I would rather play ball than eat is the expression many who had their fingers of one hand around a ase-ball, and a nice fitting glove on the other. Jesus e time gave a similar expression; but with so dif- rent intent. He said, when his disciples invited him eat, "I have meat to eat that ye know not of." Just ke the ball player there was something moving him urgently that the normal desire for the noon day eal was not sensed. His physical appetite was sup- anted by another and greater interest. But unlike e ball player that was interested in the pleasure at came to him through the game, Jesus had a lier objective. He was moved for the salvation of uls through teaching. He had just been teaching e woman at the well of Jacob. He was aware there ere many in the world like her; but without a acher. He said, "Lift up your eyes, and look on the lds; for they are white already to harvest." He structed the seventy, when sending them out two two, "The harvest truly is great, but the laborers e few; pray ye therefore the Lord of the harvest, at he would send forth laborers into his harvest."

Let me teach. As the horse champs at the bit, and e hound pulls on the leash, let me teach. Teaching nnot but be poor where the urgence of it is not nsed. Without this urge, preparation both general d specific will not be made. Without this sense of cessity, faithfulness in regularity, in steadfastness, d in devotion will not be maintained. Without this oving, controlling desire the pupils will become a re and a nuisance. The pupil problem is of course e teacher problem. The pupil of course is not what ought to be. That is why we teach. That is the why the urgency, the necessity, the desire. That is what sus saw and continues to see. That is what caused im to neglect His dinner. He saw a personality ange before His eyes. He saw a dying soul gasping r life, and He gave that life. He saw a thirsty soul asping for the cup of cool, refreshing spiritual ater of life, and he offered that cup. He saw a sin- l person and caused her to hunger and thirst after ghteousness, then He satisfied that hunger and at thirst. His reward was in his holy desire and the uit of that desire. So let me teach.

This is Christmas. Let me teach. "God so loved the orld that he gave . . . " That is the world's ever- reen message. What did God give? He gave the orld its Master Teacher, "His only begotten Son." hen lost in the temple, the house of God, by His rents, His response to their rebuking inquiry was, Wist ye not that I must be about my Father's busi- ss?" What was He doing there? What was His ather's business there? He was "Sitting in the midst of the doctors, both hearing them, and asking them questions. Even then, at the age of twelve, His childhood interest was learning and teaching. What holier appeal can be made this Christmas than an appeal to and for teachers. What better dedication can be made this Christmas than the dedication of a life to teach.

Let me teach. The National Sunday School Association of the Brethren Church is seeking to make its definite contribution to this field of teaching. Our program is planned to teach and to prepare teachers. We seek to follow in the footsteps of the Master teacher, by bringing the youth before the doctors and teachers where questions may be both asked and answered. This is our Father's business still. We too must be about it. Necessity is also laid upon us. The field of Christian Education in our College and Seminary should command our interest. More college students should take these courses. More Brethren young people should be sent there. More financial support for the regular work and extra love gifts should be poured into this department. Our whole summer camp program with five locations and nine camps must not only be maintained, but grow in interest, attendance and efficiency. The praying and financial support of the church will help make this possible. A revived interest in teacher training must be stimulated. Our general promotional program is designed to do this through a new Hand Book, Sunday School Institutes, and fostering Teacher Training Courses in the local church. Our budget must be supported for this accomplishment also.

Now let me teach. Let who teach? Me! I am a teacher. There can be no evasion of this issue. From beginning to end, from one side of the issue to the other, I am a teacher. What Christ planted in my heart, I must let grow to fruition and give for the harvest. Christmas means giving. Giving means teaching. There is no test of discipleship more positive, nor more accurate than this, do I want to share what has been given to me? Do I know the truth? Do I love the Lord? Have I received from his fountain of the water of life? Freely I have received. So freely, let me give. Lord, let me teach.

—Berlin, Pa.

A man may build himself a throne of bayonets, but he cannot sit on it.—*Dean W. R. Inge.*

Men are nothing, until they are excited.—*Montague.*

Much that passes for tolerance is only a pretentious form of being without settled opinions of your own—*John Morley.*

Without a fixed point outside myself I cannot exist.—*Ibsen.*

ASHLAND LAYMEN

(Continued from page 7)

Arthur H. DeLozier presided at the Piano.

The scripture reading and prayer, led by Carl E. Mohler, was followed by special music supplied by a quartet composed of Prof. Thompson, Carl Mohler, Andrew Miller and Rev. Fred C. Vanator.

Prof. Thompson, who is National President of the Brethren Laymen's Organization, explained the obligations of the local organization which must be fulfilled in order to become affiliated with the national brotherhood. Arthur Petit, newly elected president, conducted the business meeting of the evening.

New committees appointed and approved for the coming year are: Program: R. A. Hazen, Dr. Paul Taylor, A. Glenn Carpenter; Membership: Philip Lersch, J. E. Stookey, Harry Weidenhamer; Social: Carl Mohler, Clayton Mundorf, Dr. M. P. Puterbaugh.

Light refreshments were served at the close of the session.

Prof. M. A. Stuckey is to be the speaker at the January meeting of the organization.

PRAYER MEETING DEPARTMENT

Conducted by Rev. and Mrs. Floyd Sibert

Suggested Prayer Meeting Topics

LESSON VIII

HOW TO CONQUER WORRY

1. There are seven "Fear nots" which every Christian should enjoy. If we have been redeemed, then why worry? He is able to keep. Jesus is praying for me, and God always hears his prayers. The first "Fear not" is found in Isaiah 43:1, 2.

2. **The fear not of salvation.** The good tidings of great joy is forever with us. Luke 2:10.

3. **The fear not of present power.** Isaiah 41:10.

4. **The fear not of persecution and tribulation.** Our afflictions make us more valuable. A bar of iron worth $5, will be worth $10 if made into horse shoes. If made into sewing needles it will be worth $150; and as penknives $3,250. If manufactured into watchsprings it will be worth $25,000. Matthew 10:31; II Corinthians 4:17, 18.

5. **The fear not of Gospel fishing or soul-winning.** The Lord told Peter to let down the "nets"; But Peter let down the "net." The Lord could have filled half a dozen nets. Peter let down the net, not because he thought it would be filled, but because he was told to do so. Luke 5:10.

6. **The fear not of the possession of the Kingdom.** Why worry about possessions? Isaiah 41:14; Luke 12:32.

7. **The fear not of the resurrection of Christ.** If Christ is risen, why should I fear? That is the assurance that my sins are forgiven. Romans 4:25; Matthew 28:5, 6.

8. How shall we conquer physical worry? Matthew 6:33; Philippians 4:19.

9. How shall we conquer mental worry? Philippians 4:6, 7.

10. How shall we triumph over spiritual worry? John 5:24; I Peter 1:5.

Missionary Information Column

Conducted by Rev. Chester Zimmerman

Missionary Supt. National Sunday School Association

Box 405—7th St. Ext., New Kensington, Pa.

CITIZENSHIP AND MISSIONS

We are hearing much today about good citizenship. W are constantly being exhorted to do this, or not do this; t save, to collect, to contribute and a thousand other thing that we may show ourselves good citizens. These things ar important. But dare we neglect the spiritual aspects of goo citizenship? Noah Webster once said, "A man's life is waste until he finds God." Must we not say also concerning Citi zenship that finding God is important? It is a very short sighted view that sees no value in Christian activity in ou present national crisis. Our best citizens down through th years have been thoroughly Christian. It is logical that on whose actions are God-directed will bring more success, hap piness and peace than one who follows blindly his own whims

Our governments have acknowledged the values o Christianity and freedom of worship. This essentially in cludes the missionary work of the Church, for this is th primary obligation of the Christian Church. Naturally it i very difficult for all governments to maintain the status qu towards the extension work of the Church when everythin else is topsy-turvy. A short time ago the English gov ernment showed its belief in the necessity of continued mis sionary work by making a large appropriation from th government funds that the missionaries might be kept a work on the field. This was occasioned by the fact that th heavily taxed English people were not able to contribute t missions as before the war. We are still able to contribute The tumult and turmoil of world unrest has opened thou sands of doors and untold numbers of hearts for the appea of Christ.

Planning Ahead

It takes a superb craftsman to do good work with poo tools. An ordinary worker may get good results with goo tools. You will find the American Bible Society offering line of good tools to aid you in your missionary work. Thes materials are all quite nominally priced. They offer stereop ticon lectures, Bible display sets, Scripture reading chart for individuals, cards with embossed printing of John 3:16 a are used for the blind, leaflets describing the heroic work o individual Bible distributors all over the world, helpful hint on Bible reading, Bible quizzes, and a variety of other ma terials including a paper describing the work of the society

Write to The American Bible Society, either New York o Chicago, for complete list of materials and prices. He wh aims at a goal will certainly hit more than one who doe not try.

When man again has reached simplicity,
The barriers of life are overcome,
And as the little child he has arrived,
To enter in the joys of God's Kingdom.

—*Laura Emily Mau.*

Our Children's Department



Mrs. Loretta Carrithers
Superintendent

ear Children:

The other day a little boy was riding on his hobby horse. e looked up into his mother's face, and this is what he said her.

"If my horse had eagle's wings, I would fly up into heaven nd see Jesus, and God in His castle."

But the trouble is that the little boy's hobby-horse does ot have eagle's wings, and he and his hobby horse can not o where they can look straight into the face of Jesus, nor ide through the gates of God.

Sometimes little boys and girls, and men and women too, re troubled about that. They can not see God, and they won- er how they can know that there is a God whom they can e just as sure of as though their eyes did see Him. I have eard of little children who asked their mothers if what they old them about God was so, just as they told it, or whether it as a fairy story, made up because it sounded beautiful.

What I want to tell you boys and girls today is that it is ot made up. It is real—the very realest thing in all the world. nd we can be sure of it. We can come to know that God ves, and that God loves us and that God will help us just s surely as though the little boy's wish could come true, and e could fly up into heaven and see God with our eyes.

Not long ago I was riding on a train, and as I looked out rough the windows, I saw stretching across the fields a ne of great steel towers, with miles and miles of cable strung etween them. I could not see where they began or where ey ended. As far as the eye could reach in either direction ey dipped away toward the edge of the sky. But I knew hat they were. Way off some where there was a river, and y the banks of that river there had been built a great build- g which men call a power-plant. The water rushes through e wheels, and the huge machines make it into electricity, nd that electricity is carried through the wires over the line f towers far off to a dozen cities. There every trolley car hich runs on the streets, and all the lights which burn in the ties at night, are run by that power which the wires carry om that river far away. No one in the city can see the ver, nor the place where the great wheels make the elec- icity. But they know that such a place is there, because very day and every night they see what it does and they ve by the help of it.

In just that same way we know God and we have God. We now Him because things happen to us and in us which can ever happen except for Him. All the sweet and lovely things, ll the brave, high things, that are done by a strength which greater than ours are the signs to us of God.

A little child is hurt and he runs to his mother, and she kes him in her arms and kisses him, and he sees the love oking down upon him with her eyes. He feels safe and com- rted in his mother's arms. When we become Christians, we an feel that same comfort and love in the arms of God's rotection. A little child at school hears a still small voice in his heart to do some fine thing. He must speak out bravely against some wrong or falsehood which somebody else would lead him into. He must be good, and help make others good when they try to sneer him into wrong. Then when he has the strength to do what he is almost afraid to do, and when something comes into his heart which makes him feel he must not and will not do wrong, that is God's strength coming straight to him, and he can know God through what God helps him to do.

The older we grow, the more we can know of that, until at last we do not have to wish that our hobby horse had eagle's wings any more, but we can say instead those great words of Paul's, "In God we live and move and have our being." He is not far away from us so that we have to go to see him. He is around us and within us always, and all we need to do is to live so He can show us that He is here.

With love, in Christ's Name,

Aunt Loretta.



The world today is going through something far more threatening than a windstorm. Every single one of us needs refuge of one kind or another. I know of no better place to go for it than a church. The church must be a very strong and righteous thing, for it has survived every enemy it ever had. And the book which embodies the principles of the church—the Bible, is still at the top of the best-seller list. We are extremely fortunate to live in a country where we can worship as we please when we please. Let's make the most of that blessing. Go to church! The greatest calamity that can befall a people is the loss of religion.—Eddie Cantor.

Speak little; listen much; think far more of understanding hearts and of adapting yourself to their needs than of saying clever things to them.—Fenelon.

"I fear no foe with thee at hand to bless; ills have no weight, and tears no bitterness."—*Henry Francis.*



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for December 20, 1942

"WHAT CHRISTMAS SAYS THIS YEAR"

Isaiah 9:6, 7; 61:1-3

For The Leader

Each of us have our memories of Christmas, these memories going back to the years of earliest recollection. Trees, toys, tinsel, greetings, dinners, relatives: all are built around this Christmas day. But to a right thinking person, all this frivolous gaity and revelry with its suspicion of greediness and misconduct cannot be imagined to have come from so holy an event as the coming of the Son of God into the world.

We find it necessary each year to analyze the supreme motive in the Christmas observance, and to keep our Christmas Day in accord with this purpose. Of course, Christians are the ones who should set the example in Christmas Day observance. We cannot expect people of the world, who know not our blessed Lord, to keep this Day by honoring Christ . . . but we Christians should. It is time that we keep Christmas as a day of worship of the King of kings, and Savior of those who believe in Him and accept Him. Tonight we seek ways in which we can rightly keep Christmas this year.

QUESTIONS FOR GROUP DISCUSSION

1. Why is Christmas called the Day of hope for the world?
2. In what ways can we best celebrate Christmas this year?
3. In what ways can we help others to celebrate Christmas best?
4. What is the Christmas message this year?

DISCUSSION

CHRISTMAS, THE HOPE OF THE WORLD. In the great plan of God for the ages, there was a moment predetermined when Christ should take upon Himself a body of human flesh, to live among men for a purpose. That purpose was the ultimate sacrifice on the cross. As we well know, Adam plunged the entire world into eternal sin, the penalty being eternal death. This is a tragic picture of disobedient mankind. Rightfully man should suffer for his evil acts. But God in His great mercy and love gave His Son as a sacrifice, that we, through the death of His Son, even Christ, might lay claim to assurances of eternal life.

Bethlehem was no accident nor deed of fate. It did not just happen. As all things are with God, the birth of Jesus was planned. God used outward circumstances to bring it to pass, and the real event transpired as He had planned. Had Jesus not been born in human flesh and lifted up on the cross there would be no hope for any man today. As the penalty for sin was death, so all were doomed to die, until . . . Christ became sin for us and bore our sin on the cross. Which means, that Christ died the death we were destined to die. So through His death and resurrection, we have hope. The love of Christ for us was so great that He sacrificed the ivory palaces to live here among men, and to die for us.

Christ was born a King, and a King of kings he shall some day be. In Him lieth peace for the world. Our first duty this Christmas is to accept Him and make Him King of our hearts and lives. He then is our hope for the future.

CELEBRATING CHRISTMAS THE BEST WAY. It wou be fine if this were a "family Christmas." It will, witho doubt, be a "stay at home" Christmas. We all know wh The family will be closer together than it has been in ma months. Our observance should be of a reverent nature. It an anniversary of a quiet event in Palestine—an event th meant the difference between eternal life or death for If we realize the weight of importance of that event it w make a great difference in what we do on the day of an versary. The Christmas story should be read in the morni The events of that night should be discussed by the fami Christmas carols should be sung in group singing. Me should be without overeating. Of course, Christian homes w not have any wines, beers, or liquors. We should visit t less fortunate and share our Christmas joys and pleasu with them. It is true that we enjoy only what we share wi other people. The Christ of Bethlehem should be consider the unseen guest of our activities on Christmas. One wom we know told us that she could probably live a better life Christ were here on earth with her. The expression on h face changed a little when we explained to her that Chr was here in spirit observing what we do and what we s where we are and when we are.

As it is the Birthday of our Savior we should give gifts Him and His work. Our White Gift offering calls for devotion and support. Every Christian should observe Chri mas by giving as much to Christ as possible through t Brethren White Gift offering. Whatever we do, do all to t glory of the Lord.

HELPING OTHERS TO CELEBRATE CHRISTM BEST. While the world reeks with sin and evil laughter, can be busily engaged in missionary work. Some poor so either in a rag covered body or a velvet covered body, m be led to the saving knowledge of Christ if we take time speak to them about it. We can prepare baskets for the po and destitute—always, however, when giving them, make planation that they are being given in the name of Chri Each basket or gift given should contain a copy of yo Church's bulletin. If we give in the name of the Church should advertise our Church through it. We must uphold t name of Christ to others. This is the best way to help othe to a knowledge of proper observance of Christmas.

On this day, there are more murders, suicides, and cases drunkenness than any other day of the year. One colored m on his way home from the tavern on Christmas eve with big bottle under his arm, slipped on the ice, and fell, breaki the bottle. He said, "There goes my Christmas." It is pathet but how true that so many people consider Christmas a d on which to get drunk.. While this seems to be the age wh a person can be master of his own life, there will come day when the indifferent shall answer to their Maker. O missionary work can go on. If on this day, taken in vain the world's multitudes, we can lead another person to acce Christ we have done the best we can do to help that pers to have the best Christmas they ever had. It is worth tryin

THE CHRISTMAS MESSAGE THIS YEAR. It has be very trying to the "millennium at hand" group of people explain why this present war has come. They advocated a taught that permanent peace was just around a very sm corner. But they are back again by confiscating the messa of Christmas to fit their own ideas. In other words, they a taking the birth of Christ as a prince of peace to advoca an overruling of hate, strife and violence. We know th Christ is the Prince of Peace, and when he reigns in Zi there will be peace in the world.

The message of Christmas this year is the same as alwa —eternal life for all who believe in Him and accept Hi With Christ in our hearts, we shall live at peace with o

llow men. There will be no hate in our hearts for any man—
t even for the Japanese or Germans. We should be instru-
ental in bringing this gospel of "peace at heart" to all men
is Christmas.

"Watch Your Scripture Reading"

(Continued from page 3)

e much greater than last and possibly the greatest
our nation's history.

The stumbling block here is that our people do not
ad the Bible. They honor it, they respect it, they
uy it, but they do not read it. Many in these tragic
ays are turning to it afresh and it is hoped that
e practical elements in the celebration of Univer-
l Bible Sunday, December 13, will encourage them
nd many others to make the earnest reading of the
ible one of their regular habits.

A visitor was once watching a group of slaves, slouching
d shuffling off to their work. One tall, broad-shouldered
llow strode on, head erect and with the gait of a man.

"How's that?" the visitor asked.

"Oh, he's the son of an African king," was the reply. "He
ver forgets that."

Alas! we forget, amid the drudgeries of earth, that we are
ns and daughters of the King of kings, and in training for
rones in his empire!—*The Christian Herald.*

The cynic is one who knows the price of everything and the
lue of nothing.—*Oscar Wilde.*



News From Our Churches

NAPPANEE, INDIANA

The meeting at Nappanee was entered into by the pastor,
ilton Bowman, and the members of the church, with much
ayer, thoughtful planning and purpose. Upon arrival, it
as soon discovered that here we have a people who know
mething of what it costs to have a successful revival. The
terest was good at the beginning and continued to grow as
e meeting progressed. Conditions unfavorable to revival
ork, prevailing over the country today, were found here.
f the conditions we need not speak, as they are well known.
revailing conditions call for renewed effort on the part of
l Brethren people. There should be a revival in every Breth-
n church, the kind that begins and continues. There is a
ice to pay.

My fellowship with the church at this place was most
easant. Entertainment was in the hospitable home of
rother and Sister U. J. Shively. Many, over the years, have
ossed the threshold into this family circle and found a
arty welcome. The homes of the people were open to us,
nd only the best of meals were served. The people of the church and community at large were most cordial, you were made to feel akin among them.

This was my first meeting with the pastor, Brother Bowman. I feel the richer for this season of Christian fellowship with this faithful and efficient minister. We were encouraged in our meeting by the presence from time to time of Brethren pastors and their people from the near-by Brethren churches. The presence of these of like precious faith meant much to the pastor of the Waterloo church who is about 165 miles from the nearest church of our denomination.

The music of this series of meetings was in charge of the pastor who was ably and faithfully supported by a choir of mixed voices. The singing was accompanied by both piano and organ. Special music was an outstanding feature of each service. We will recall with pleasure the days spent in Nappanee. May the Lord bless this people.

W. C. Benshoff.

BURLINGTON—CAMBRIA CIRCUIT, INDIANA

GOOD NEWS from this field to all the world! Praise the Lord.

Our Fall Revival, with Rev. Bert Hodge, of Flora, being the evangelist and leader, under the guidance of the Spirit, was one week of blessing and an uplifting occasion. Results as to additions were, two by baptism, and two by letter. Meetings closed on the 1st of November.

Sunday morning, November 22nd, nine people came forward to accept Christ and for baptism. That evening we received one by letter, and we shall have two more by letter soon. We have reason to rejoice in the Lord. Our Thanksgiving Offering was well over the Goal, and higher than for years. Mrs. Mangus spoke at the W. M. S. Public Service on Sunday, the 29th.

Rev. Delbert B. Flora was our evangelist at Cambria for one week. His good wife assisted at the piano, with Mrs. Deeter as song leader. Brother Flora is a good sermonizer and he was well liked by our people. The visible results were manifest in a number of ways, but there were no accessions. Since the meetings closed, we have the promise of some who will come in by letter, and we hope that others may follow.

The average attendance was 41-plus. The average attendance at Burlington was 85. Offerings for the evangelists at both churches was very commendable. Cambria's Thanksgiving offering was higher than for years. We are happy in Him and His work.

W. R. Deeter, pastor.

NEWS FROM VINCO, PA.

Brother E. L. Miller of Maurertown, Virginia, assisted us in our revival effort from October 19 to November 1. Brother Miller labored with us, giving of himself without reserve. Two of his most impressive sermons were "Don't Pass the Cross," and, "Why Join the Church." Together we made 99 calls in the community and Brother Miller offered prayer in more than half of the homes we visited.

We thank Brother Miller for his ministry among us, and his good people at home for the grant of his absence to serve us. Brother Miller was well received by our people, and it was his lot to help us at a time when his service could really count for the unifying and strengthening of the membership. Two weeks were hardly adequate for the work we had to do at this time.

The visible results of the meetings were seventeen additions to the church. Of these eight applied for baptism, six

re-united with the church, two came by confirmation and one by letter. Nine of these were heads of families. In addition to these, nine had previously come by letter, which makes an increase of 26 since our last report on membership. Our membership roll has increased 77 per cent in the last two years and four months, i. e., since our arrival on the field, which brings our total active membership to 160.

On Sunday evening, October 18, our combined choirs and orchestra rendered The Prodigal Son in Song to an audience of 185 people. Our Communion Service was observed on Sunday evening, November 8. 115 persons communed. Brother and Sister J. L. Bowman of Hollidaysburg were with us on this occasion.

Last Sunday, one week after the meetings closed, we had 160 in Sunday school and an offering of $16.60. The church offerings for the services of the day totaled $122.47. We now have accumulated half of the principal needed to pay off our next note which is due September 30, 1943, and also $166.50 in a fund for a new well and an electric pump. Other improvements are contemplated as soon as we are able to afford them.

We hope that all our Brethren Churches will fall in line with an all-out subscription for **The Brethren Evangelist.** We are certain that all are financially able to do so. Let us learn to depend upon our church paper for missionary, prayer meeting and Christian Endeavor helps weekly. To circulate and to utilize our church paper will strengthen immeasurably the home base of any congregation and arouse greater momentum on all fronts of Christian advancement through Brethren channels.

C. Y. Gilmer, Pastor

JOHNSTOWN, PA.

The Third and Second Brethren Churches of Johnstown, Pa., have just experienced a season of refreshing from the presence of the Lord! Rev. Claud Studebaker, of South Bend, Indiana, closed three weeks of evangelistic campaigns in these two Churches Sunday evening, November 15th. The visible results were twenty-two added to The Third Brethren Church, of whom, eighteen came by confession and baptism, and four by letter and relation. Three were added to The Second Brethren Church, two by confession and baptism, and one by letter.

These Churches are on opposite sides of the city, with about five miles intervening. Arrangements were made over two years ago, whereby the writer has been serving both Churches as Pastor. Two weeks of services were held in the Third (Morrellville) Church and one week in the Second (Moxham) Church.

Brother Studebaker evidenced, not only his familiarity with the Word of God and its manifold and varied message for saint and sinner, but also demonstrated his physical and vocal capacities in three weeks of strenuous preaching and pastoral calling. We visited 168 families in the Third Brethren constituency, and 55 families in the Moxham area, besides having devoted three afternoons to conducting funerals.

An inspiring feature of the series was the interchange of delegations and visitors from the surrounding Brethren churches. Besides the two churches exchanging "nights," Vinco Brethren with their Pastor, Rev. C. Y. Gilmer, attended both Churches with a delegation and special music. Conemaugh and First Brethren members were in evidence in many of the services, the First Church's Woman's Missionary Society having attended in a body the first evening in the Moxham services.

The Cambria County Brethren Christian Endeavor Union held its quarterly rally in connection with one evening of Third Church's campaign, and brought many visitors.

Carefully kept records disclose that the average attenda for the sixteen services in Third Church was 107, and for eight services in Second Church, 80.

Floyd S. Benshoff, Music Director of Third Breth Church, arranged special music numbers by guest musici for several of the special services in the Morrellville Chu and assisted in directing the music in the Second Breth services. Young People's Church School Classes recently p chased a Hammond Electric Solovox unit for the Sec Church piano, which adds much to the interest in the pra service.

The three weeks' campaign was the writer's first opp tunity to fellowship with Rev. Studebaker as evangelist. powerful and consistent exposition of the Word, his wh hearted cooperation, his seemingly inexhaustible energy, mature and constructive methods affords ample reason his demand as an evangelist. This was his third campa in twelve years in the Morrellville Church.

It seemed that more than the usual number and variety counter interests paralleled the Churches' three weeks of s cial evangelistic effort, but definite victory crowned the w of the faithful. Far from having exhausted the possibili of these fields, it would seem that Brother Studebaker helped us develop a number of promising contacts. We ticipate that results of the campaigns will continue in months ahead with more prospects seeking definite alignm with Christ and His Church.

William S. Crick, Minister.

VANDERGRIFT, PA.

To many of the Brethren readers, the congregation North Vandergrift, Pa., is a Brethren church comparativ unknown, since very few of its members have attended St or National conferences. The church is located in North V dergrift, which is just across the Kiskiminetas River fr the city of Vandergrift. Vandergrift is a comparatively city, it being only about 45 years since the first buildi were erected. It is situated 30 miles Northeast of Pittsbur The locks for the Panama Canal were made here, for at t time this mill was the largest sheet mill in America. At present time the population is about 12,000.

North Vandergrift has a population of about 2,000. J beyond this is a new section on the hillside called Riverv where there are about 100 homes. The pastor lives in t section. Just above Riverview on the top of the hill is anot section called Keppel Hill where there are 100 or more hom The North Vandergrift Brethren church is the only chu in this area other than the colored Baptist church.

Here it would seem that there would be great possibilit for a Brethren church. We have been, for some time, try to secure some one to hold a revival meeting for us. seemed like no one wanted to come here, thinking, perha that little or no worth while work for the Lord could be d here. While attending the National Conference, this summ we learned that Dr. Bame was planning to give his time the smaller churches this winter. Dr. Bame was willing come and be with us for a two week meeting in October.

Preparation was made for the meeting. Many calls w made in homes not contacted before. Announcements of coming revival were placed in the homes. Special cott prayer meetings were held. Our Rally Day with Dr. Bame the guest speaker, bringing a special message, was the op ing day of the revival. On Rally Day the attendance was 1 This was a little short of the goal set. However the Sec Sunday of the revival, the attendance was 136. The attenda was very good throughout the meeting. New people ca each night to hear Dr. Bame, who preached the Word w

ater zeal and force than I ever heard him before. During meeting over 300 different people came to the church to r him.

We praise God for Dr. Bame's ministry among us. During first week Dr. Bame spoke to 1500 High School pupils l teachers. This was a wonderful opportuniity to witness the Lord for not every speaker is granted this privilege. Bame spoke to a grade school of 80 pupils and teachers l twice to the Lion's Club, which has a membership of 140 mbers. A delegation from the Church of the Brethren at m Creek was present one evening. We called in as many nes as possible during the three week meeting. With the ly visitation, Dr. Bame contacted about 2,500 different ple.

While here Dr. Bame made his home with Mr. and Mrs. vid Rosensteel of Apollo. Apollo is just 3 miles up the river m North Vandergrift. Dr. Bame was invited into nearly all homes for meals. This hospitality was greatly appreciated.

The revival was planned for two weeks. During this time, had accepted Christ as their Lord and Saviour. 13 had n baptized. 5 had been received into church fellowship. e revival was lengthened one more week that more might brought into His fold; that we might observe the 30th niversary of the dedication of the church with Dr. Bame the guest speaker and close our revival meeting by ob-ving communion.

During this last week, 7 more souls were born into His fold l among these were an elderly retired couple. 3 confessed rist as their Saviour at the last Sunday morning service l were baptized immediately. This was the fifth baptism ring the meeting. At the opening of the communion serv-, 15 were received into church fellowship and we enjoyed e largest communion this church ever held with all 20 new mbers at the communion tables. We certainly praise God Dr. Bame's ministry among us.

We believe that there is a future for this church. Of those ceived into fellowship during the revival, 7 are between nd 12 years of age; 11 are between 13 and 20 and 2 are st 65. 20 of the 31 who confessed Christ, have been bap-ed and received into the church, and the remaining eleven ll be baptized a little later. 27 have been baptized and re-ived into the church in the last 9 months, and 35 in the last months. Half of our members are young people under 20 ars of age. There are 160 names on the Sunday School class oks. There are over 200 different people who come to our rvices. These and 50 more could be reached by a little work. t where would we put them? Then there are many, many hers who belong to other churches but never go. If we had church which would seat 300 people or more, we believe that would be filled. Many have said to us that they would at-nd our church if we had a more suitable building. Pray th us for the Lord's work here.

Elmer E. Keck, pastor.

PHILADELPHIA, PENNSYLVANIA

Apostolic Mission

We now have had our Mission open for three Sundays. So r the last has been the best. It will be another week or n days until we will be ready to plunge into active personal ork to build up a mission. We are still working night and ay fixing up the meeting place. We are doing plumbing, pefitting and carpenter work. I am only an apprentice and the rough work. My son from Camden does all the skillful art. We used our new baptistry last Sunday. We completed e hot and cold water connections and the drain. We have me more work to do on it. We want to paint it with white amel, strengthen the lid and make it perfectly water tight. It will be convenient, unique and beautiful when completed. After this week we hope to quit serving tables and get out and do some hand picking.

We baptized our granddaughter, Mrs. Bessie Daughton, at the morning service. Had a beautiful service and she was confirmed at 4:00 in the afternoon. She was the first baptism in the "Apostolic Mission." She will make a noble member.

I am too busy to write much now, suffice to say we had a wonderful afternoon service with special music as well as the solemn confirmation service.

Pray for the work.

Isaac D. Bowman

VICTORY REVIVAL AT NAPPANEE

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory . . . Now therefore, our God, we thank thee, and praise thy glorious name." Truly we had a splendid manifestation of victory in the revival at the Nappanee Church November 9-22! Rev. W. C. Benshoff preached the word with convicting power, and we thank the Waterloo Church for letting him come to us. Brother Benshoff preached the simple gospel message in a direct and appealing manner. The Lord blessed his messages for good.

The congregations were very good considering many who were working on shifts and could not attend. A goodly number did not miss a service. There were some visiting ministers and friends with us and we appreciated their presence, for people are not driving like they used to do. Rev. Whitted of Ardmore, Rev. Flora of Elkhart, Dr. W. I. Duker of the Milford Church. We were glad to have their wives with us also. Then there were two men from the Church of the Brethren, Rev. Theodore Miller and Rev. Weaver. Rev. Weaver is formerly from the Johnstown area and was acquainted with our evangelist.

There were 25 first time confessions, 18 of whom have been baptized and most of the others will be later. Then there was a remarkable reconsecration service and approximately 150 people, many with tears in their eyes, came forward to yield themselves anew to the Lord. On Monday, November 23, we had a blessed communion service. Rev. Benshoff remained with us and assisted in this blessed time of fellowship.

Again, let us repeat a hymn of praise to God for his gracious blessing upon us, "Now, therefore, our God, we thank thee, and praise thy glorious name."

J. Milton Bowman, pastor

ELKHART, INDIANA

Our Communion

Our people observed their fall Communion service on November 12th. This service was not as large as usual, but was one of the most spiritual ever attended. The service was one of quiet meditation and reverence—a source of spiritual uplift.

It is a source of regret that more of our people do not feel the need of meeting the Lord in His own appointments.

There are many in every congregation who are frequent hearers of sermons, but persistently refuse to avail themselves of the grace which might be theirs through the Communion. By so doing their efforts in right living and to please God are thwarted: they do not attain the spiritual vigor because they starve their souls.

Another serious consideration is that by following this course they rely on man when they should trust entirely in God.

If you would meet the King you must wait for Him in His walks. Christ's ordinances are His walks—if you would see the beauty of Christ, taste His sweetness, feel the greatness of His love and the fullness of His grace—you must attend Christ in His own appointments.

Edna Nicholas.

CENTER CHAPEL, INDIANA

We want you to know something about the work at Center Chapel. It is located ten miles northeast of Peru. Brother Harley Zumbaugh is our pastor. We are going to have some more good news later.

Today we joyfully report a victorious ending to a two-week revival, under Rev. Zumbaugh. On the last Sunday morning six people made their first confession of faith, one came to reconsecrate, and one by letter. With a mighty rush our blessings often come.

There were 39 present at our Communion service. Twenty of these were young people. We are grateful for that. Our attendance has been 85 twice since August in this little country church. Glowing reports were given at our last business meeting. But we are never satisfied. We want more to be present and worship with us.

Many of us were glad to read the Thanksgiving Mission folders. They gave us needed information concerning the Brethren work. The Missionary Superintendent presented the reasons for a large offering being requested this year. We ask for prayers that the missionary spirit be increased at this place.

Not long ago we had an impressive flag dedication service. The Christian flag was presented by Mr. and Mrs. Ollie Dehaven, in memory of the former's deceased parents. The service flag was presented by Rev. and Mrs. Harley Zumbaugh, and the United States flag by the Adult Christian Endeavor. There were 13 stars on our service flag. These represent the boys who have gone from our neighborhood and the church. One has been overseas about eight months.

The Ladies' Aid is a lively organization. We also have an active Sisterhood of Mary and Martha. Ruth Zimmerman is the patroness. We must not forget the Senior C. E. They are doing constructive work. Have a basement room all finished. They also send Bibles to soldier boys. The Victory Committee sends gifts and cards from the Aid.

God still hears and answers prayers. We praise His holy name for it. We hope to keep the services going somehow in spite of the gas rationing.

We close now with real love for all Christians. Especially for the Brethren.

Leona Deal Williams, Correspondent.

WILLIAMSTOWN BRETHREN CHURCH

GRETNA BRETHREN CHURCH

It has been quite a while since you've heard from the Brethren at Williamstown and Gretna, Ohio. Nevertheless, these people are very much alive and doing active church work, so we will endeavor to tell you some high lights of the work during these last two and one-half years that we have served them.

First of all, let me say, these two churches really know how to encourage and help a young pastor. This being my first pastorate and having college and seminary work besides, I really appreciate their helpfulness.

The Gretna Church, located about five miles west of Bellefontaine, Ohio, is the smaller of the two churches. They are indeed like one happy family, with the Sunday School att ance averaging around thirty and the church attend forty. About forty percent of their membership are y people under twenty years of age. We have baptized during the time we have been there.

A year ago, October fifth, they celebrated their Fif Anniversary and it was a big day for them all. Some previously they began to fix up their church. They paint on the outside, washed the walls on the inside, varnished seats, recovered the pulpit furniture, and bought new sh When the day came to celebrate, the church looked like "(Flower Garden," with flowers everywhere. Dr. Martin Sh was the speaker, and the people are still thrilled ove stirring messages. Most of you read the Church's His written by E. F. Miller for that day's program, and published in **The Evangelist.**

These people have sent three of their young peopl Camp Shipshewana these last two years. They have a W S. organization. During this time they have given over to Missions. So you know that they are busy in the L work.

At Williamstown, although the membership is larger, are very much scattered. But the work is going forward very pleasing manner with everyone availing themselve every opportunity to serve their Christ. Seven have added to the church membership here. Their young people young married people are very cooperative and willin give of their talents in the church services. They have five to Shipshewana these last two years.

Williamstown, too, enjoyed a Fiftieth Anniversary April fifth. Sometime before this they had planned to prove their Church and had started an Improvement I It was impossible to make these improvements before day of celebration, but the spirit of that helped to ma a great day. They were fortunate in getting Rev. I. D. man to be the guest speaker, for he had organized the Ch just fifty years before. The History of this Church was by Mrs. S. S. Tombaugh.

The improvements on the Church are being made at time and consist of, in part, new wall paper, paint fo woodwork, varnish, new window sashes, a new hardwood and new outside doors. On the day that this is finished sure you will all know it. For the sun just can't help sh brighter on that day, reflecting the happiness of the pe We hear whispers of a new carpet for the aisles, a lig cross for the front of the Church. Also a Junior Choi been organized and plan to make their first appearanc that day. We have raised over $450 already for this Imp ment Fund. And we are planning on a big Mission Offe in two weeks. This is the most money these folks have on themselves for some time, but it is not stopping them the good habit they had already formed—of giving to o first.

The W. M. S. and Sisterhood are very active and much to a forward church program. At present the W. are sponsoring an "In Every Home" Campaign for **Brethren Evangelist.** The Sisterhood have given over $ to our Improvement Fund. We have been meeting in the ment of the Church, but have close to fifty in morning ices and over forty at night.

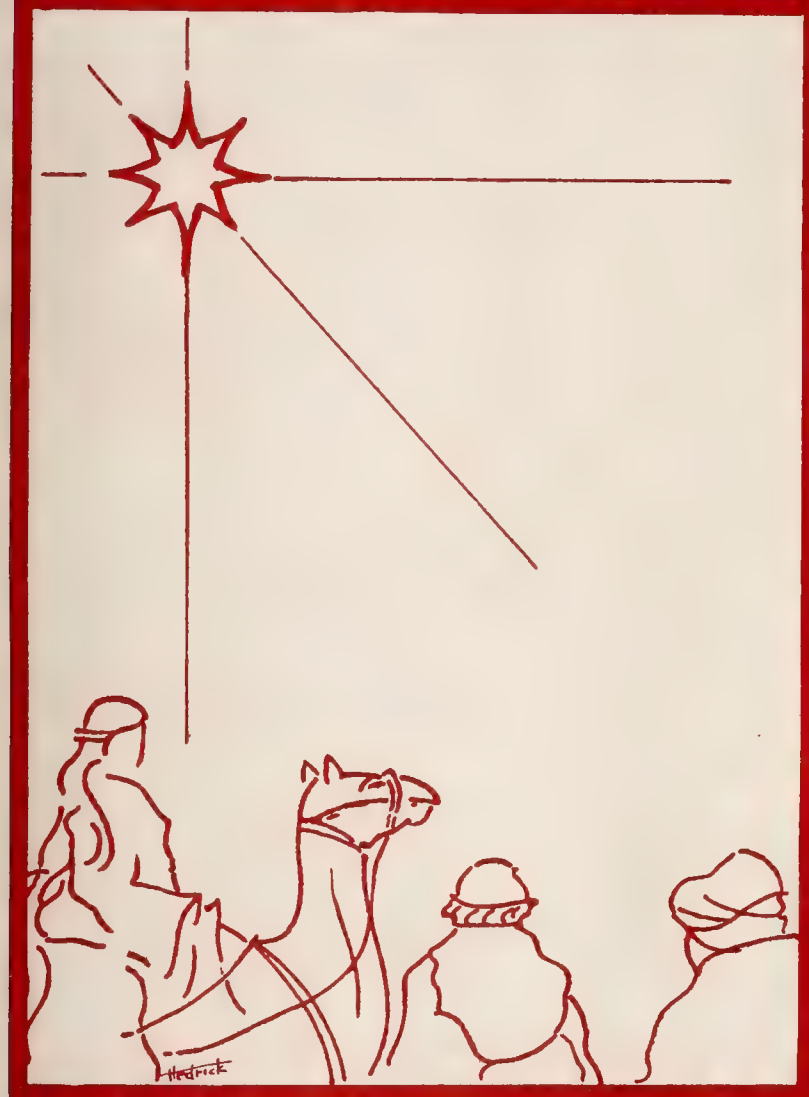
Among outside speakers during these last two years been Rev. Fred Vanator and President Mason, Homeco Speakers; Rev. Clarence Fairbanks, Thanksgiving Rev Rev. E. M. Riddle, Winter Revival, and Parker Ans speaking on China.

All in all, we are happy in our work and hope and to be of more use in His Service.

James E. Ault, Pastor

ASHLAND COLLEGE

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Last Minute News . . .

Hagerstown, Maryland

It is being rumored by Dr. Edwin Boardman, pastor of the Hagerstown Brethren Church, with whom we worked in a delightful week of meetings last week, that the Hagerstown church is showing a marvelous increase in its Thanksgiving Offering. Despite the extremes in weather and the irregular hours of employment and the boys in the service whom we miss, we had a very worthwhile meeting.

Brother Boardman and his family are much loved in his church, and to live with them a week in their home quickly tells why.

We realize the difficulties in a week's meeting these days, for one has hardly gained the crowd until the meeting is over. However, it is impossible for one to hold very many two week meetings and cover the ground necessary in this office for the denomination.

☆ ☆ ☆ ☆

How's This For a Prayer Meeting?

Brother Clarence Fairbanks, of Washington, D. C., reports, "We were thrilled beyond measure last Sunday morning to learn that on Thanksgiving Sunday we received $279.31 for our Home Mission Offering and that at the special Thanksgiving Prayer Meeting held at the Friendship House we received another $106.51. This makes us a total of $385.82 and does not include what ... ain last Sunday.



Our **Burlington church,** where Rev. W. R. Deeter is pastor, is the first thus far to have sent in their report which will entitle them to the award of honor.

New Paris, Indiana, where our beloved Brother George Rench is pastor, almost tripled their last year's offering.

And **Berlin, Pennsylvania,** where Rev. Victor Leatherman is pastor, have far more than doubled their Thanksgiving Offering.

Congratulations. This is such a joy to us.

We have also received word from Rev. Eugene Beekley that the West Alexandria Church has increased its Thanksgiving Offering of $24.25 last year over three-fourths of its goal which was $100, and this in the face of real problems there in the past year. Congratulations.

Personal Gifts

Again this year Brother and Sister Raymond Kuns, of South Bend, Indiana, have remembered us with a $200 gift!

And Mr. and Mrs. Earl Bensh... f Johnstown First, have sent us $100 with an additiona... their son.

May we sincerely thank you.

☆ ☆

The Executive Committee ... y B... met in Reverend Stewart's home ... n D... 10. Reverend John Locke is no... ...ng

He Is Wonderful!

By J. Ray Klingensmith

For unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isaiah 9:6.

The flashing eye of an ancient prophet peering into the remote and confused future focused upon the most momentous and wonderful product of the ages. The moral and spiritual center of the universe was the dim conception that his human eye beheld. God was to become flesh. "*The Word was made flesh.*" Isaiah, the first of the evangelical prophets, sang about it in his heart before the angels did to the shepherds. That Isaiah was right in calling him "*Wonderful*" or "*Wonderful Counsellor*" all of history since attests, for truly He was wonderful in every phase of His Being.

1. He was wonderful in His pre-existence.

"*In the beginning was the word and the word was with God and the word was God.*" *John* 1:1.

"*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power . . . Thou art my son.*" *Hebrews* 1:3-5.

"*He is the image of the invisible God, the firstborn of every creature . . . and he is before all things and by him all things consist.*" *Colossians* 1:15 & 17.

So wonderful was the Son of God in His pre-existence that even the infinite bounds of heaven could not contain Him. No wonder the angels sang when He burst forth! God be thanked that He came our direction when He did. The "Angel of the Lord" of the Old Testament who had lovingly carried a people in his bosom, who had guarded their destiny and shaped and crystallized their history into a peculiar possession for the living God, that Angel pre-existent with the Father was now to become a Savior.

2. He was wonderful in His birth.

"*It behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*" *Hebrews* 2:17.

"*For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*" *Hebrews* 2:16.

In order to accomplish this he used the regular channel of human origin so that He would be truly "Son of Man." If humanity could be saved from its lost estate and alienation from the Father, a man must pay the penalty and God must be satisfied. Only the Son of God who became the Son of Man could accomplish this. No wonder the angels sang; no wonder the stars leapt from their courses; no wonder the ancient wise men became restless and sought Him who was to be born King of the Jews.

The wonderful Lord in His wonderful way proceeded to be born among the most humble and most needy. Not to Caesar's palace, not to Pilate's throne, not to Caiaphas' office quarters, but out along the country way He chose to first kiss the earth with His presence. The oxen in the stall and the cattle in

"His Name"

F. E. Marsh

His Name is "Wonderful" and Fair,
And "Marvelous" as well,
His Name is "Secret"—God is He,
Who can His glories tell?
The glory of His worth is seen,
The glory of His death,
The glory of His saving grace,
And Spirit's Living Breath.

His Name is "Counsellor" and Guide,
His Word directs our way,
He counsels by His loving Voice,
And leads us all the day.
He guides us when the path is dark,
And holds us by the hand,
Within the wilderness He keeps,
And brings to Promised Land.

His Name is "Mighty God", the Lord
All might is found in Him,
No power can stand before His might
No cause He cannot win.
His mighty Love will kill all ill,
His power will keep from self,
His mighty grace will grace the life,
And give eternal wealth.

"The Everlasting Father" too,
Is Christ, the Lord Divine,
He was, He is, and is to be,
Himself the Living Shrine.
He cares for all, he cares for each,
He knows our every need,
And so we trust our wants to Him,
For He will surely feed.

"The Prince of Peace," His Name so true,
With Him all War must cease,
His Blood on Cross of Sacrifice,
The price He paid for peace.
The peace with God, how great a boon,
The peace of God how real,
The God of Peace is with His own,
Who have the Spirit's seal.

—The Light of Life.

the barnyard along with the humble mother and lowly shepherds were first in this magnificent event to welcome Him. Pitiful is the statement by John, "*That he came unto his own and his own received him not.*" Could a more potent embassy ever reach earth from heaven? If God ever made a move to show love towards wayward people it was then. How could the wilderness and the solitary place keep from breaking forth, "Jesus Christ was born?"

3. He was wonderful in His life.

He instinctively manifested His ability as master of every human impulse or avenue of expression. To the fishermen He was God, for He knew where even the fishes of the sea lurked. To the embarrassed entertainer He was the God of nature, for at His word the water blushed to wine. To the hungry multitudes He was a God of creation, for loaves and fishes multiplied in His presence. To the lawyers He was wisdom taking flesh, for no man durst oppose Him or attempt to entangle Him once He spake. To the broken human beings who clung about Him for only a word that dying servants, sick daughters, dead loved ones could rise, He was nothing else than God. To the mangled demoniacs He was the God of spiritual forces. To the failures and outcasts he was the sweet forgiver of human guilt and shame. To the intellectual Nicodemus who sought Him in the dead of night He was the answer to life's enigmas. To the ones He chose to be with Him He was the Christ, the Son of the living God. To none else admittedly could they go. His blessed beatitudes, His sagacious Sermon on the Mount, His prophetic peons caused all who heard to say, "*never a man spake like this.*" The world still points to Him as the One who demonstrated the more abundant life.

4. He was wonderful in His death.

"*No man taketh my life,*" he said. He gave it freely. The cross, the most hated and excruciating form in which a human being could be made to suffer became the emblazoned emblem of beauty and today adorns the church altar, the jewelry store, the apparel of human beings because He was wonderful even in death. No wonder the sun hid for shame from the sixth hour to the ninth. No wonder the rocks rent and the grave opened and the heavens scowled. The verdict was "that in him was no sin or fault" and yet He was crucified. He came to save His people from their sins. He came to bear the iniquity of us all. He came to give His life a ransom for many. He came to offer His blood to cleanse us from all iniquity; to be a propitiation or mercy seat. "Wonderful grace of Jesus, greater than all my sin."

5. He was wonderful in His resurrection.

Blessed angels try again to present Him to humanity. If by a lonely manager you can not impress us with your precious gift, stand by the open tomb and point to the unaccomplished effort to exterminate Him. Show them the stone is rolled away, that He still lives. Let the grave clothes be mute witness to His former presence in a dark tomb. "Lo he goeth before you into Galilee as he said." Now let the Caesars and the Pilates and the soldiers and the false witnesses and the chief priests impotently veil themselves in shame. He lives! The wonderful name of the wonderful Savior is now to become the most priceless possession of any human who will breathe its charming meaning. "Without controversy great is the mystery of godliness. God was manifested in the flesh, justified in the spirit, seen of angels, preached unto Gentiles, believed on in the world, received up into glory" and because He lives we live and because He arose we shall arise and be like Him. It is no wonder that the early preachers flung it to any hearer, that God raised Him up. Ye crucified Him, but God raised Him up! "Having loosed the pains of death this Jesus God raised up," we are all witnesses. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in the newness of life."

6. He was wonderful in His ascension.

A little way out from the city where His heart had been broken and His preaching had seemed in vain and His enemies thought they had won, He took them one day and was transfigured before their very eyes as if some meteor had clove the skies. They watched for a recurrence. They waited searchingly and as Isaiah, the ancient prophet, peered into the dim blue. The angels returned without Him; this time to tell them that since they had tasted of Him and learned of Him, to now go forth to live and work for Him.

He was wonderful in His ascension. As He had been changed from His pre-existence to be made flesh, He now returns to His former place with us in His heart.

7. He will be wonderful in His coming again.

"*The kingdoms of this world will then become the kingdom of our Lord and his Christ and He shall reign for ever and ever. "Every knee shall bow before him and every tongue shall confess that He is Lord.*"

He shall be standing again on that spot which it seems must have grown weary waiting for Him. To us all His return will be our introduction into living successfully and being like Him and being with Him.

"*I shall be satisfied when I awake in His likeness.*"

"*Beloved, it doth not yet appear what we shall be, but we know when He shall appear we shall be like Him.*"

The wonderful name of the wonderful Lord has lost none of His charm through the use and abuse of the centuries

Dr. Charles L. Anspach

Christmas Is Still Christmas



Joseph Fort Newton, in his EveryDay Religion column, in answering a letter sent in by one who asks "Why pain," says, "There is more in this world than our philosophy explains; only a high faith can hope to know it." The answer is excellent for there is more to our world than we now can explain and because there is, we strive onward and upward.

At this Christmas time there are, without doubt, many who wonder if Christmas is still Christmas. They naturally are concerned with the pain and suffering in the world and their appreciation of Christmas is dimmed somewhat by the presence of personal emotional attitudes. To me, Christmas will still be Christmas regardless of the conditions in the world at the time it is celebrated. This year there must be a Christmas for without it we die. To those who have difficulty in appreciating this point of view, I would like to point out that Christmas is still Christmas for it is celebrated in honor of the Son of Man and the Son of God. This fact is not altered by anything which is happening in the world today. In fact, our appreciation of the day should be enhanced by what is happening, for Christmas must be the hope of the world. If we ever need a realization of the necessity of the Christ, we need it now.

The entire world has been shaken and in many places it is falling apart. Standards have been discarded, and in many cases have been declared nonexistent. We prosecute this war using as the motivating force the baser side of our nature. We justify the use of the baser passions in terms of idealism. We say it is necessary to fight that we might be freed from fighting. We say, with another, "There comes a time in the history of men when it seems necessary to spill blood that we might have peace on an equitable and lasting basis." Above all of this, we must have a vision of the Christ who, through his birth and death, gave hope to His children. The one bright spot at this time of the year when the world is held in the grasp of armed conflict is the promise of His birthday. Christmas is still Christmas because He was born some nineteen hundred and forty odd years ago.

His birthday is celebrated in the hope that peace may eventually come to the world. For years this has been our hope and for years we have failed to achieve the possibilities of its promise. In celebration of His birthday this year, we again look to the future in faith and with confidence that there will come a time again when men will be restored to sanity and be willing to forgive and arbitrate. When that time comes, peace will be restored, if His teachings are respected and put into practice.

Peace on earth can only be restored when we all understand the meaning of His teaching in respect to the worth and dignity of an individual. Nowhere do I find that He ignored or overlooked an individual. He saw good in one who was despised because he was a tax collector. He forgave another whose sin suggested death by stoning. He overlooked the weakness of those who would curse Him and betray Him. Even at the last, He could forgive for "They know not what they do." The center of His teaching is the individual endowed with the capacity of achieving a status a little lower than the angels. If a peace can be drawn up which will recognize this essential truth, then there will be peace on earth.

Dr. Rollo Walter Brown, formerly of Harvard University, has well said that we must share with others in two ways. First, an appreciation of the pains suffered by others. One must feel on his own back the knotted cord on the back of a slave. One must understand the needs of him who is less fortunate. One must appreciate the physical sufferings of another. If he shares the physical burdens, then he is truly a brother. In the second place, one must share the aspirations of others. He must not only suffer but must understand the heart longing of his brother. An appreciation of the potentialities and possibilities of mankind bring out the true creative forces necessary in the improvement and enlargement of our universe. Peace on earth requires that we have a sympathetic appreciation of all men, irrespective of nationality, creed, or race.

Christmas is still Christmas for it holds out the possibilities of good will toward men. This year,

more than ever, we need to be concerned with good will toward men.

In a society in which tolerance, hate and prejudice dominate, the birthday of Jesus still proclaims to the world that good will is necessary and essential to a better day. The world has always been short on tolerance, but it is so easy in a time such as this to forget that there is still good in another. One of the essentials during the next few years is to center our attention on looking for goodness and overlooking human frailties. If we keep our eyes on the ground and do not look to the mountain tops, we will lose the guiding ideals so necessary to the cultivation of the good life. Someone has said that the only life worth living is the "out-bound life." When I first heard the phrase, I thought about it for some time. The picture came to mind of ships in port. The ships that were out bound were full of activity for they were being loaded. Men were carrying on board and machines were conveying huge parcels, which were destined for some far port to be used of men. These ships were given a purpose. Their courses had been charted. They were full of life and they were out bound. Other ships which were not a part of the out-bound program were idle because their crews had been discharged and they were not a part of a living, moving life. The good will of a Christian Christmas makes it necessary that each life be out bound. It is the white gift season of the year when we share with others our own good fortunes. We bring good cheer in greeting, written and spoken. A new light develops because of the hope and promise of a birthday. Christmas must always be Christmas for it keeps alive the true spirit of mankind. It may be a tiny light in a very dark world, but it is a ray of hope toward which we are forever struggling.

Christmas is still Christmas if in our communities we help others to understand that the birthday of Him means hope, peace on earth and good will. We need not go far to find opportunities to practice the spirit of the day. J. Elmer Morgan, of the National Education Association, expresses it well in his poem,

BEAUTY IN COMMON THINGS

Seek not for beauty. Lo! It glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with snows.

Go not abroad for happiness. For, see,
It is a flower that blossoms at thy door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common duties build all that saints have thought.

In wonder-workings or some bush aflame,
Men look for God, and fancy Him concealed;
But in earth's common things He stands revealed,
While grass and stars and flowers spell out His name.

Christmas is still Christmas.



More Precious Than Ever



By Dr. Edwin Boardman, Jr.

The world is dark tonight—dark physically because the sun has turned his bright face from us and day has palled into night; dark spiritually because the forces of bestial tyranny, sadistic immorality, and international gangsterism have turned much of the world into a "slough of despond" where famine stalks, pestilence races, and hate abounds. The lights have been put out one by one and humanity in much of the world has been largely left without faith in either God or man. Paganism—rampant, foul mouthed, hateful—is abroad much like a "roaring lion seeking whom it may devour." The Devil's minions have taken the form of men, and it is easy for the "rank and file" to believe in the triumph of wrong as they behold these evil ones flourishing on thievery, destruction, and almost unbelievable crime.

It is Christmastime 1942 and we want to believe in the triumph of godliness and godlikeness. We want Christmas to be a feast of thrilling song and

abounding miracle. We want God to be with us not merely as a great hope but as a great Reality. We most desperately need to go to some definite place where we can bend down and see in the reality of a little Babe the fact that "God is with us." We don't merely want to dream of a white Christmas with the gaiety of jingling sleigh bells, and the heart hungering longings for the "good old days" when Christmas spelt tinsel laden trees, the laughter and joviality of well loved friends, the sparkle and mirth in the glance of some long lost loved one, the feast of plenty, the cheery carol sounding forth from midnight carolers:

"God rest you merry gentlemen,
Let nothing you dismay."

No, our needs are so deep this year that we must touch Deity in some real Bethlehem this Christmas. We must sense anew the fact that God is within, and around and above us. We must believe that He still works to produce that "new life where sin shall be no more." Because of our deep need the Christmas Gospel is more precious than ever and we would do well to pause amid the hurry and turmoil of the "holidays" to re-read the Gospel story of the Saviour's birth.

The facts of the familiar Gospel records are—

(1) Matthew tells of a virgin named Mary, espoused to a man named Joseph, to whom —by a miracle of Divine love and wisdom—the child Jesus was born in Bethlehem of Judea. (Matt. 1:18-21.)

To this Babe — who was to save His people from their sins—the Wise Men from the East came to worship and present gifts of gold, frankincense and myrrh. (Matt. 2:2-11.)

(2) Luke more carefully sets forth God's dealings with the Virgin Mary and her cousin Elizabeth in preparation for the coming of "the Son of God." Luke definitely shows that the whole experience of the birth of Christ was the product of Divine Wisdom and equally Divine Execution. Human speculation is ruled out by the truth, "With God nothing shall be impossible." (Luke 1:5--2:7). Thus Jesus was born in Bethlehem of Judea and was called "the Son of God." (Luke 1:35.)

(3) Luke also tells us that certain humble shepherds heard the glorious angel of the Lord say: "Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger." (Luke 2:8-12). Then the shepherds heard a multitude of the heavenly host praising God, and saying: "Glory to God in the highest, and on earth peace, good will towards men." (Luke 2:13-14). The shepherds believed the revelation, searched out the Child of Destiny, and then broadcast the saying which was told them concerning this Child. (Luke 2:15-20).



I. These Gospel tidings of Christmas are more precious than ever this Christmas 1942 *because we realize anew that no matter how dark the world situation may become God is above the darkness ready to pierce it with His heavenly light.*

One of our great misconceptions as humans is that we have to face life's terrors alone, that strife and God are incompatible. Yet the very fact that we ascribe omnipotence to God would argue that war is permitted by Deity as a method in more fully carrying out His plan for man and the world. Certainly when one reads the Scriptures he finds that it comprises a group of writings predicated on the complete and cataclysmic overthrow of evil, and one of the means of overthrow is that of final "all-out" war against organized wickedness in all its forms. (Rev. 19:11-20). Tyrants and haters of God have always been and always will be indifferent to the suffering and misery caused by their efforts to attain given objectives. Hence wars come. But war's night cannot blot out the fact that God still keeps watch above His own and will finally usher in His day of glory. Israel's sons had dreamed of God's working in their behalf for centuries and had cried after many a desperate war and from under mountains of suffering—"Lord, how long?" Though there seemed to be no answer to their cry, yet Bethlehem revealed that God was moving toward that grand hour when deliverance was to become a reality to sorely tried humanity. Amid the angel's song of joy God dispelled the darkness and set His imperishable Light to shine as the dispeller of sin and terror in all its forms. Here, certainly, is one element of preciousness in the Christmas gospel. God's light still shines and will be the Light which no pagan or semi-pagan power can ever put out. May we prove to be "children of the Light."

II. The Christmas Gospel is more precious than ever this year for in it we recognize that we have a triumphant Divine Leader.

Through the ages men have been captivated by the power and achievements of great leaders. History's pages glorify men like Alexander, Caesar, Napoleon. These names stand for conquest, empire, power. Today all their glory is largely a memory, and their empires have disappeared. When Jesus came as God's Salvation He based His appeal to men on constructive love and individual rebirth to spiritual and godly living. No army, no treasury, no secret police, no cruelty—none of the trappings of ephemeral empire were His. He loved men and sought to lead them to higher ways of life, and today while nations are in convulsion and pain His people on both sides of every border are acclaiming Him as their Lord and their Leader. To a heartsick world He holds out the only hope of substantial peace because His peace is predicated on righteousness. His peace is a quality of life which keeps the individual believer unafraid and untroubled amid the wildest storm. As our Leader He makes possible "the victory which overcometh the world" for our faith in Him becomes the dynamic which helps us rise above defeat, disillusionment, and pain. His Spirit within *us* is the guarantee that we will be like Him—triumphant, glorious, and altogether blessed.

Men question Jesus' leadership by saying:—"Granted that Jesus is a great leader; but today we're dying in a variety of horrible ways; our wives and our children are maltreated, disease ridden, bombed, and starving. Give us some hope for today." The answer is found in the manger of Bethlehem when as a helpless little Babe—dedicated to poverty, hunger, and death, Jesus began His march to a distant Cross to show the world's people the way to the Glory Imperishable. Contemplation of what took place that first Christmas night in Bethlehem helps us to understand the mystery of God's wisdom. He would tell us that the finest life is not gauged by mere surroundings, but by implicit dependence on God; by confident faith in His pledged word; and by a firm adherence to the doing of His will. The coming of the Babe of Bethlehem certainly gives point to these truths and happy will we be if we can truly humble ourselves before the Lord's Christ and learn the meaning of true adoration.

III. Then too, the Christmas Gospel is more precious than ever this year because it challenges us to give our best to the service of God.

We know more about "all out giving" this year than at any other time in our national and individual life. Our land in its peril and need is asking us to give life and treasure to save it and to hold fast our cardinal liberties. Americans have cast the idea of cost aside and we have set ourselves to such an outpouring of wealth, talent and vital life as was unbesmed of even in the war years of 1917-1918. In the light of such sacrifice for political and physical ends what should be our reaction to the call God gives us for the complete surrender of all we are and have to Him? It is written that Wise Men from the East came to worship Jesus and present to Him gifts of gold, frankincense and myrrh. These Wise Men have set a standard of Christmas giving for all time, and we would do well to be among the wise men who continue to worship Jesus and bring Him the best that we have. Let it never be said of Christians that they were more willing to give all they had to save their country and their liberties than they were to help save the world's people by doing the will of God. Rather may we be among those who give cheerfully and willingly of our life and treasure for Christ and His Church.

V. Finally, the Christmas Gospel of "peace on earth, good will to men" is more precious than ever this year.

We are living in a stormy, direful world this Christmas 1942, and like Henry W. Longfellow at Christmas time 1863 we find ourselves saying:

"I thought how as the day had come,
The belfries of all Christendom
Had rolled along to the unbroken song
Of peace on earth, good will to men.

"And in despair I bowed my head;
"There is no peace on earth, I said,
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

"Then pealed the bells more loud and deep;
God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men."

The angel song over Bethlehem's plains comes ringing to us this year with mighty force for we need to realize once again that God's ways are true and righteous altogether, and just as surely as the birth of Christ brought its promise of peace on earth to men of good will nineteen centuries ago so the continued life of Jesus guarantees the absolute fulfillment of that promise to us today. Our limitation is that we count time by years while God counts time by aeons. Hence there is a feeling of long delay in our hearts as we compare the promise with its fulfillment. But God's peace for the individual is an immediate possession. By the forgiveness of our sins we do have peace with God through our Lord Jesus Christ. That peace is no small possession for the human spirit for Jesus said before He died on Calvary: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27). Thus a man can have peace even amid a world at war and this is a present possession. As God has given us individual peace it ought not be hard for any of us to believe that He will just as surely work out world peace. When He does this that peace will come just as fully and just as wonderfully as the peace of God came to our souls. Let us, however, as men of good will become veritable "lights in the world" shining well and truly until the 'day dawn and the Day Star arises."

More precious than ever is the Christmas message of God's Word and we ought to be able to sing enthusiastically:

"Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."



You Will Want To Read This Letter From Dr. Yoder

I must apologize for not writing more for the *Evangelist* during the past few months, but, being alone with the work of superintendent, the writing of our church paper and the care of this new mission in Cordoba, I have had to neglect writing and allow friends in the homeland to be content with what can be translated for them from our magazine. Now, however, Brother Juan Iztueta has been able to return and has taken over the care of the mission here and I hope to be able to write more frequently.

Just now we have the extra work of preparing the programs for the Summer Vacation Bible Schools which begin the first of December and continue until Christmas. We expect to have three grades and teach courses in Bible and Christian living, home and social duties, with one period daily given to practical work—sewing and the making of useful articles. The last period will be given to the preparation of the Christmas programs.

We are also preparing a special number of our paper for January which will have extra numbers printed as a tract for our Jewish friends. We are thankful that the Lord is giving us entrance into some Jewish homes. We have had as many as ten Jewish children in the Sunday School. But in a new work it is not safe to make a definite inventory of our successes because sudden changes are common. We think more of sowing the good seed faithfully and time will reveal how much of it falls on good ground.

A little girl who used to be active in our Sunday School in Cabrera, later married a civil engineer who has been a successful builder and has built a beautiful residence with four extra apartments to rent

just around the corner from our mission, and now the wife with her two sweet little girls comes to our meetings and the husband is friendly. The grandmother, who is also a member of our church, expects to come soon to live here with her daughter.

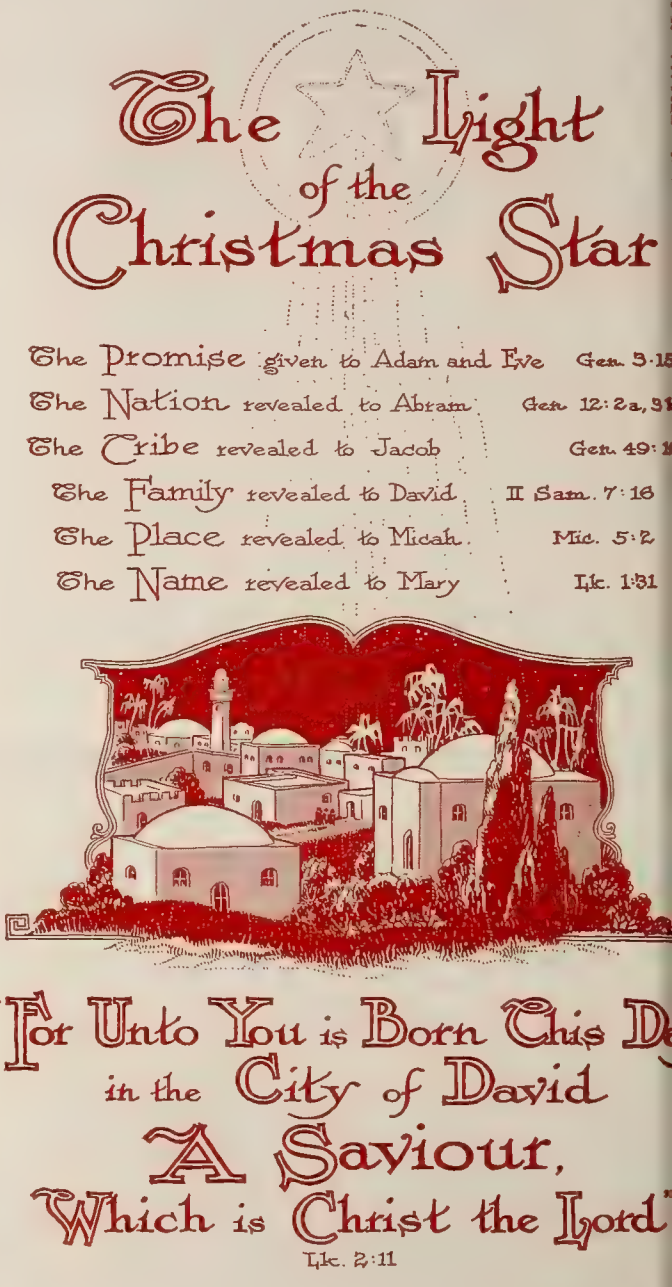
We do not have a suitable hall for our meetings, but by covering the court with an awning in colors it does very well for the summer. What we need most is a competent woman worker to give her time to visiting and teaching in the homes. We are trying to train our Sunday School children to be personal workers, and as a reward we have an honor roll for those who bring new children and give a paper fish to everyone who gains a new scholar. Two of our Sunday School children, Norman and Elsie Romanenghi, have the honor of the highest grades in their respective schools, which includes the privilege of carrying the school banner in processions.

Readers may be interested in knowing that our son Robert has returned from the aviation school safely, with the highest grades and honors as a student. He is now arranging for work here as he can choose among several good offers. He has the title of Commercial Aviator and Aviation Instructor.

In Buenos Aires, Brother Anton and his helpers have ten meetings a week in three separate places and are faithful visitors from house to house, but the Romanists are erecting an asylum for the poor in this district and doing everything in their power to discredit and destroy our work.

In Rosario, on the contrary, the Lord is opening up larger and larger horizons. The campaign with the new tent has been crowned with success. I was able to help only during the first week, but brother Zeche has some good material for helpers among his members and is keeping up the campaign. Already a large number have professed conversion and the two halls for regular meeting are too small for the crowds that come. Brother Jose Varela, a tried and true lay worker, has accepted the call to work with the tent. He cares for the tent and does personal work with those who pass. He is well adapted to this work and is being greatly blessed.

When I visited Rosario the last time I went along with a busload of 40 delegates from our mission to a Christian Endeavor convention in San Nicolas. On the way we visited in Villa Constitution where a believer has donated a nice central lot for a church. We are beginning meetings there which will be cared for from Rosario, and hope to have a tent campaign there soon. There are other promising things to report, but they can wait until another time.



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The joy of Christmas still depends upon how we receive the gift of God, and that is why the occasion brings its different messages to human hearts. Upon our reception of this gift depends the good it may bring us.

Christmas, in its reality, motive, meaning, is always the same. It brings a revelation. It presents God's love that can never be changed.—O. J. Robinson in "Songs of Angels."

"Why He Was Born"

1. To be a ransom for many.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:28.

2. To share with men His own eternal life.

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." John 10:10.

3. To have for himself the experience of a human life.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15.

"And hath given him authority to execute judgment also, because he is the Son of man." John 5:27.

4. To reveal ideal humanity.

He was like all humanity would have been were it not for the fall.

5. To reveal God.

"Who is the image of the invisible God, the firstborn of every creature."

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" John 14:9.

6. To fulfill prophecy.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Genesis 49:10.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

7. To be your Savior.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21.

—J. Ray Klingensmith.

* * * *

hat Christmas Reveals.

Christmas is the revelation of the great hope for the world, is very world in which we now live, this world even in its esent chaotic state, hope of a better world, a world of otherhood and peace.—The Christian Evangelist.

* * * *

A recent poll taken among service men to find out what ey want for Christmas showed that 58 per cent of the ilors want pocket-sized Bibles.—Forth.

* * * *

Those whose hearts were in tune that first Christmas orning heard the news.—Selected.

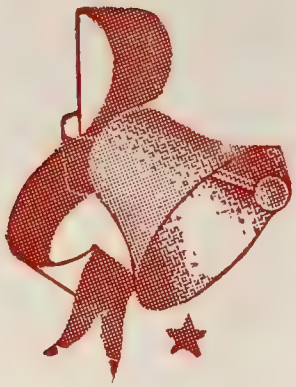
Bill Goes to Work for the Lord

I found the enclosed $2 bill about a year ago, and have kept it since "for luck."

A few days ago when colored Mary was cleaning my room, she remarked that she came very nearly breaking my mirror.

Calling to mind the old superstition regarding broken mirrors, I said, "Oh, you mustn't do that." She replied, "There is no bad luck but missing Heaven and going to Hell."

So I decided that the best luck my $2 could bring might possibly be attained by helping someone avoid "Bad luck."



Christmas Greetings from Mission Wokers

Greetings to Mission Pastors:

It is with pleasure that we think of you on the Mission Fields at this Christmas time and hope for you the warmest comfort in the knowledge that you are whole-heartedly serving Him who brought Christmas to us.

Sincerely,
J. Ray Klingensmith.

We of Brush Valley and New Kensington wish to extend to you our wishes for a very spiritual Christmas. May the God of all peace give His perfect peace to all troubled hearts. May we come to a new realization of the meaning of that first Christmas and thus make this Christmas more meaningful in spite of chaos around us. Mrs. Zimmerman and myself pray God's blessings upon you all.
Rev. and Mrs. Chester Zimmerman.

"And the Word was made flesh, and, full of grace and truth, dwelt among us."
Rev. and Mrs. Eugene Beekley.

We are glad to take this opportunity of wishing our friends joy during the Christmas Season. May the New Year bring peace and prosperity to all.
Rev. and Mrs. Clarence Fairbanks.

To the Brethren everywhere, whose prayers have upheld us and our work before the Lord, and whose mission contributions have helped to sustain us in our endeavors, we send greetings from the Brethren in Huntington, Indiana, with our earnest wishes and ardent prayers for a joyous Christmas and a prosperous and happy New Year in the Lord. "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15).
Rev. and Mrs. H. M. Oberholtzer.

The Carleton Brethren Church extends most sincere Christmas Greetings to all God's people. May His richest blessings be upon each one throughout this coming year. "Inasmuch as ye have done it unto one of the least of these my brethren (churches) ye have done it unto me."
Rev. and Mrs. C. E. Johnson.

Sincere greetings for a Merry Christmas to the entire **Brethren Evangelist** family of readers and a Happy New Year. We are approaching the close of this old year in all of its serious reflection with the Christ Child's birth to comfort and cheer us and the illumination of His life to brighten our pathway. As we thus reflect in all reverential concern, may we re-echo the sentiment of the Angelic Choir of, "Peace on earth and good will to men." Thus may Christmas Day be full of joy for all.
Rev. and Mrs. L. A. Myers

The Cameron and Quiet Dell churches are happy to extend greetings of the season and to express thanks to those whose hearts were moved to bring their gold, frankincense and myrrh; making possible a definite effort to build up His Kingdom of Peace and Goodwill in the midst of these hills. For these blessings we thank you and praise Him.
Rev. and Mrs. Arthur Baer.

We wish that when the Book of Life is opened we shall find charged against us no neglect of service that would have made our friends and ourselves more Christ-like. We wish for all the clear and single eye, to see the pattern our Father made for our lives. We wish for all the strength and courage to follow the God-made pattern, for in so doing we shall find joy and peace, and "a house not made with hands." Other wishes may come true and then fade away, but these, our wishes for our loved ones and ourselves, fulfilled, will ABIDE FOREVER.

Sincerely,
Rev. and Mrs. Dyoll Belote.

THE BRIGHTEST SPOT



Our God be praised for Christmas time
In every home or hovel drear
Throughout the world, in every clime;
The brightest spot in all the year—
When Peace on earth is glorified
With wider fields to wander through,
When Greed her ugly face would hide
And Sacrifice comes into view!

How merciless would be the world
Had not One come to light the fires
In human hearts where Sin had curled
His hard, cold fingers around desires!
What if there were no holy Name
In Whom all humble ones may pray!
Our God be praised that Jesus came
On that first far-off Christmas Day!

—Ruby Dell Baugher.

* * * *
* * * *

BETHLEHEM—TODAY

A star marks the place where the Lord Christ was born,
When the wisemen came on through the night;
A soldier stands guard where the Lord Christ was born,
For man stridently claims each his right.

The star led the way to the manger and child,
To the secret of love always new.
Herod missed it—and so has a world much defiled;
Creeds have missed it; must we miss it too?

The star still leads us to Bethlehem-town,
Though our way too be darkened by night,
And bring us, with wise men through all ages down,
To Jesus, and love, by its light.

—Stephen Palmer



or as a shepherd!
Only a crook and sheep-dog
With him on the hillside in the hoar-frost lying,—
aught save his shepherd's cloak for worldly wealth beside,
Lent from his shoulders to still a young lamb's crying.

ch as a shepherd!
Steeped in psalmist vision,
Richer than reigning kings or potentates, by far!
aiting the sign that makes the world Love's kingdom,—
Only his dog for wealth, and eyes to see the star!

—Martha G. D. Bianchi.

A COLLECT

Oh God!
At this Christmas season
Give to the Church . . . Wisdom
To the Rulers of Nations . . . Vision
To the women of the world . . . Patience
To the men of the world . . . Steadiness
And to all who bow before Thee
Holiness like of the Christ Child.

—Margaret Bradt Southmayd.



THE MAGI

God, God, that our wise men tonight
Would leave their empires and their thrones,
And follow one clear star across
The desert land, the cobble stones,
The frosted stubble, there to find
Beneath that strange and dazzling glow,
The little Christ—Ah, should they kneel
Together there, I know, I know
The old, old enmities would cease.
There would be universal peace.

God, God that presidents and kings,
Would take the same high, lighted road,
Joined in an earnest search for One
Who came to share their heavy load,
The burdens that they bear would lift.
The travelers down sea and land
Would reach across a manger bed
To clasp each other by the hand.
God, may the Magi of our day
Find Thee upon their common way.

—Grace Noll Crowell.

* * * *

NO ROOM

No room for the Baby at Bethlehem's Inn—only a cattle shed.
No home on this earth for the dear Son of God—nowhere to lay his head.
Only a cross did they give to our Lord—only a borrowed tomb.
Today He is seeking a place in your heart,
Will you still say to Him "no room?"

O Lord, in my heart there's a welcome for Thee—gladly I now would say
Come in blessed Saviour, my heart and my life henceforth would own Thy sway.
Long hast Thou waited and long knocked in vain outside my heart's closed door;
O cleanse me from sin, then dear Lord enter in
And dwell there for evermore!

—Hilda M. Jarvis.



C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

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Topic for December 27, 1942

"LET YOUR LIGHT SO SHINE"

Matt. 5:13-16

For The Leader

In a world of darkness and sin there is one light and one hope. That light and hope is Christ. He said, "I am the light of the world." He also said, "He that followeth me shall have light." Between the two is where our responsibility comes in. As Christ is the light of the world, and those who follow Him shall have light, it becomes essential that we followers of Christ must show forth the light of Christ to those yet in darkness of sin.

Each of us in Christ has a light. What we do with that light, or how well we let it shine is dependent on our degree of consecration and willingness. Tonight we desire to look into some of the qualities of a good light-life, and see what we can do to improve the effectiveness of our testimony-light.

QUESTIONS FOR DISCUSSION

1. What is this light we are told to let shine?
2. What are the requirements of being a light for Christ?
3. For what purpose are we to let our light so shine?
4. What are some causes of poor radiance in our lives?

DISCUSSION

THE LIGHT WE ARE TO LET SHINE. "The whole world was lost in the darkness of sin, the light of the world is Jesus." These words bring to mind the destitute conditions of men and women everywhere. Sin has taken its dreadful toll, and mankind is without hope or light. Then came Jesus with hope, joy and salvation for all who hear and believe. All who look upon Him and believe, shall have eternal light.

This is the light we are to let so shine. Christ has given us the commission to preach to the lost. We are the linking chain between the lost sinner and the saving Christ. If we let our life shine with the love of Christ, then others shall see the way we live, and will be drawn also to Christ. We should believe ourselves to be lesser lights of Christ, having always that closeness of contact with our Lord which will insure a positive and unwavering light from our lives in the eyes of men.

REQUIREMENTS OF A GOOD LIGHT FOR CHRIST. First we must have the source of that light in our hearts. There must be inner light before there can be radiance. The power for this light must come from a heart knowledge of the great Source of light. We are more than just reflectors, as the planets are which merely reflect what light comes to them from the sun. We must be filled with light as a light house which lets its light shine forth from within.

Second, we must have our "lamp burning bright." We see too often, Christians who have their lights dulled and blackened by sin, unchristian living, lack of church attendance, etc. No lost sinner is going to gain much vision of Christ from such darkened lights.

Third, we must be ever faithful in letting our light shin We cannot just open the shutters on Sunday or class mee ing night. The shutters must be open always. Nor can merely open them when Christian living is easy and we a in the "right group." We must let our light shine for Chri even when among groups where Christ is not loved. The lig house does the most good by having its shutters open duri the storms of the sea. That is when we need the light mo

THE PURPOSE OF LETTING OUR LIGHT SO SHIN In all that we do for Christ—choir, class, C. E., mission wo etc.—we are letting our light shine for Him. These are good works we do because we are saved. The primary moti in doing these things is that others might see what we a doing for Christ, and be led to a saving knowledge of Hi It is done that they, seeing our good words, shall also glori God. If, in doing things for Christ and the Church, we not lead men and women to Christ, then we are missing t mark of good radiance.

This is one reason why Christians are left on this ear after they are once saved. Were it not for the fact that must witness, that is, let our light shine, we could be ju as well transmitted to heaven the moment we accepted Chri At the moment we are saved, we are as ready for heav as we shall ever be. Our stay here on earth from then is for the specific purpose of witnessing. Are we doing job?

CAUSES OF POOR RADIANCE. Light becomes dull, shutters dirty, and our range of radiance becomes less a less. Dirty Christian lights result from improper living of t Christian life. Sin, worldliness, carelessness, and inactivene are the greatest hindrances to successful shining. All of us a tempted to turn down the light of witnessing. Perhaps fear the taunts of our friends if we seek to live all out Christ. Remember the seminary student who one summ spent his time in a northwest lumber camp. When he turned to school in the fall his classmates asked him h he made out with his Christian life among the rough christian men of the camp. He said, "I got along all rig I didn't let them know I was a Christian."

The lighthouse does not fear the waves, but shines fo calmly regardless of the storm. Can we as Christian you people exert our influence among men in such a way th they will consider us steady, stalwart, sincere and hones We can do this with the help of Christ, endeavoring alwa to uphold Him, and bringing glory and honor to Him.

This is an age of recklessness and unconcern. Our count needs young people with Christian courage and conviction stand as lighthouses of Christ's love for mankind. There no finer calling, there is no occupation so certain of perm nent reward than Christian service. We should be faithful the end, letting nothing in any way, dim our light as shines for Christ this coming year.

SUGGESTIONS FOR THE SERVICE

This is an ideal night and topic for a Consecration can lighting service. Use candles for the entire service. Pi hymns of a consecration nature. At the close, have each ta separate candles and light them from a large candle at t altar of the church. Call attention to the darkness in the chur before individual candles are lit. Ask each to observe t increased light in the darkness which results from the ligh ing of one candle after another. Explain that this is the w our individual lives, shining for Christ, can light up t world. Admonish each participant to keep his or her lig bright and clear during the coming year. Explain that ev as the source of their light is from the Light, Christ Jesu so their source of strength is also Him, obtainable by clo day by day communion with Him.

Our Children's Department

Mrs. Loretta Carrithers
Superintendent



Dear Children:

The story is told of a man, up near the mountains of Virginia, who has spent a large part of his life trying to help people whom nobody else was trying to help. He lived by the railroad, where many people came and went, and where all the pleasant things of this world are to be had. But he knew that up in the mountains there were people who had never seen a railroad, and who did not know anything at all of what we should imagine we could never get along without. They were so far away on the mountain slopes and hidden in the little valleys, that the big world outside had almost forgotten that they were there. Hardly any doctors had gone up to live among them, and no schools were there. They lived in cabins made of logs, generally with only one room, and farmed small pieces of land on the mountain side which they cleared from the woods. They had no hospitals to go to when they were sick, and no nurses to take care of them, and they did not know how to take care of themselves, except with the queer remedies which old women said were good, but might really be more harm than help. There were no Sunday Schools for the boys and girls on Sunday, just as there were no other sort of schools the rest of the week; and there was no church for the men and women to go to, except in scattered places where some traveling preacher came now and then.

The good man at the foot of the mountains thought of all this and it made him sad. So he went up into the mountains to see what he could do. He would visit in the people's homes and gather them together and preach to them. But he wanted to do more than that. He thought how wonderful it would be if he could get other men and women to help him—some to give themselves as missionaries in the mountains, and those who could not come, to give their money to sustain the work of those who could. He thought of what it would mean to the little children if he could get money to build school houses and have teachers to keep them open—and what it would mean to everybody if he could build Sunday Schools where boys and girls and men and women could hear the story of the love of Jesus.

So he would think and pray and talk to people whom he imagined might be interested, and bye and bye his dream began to come true. Young men and young women came, to go under his leadership up into the mountains as missionaries and teachers and nurses. People from near and far heard of his work and sent their gifts, and presently the schoolhouses and the hospitals and the churches were built, and the work of Jesus among the forgotten people was made real.

But what do you suppose was the thing among all others which was the biggest help to the man who had started all that crusade of mercy? It was something which a tiny girl did. The good man used to go every day when the clock hands pointed to twelve o'clock into his church and ring the noon bell for the people to come and join him in prayer for the mission and all the missionaries. But the people never came. They were busy about other things, or they forgot. So he knelt there and prayed alone. One day while he was kneeling he heard footsteps in the aisle and a little girl, only three years old, with her doll baby in her arms, came and knelt down by him and made the doll kneel down too. Every day, after that, when he came in the little girl came in also, and knelt down at his side and kept very still while the big man said his prayers. And when he was through, he would stand and lay his hand on her head and ask God to bless her and make her a missionary too.

One day he wrote in a paper the story of the little girl, and a great many people read it, and other papers copied it. Then presently he began to hear from the people far away, and even heard from people from far away on the other side of the world who had read of the little girl, and whose hearts had been touched. So they told him they were praying too, and they sent him their gifts for the mission. The influence of the little girl had made itself known to the ends of the earth. It seemed a small thing when she came in and knelt down and prayed, but her coming into the church that day has been a power which has made hundreds of people better.

With love, in Christ's Name,

Aunt Loretta, 275 Harper St., Mansfield, Ohio.



No Evangelist Next Week

The next issue will be dated:
JANUARY 2, 1943

Jesus of Nazareth

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty years of age and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompanies greatness. He had no credentials but Himself. He had nothing to do with in this world except the naked power of His divine manhood.

"While still a young man, the tide of public opinions turned against Him. His friends ran away. One of them denied Him. Another betrayed Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only pieces of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that one solitary life."—Author unknown.

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